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SPECIFICATION OF A MODEL OF SUSTAINABLE JUSTICE

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ABSTRACT

Sustainable Justice is minted in work is to relate it to eight factors that the literature identifies as preponderant factor of Local Development. In this sense, the objective of this paper is to model the relationships between the factors with respect to the construct. For this purpose, it was identified carbon as the central problem from which citizen opinion spreads agenda demands for conservation of resources, but at the expense of state regulation. This discrepancy is assumed as a scenario in which the freedoms, opportunities, capabilities, and responsibilities sustain dialogue, debate, and consensus on the public agenda. This paper

develops the argument that the Sustainable Justice is a sociopolitical structure that occurs to the exclusion of the market itself, but highly influenced by the issues that are disseminated in the media. In this sense, this paper proposes that the Sustainable Justice is rather observed from the communities and cities suffering the ravages of global warming. This will anticipate scenarios of conflict between authorities and citizens, as well as predict scenarios of discussion, innovation and social entrepreneurship aimed at conservation of nature.

INTRODUCTION

Within the framework of the Millennium Goals (MDGs), the Sustainable Development Goals (SDGs) are more specific in bringing institutions and organizations closer together through social responsibility and the formation of intellectual capital in matters of environmental conservation (Fleetwood, 2020: p. 1).

In this scenario of the Sustainable Development Goals, human and environmental rights are disrupted in their dimension relative to social justice, since the State must lead the conservation of the environment, but without ceasing to address the development with social responsibility of the institutions and organizations (Juarez et al., 2021: p. 3). Consequently, a notion of environmental justice emerges as a balance between rights and guarantees allusive to the preservation of nature and economic progress.

Environmental justice necessarily implies a state approach to biosecurity as the central axis of its political and health agenda. In this way, the fight against pandemics should be gradually replaced by investment in reducing carbon dioxide in the atmosphere, the main agent of climate change and which explains deaths related to respiratory diseases in high-risk areas (Ventura et al., p. 21).

Consequently, the mitigation of environmental crises is in parallel with the mitigation of the sanitary crises not only because they derive from them but also because the responses of governments and societies activate a social responsibility in which they are morally motivated to carry out a synchronization of strategies for collective wellbeing (Bouman et al., 2020: p.1).

Regarding climate change, understood as part of the cycle in which the Earth has been transformed from its origin to its extinction, it is argued that industrialization is to blame for the increase of 2 or 3 degrees Celsius in the regular temperature of the planet (Matheus, 2013: p. 57). In this sense, there is a consensus among the scientific community regarding carbon emissions as the cause of the increase in temperature, the greenhouse effect, or the melting of the poles.

Carbon emissions have not only increased, but also its production has intensified in emerging countries more than Industrialized. In the case of China, about the emissions produced in the United States, the increase has been substantial since in recent years it has not only equaled the quantity in millions of tons, it has exceeded emissions. It is even proposed that the scenario for the year 2030 Asia in general and China are the main emitters of

carbon into the atmosphere with just over double the total emissions forecast for the United States. In short, carbon emissions are a central issue in the Sustainable Justice Agenda. Given that China and the United States represent economic growth, justice lies not only in restricting their carbon emissions, but in exhibiting their polluting economy as a context in which the construction of a socio-political identity is inhibited by the null civil participation, the deregulation of their governments or the influence of their media (OECD, 2021).

What are these dimensions of Sustainable Justice in a context in which the State seems to have lost its stewardship, or else, it seems to have assumed a gendarme-managerial function with respect to natural resources and public services?

The answer to this question lies in the relationship between justice and freedom and equity. If the State guarantees opportunities, finances capacities and promotes responsibilities, then we will observe not only a scenario of Local Development, but we will also practice Sustainable Justice, but if the State builds its agenda based on the issues disseminated in the media and the underlying citizen opinion, then we will witness a phenomenon of Media Justice in which the topics and axes of discussion will be those related to the summary trials of officials rather than businessmen (Lizárraga, 2013; p. 449). Media Justice is one that develops hyperopia or defenselessness when it moves away from the analysis of urban lifestyles that inhibit the capacities of future generations. Excessive concern about natural catastrophes and environmental disasters is a symptom of hyperopia that does not manage to see the consequences of these phenomena in the daily environment and if this is the case, it minimizes, for example, residential leakages. In contrast, helplessness is a disregard for the environmental crisis by assuming that the future is uncertain as a result of catastrophism disseminated in the media.

Both opinions, farsightedness and defenselessness, become relevant because they are two poles in which the citizenry is ascribed when television, radio or press disseminate information on ecological catastrophes, but environmental knowledge is being developed in communities in which *ecocentrism* or *biosphereism* is values and norms that are used when droughts, hurricanes or floods intensify (Boza, 2013:p. 15). It is a Community Justice full of symbolism and resignification that not only guides agricultural activities, the main victims of environmental disasters, but also anticipates these scenarios from the reading of the behavior of plant or animal species. Its importance lies in the conflicts between communities that lead to self-management and consequently to the questioning of public safety. Precisely, unveiling the dialogue between communities and neighborhoods, governors and governed, is to show the construction of an identity that adjusts its needs to the availability of resources, but is still influenced by biased information from the media.

Theory of Sustainable Justice

Sustainable Justice, for the purposes of this work, is built from the socio-political relations between society and the State, although the incidence of the media is increasingly prevalent with respect to the formation of citizen opinion and evaluation of public policies, indicators par excellence of dialogue, debate and consensus. In relation to the freedom that implies opportunities for choice and the equity that implies the probability of opportunities disseminated among economic, political and social actors, justice is a central element for the construction of agreements materialized in opportunities, capacities and responsibilities between the governors and the governed., communities and cities (Nacif, et al., 2011: p. 15).

The asymmetries between the actors suggest that sustainability is inhibited by conflicts between com units that share resources or authorities that manage services, excluding communities, but the equitable distribution of opportunities are not enough factors to anticipate differences or disagreements. It is fundamental to consider that in a negotiation the agreements are influenced by the topics that are disseminated in the media and form public opinion.

In this way, the transformation of public opinion into hyperopia or defenselessness makes Sustainable Justice a medium or long-term objective for the time being. In other words, the socio-political relations between citizens and authorities involve the market, but not directly since socio-political identity is a set of attributions related to public security and the well-being of citizens towards the State (García, 2010: p. 18). Precisely, the narrowness of this relationship in which citizens ignore the governmental function or enhance their decisions, in turn, the State minimizes civil participation or amplifies their evaluations and opinions, are the barriers that prevent Sustainable Local Development.

In this scenario, Sustainable Justice emerges as an alternative to the asymmetries between society and the State, the rulers and the ruled. This is so because citizens link common sense discourses or social representation to political decisions and government actions about environmental problems (Rivera, 2013: p. 9). The intensive dissemination of issues related to corruption, neglect, opacity, nepotism or co-optation in the media generates attitudes and stereotypes that citizens use to construct a socio-political discourse to the detriment of public institutions, although without intending to, in favor of deregulation and the privatization of natural resources and public services.

However, the socio-political identity as discourses of citizen responsibility addressed to the authorities, takes on special relevance given the incidence of the media in citizen discourses. It is about the transformation of an agenda that starts with the media and ends in the deregulation of the transformation of nature, or else, in innovative and entrepreneurial management initiatives in the face of global warming (García, 2014: p. 229). Given the scarcity of resources, distribution systems tend towards austerity without considering the capacities,

expectations and growth needs of future generations and even current generations that compete to obtain the benefits derived from the extraction, transformation, and consumption of the means. Once the economic slowdown and recession has constrained the market and subsumed employment and purchasing power, two policies will be implemented: austerity and re-indebtedness. The State eliminates funds from the current account and cuts spending in secondary sectors to amortize its debt crises and avoid suspending the payment of interest. Another option is a debt renegotiation to acquire a new one and reactivate the economic cycle. These are counter-recessive adjustment measures that allow the redistribution of resources in the sectors most affected by the crisis.

However, the redistribution of resources, in each anti-crisis approaches, seem to indicate that the cause is in decision-making and the resources, mainly their exploitation and redistribution, would be a means to achieve the objective of economic equilibrium (Guzmán, 2013: p. 403). Once supply and demand have been balanced, a new cycle of crisis will begin in which the extraction, transformation and consumption of resources will seem constant. Precisely, given the scarcity of resources, the economic cycle of recession, crisis, re-indebtedness, or austerity seems to have been exhausted. A new system is required in which resources are redistributed between humans and other species, current and future (García, 2011: p. 63). In this sense, the new redistribution of resources will be based on ethical-sustainable principles in which a new morality will determine the relationship between nature and humanity around equity and social coexistence. Indeed, distributive justice can be conceptualized by considering pre-established values and norms along with universal eco-centric rights and laws.

However, philosophical, and political theories based on morality, ethics and justice seem to wield symbols and meanings that when interpreted allude to human development as an alternative to economic growth. Such theories and concepts are relevant in the light of water sustainability since their conservation implies moral dimensions for an equitable redistribution between current and future animal and plant species. In this sense, human development, mainly that of morality, would be related to sustainability, specifically with the sustainable consumption of water (García, 2012: p. 171). Even though Sustainable Development can be explained by a multiplicity of theories, the purpose of understanding it from human development, particularly from morality, is by individual behavior precedes collective behavior. If people adopt water-saving behaviors based on ecocentric principles, then their collective actions may be an extension of their personal actions.

Not however the collective behavior seems to be explained by pragmatic principles in which the immediate benefits are more significant than the unforeseen costs. Or, collective action seems to be explained from the identity in which the group of adherents and sympathizers are influenced and identified with the charisma of a leader, the legitimacy of the movement or the relevance of social objects (García, 2013: p. 26). Rather, such explanations seem to focus on symbols and meanings that determine mobilization, but since it is a movement that is more conjunctural than structural, improvised rather

than organized, intermittent rather than permanent, it does not explain the reasons that would lead an adherent or sympathizer to take to its last consequences the libertarian, critical and dissident spirit of the group.

Precisely, the essay tries to find and analyze as well as expose the cognitive, deliberate, planned, and systematic rational causes that determine the permanence of a collective action in the face of water sustainability. In this sense, this essay exposes the relationships between scarce availability and austere consumption, considering the dimensions of morality. Based on them, the essay will establish the elements circumscribed to moral development in a governance system that is based on the moral sustainability of water and distributive justice. It should be noted that this essay does not constrain or exhaust the relationships between morality and sustainability, it only introduces the reader to the discussion from a different approach to those established (Katzer. 2013: p. 165). Analysis of the Justice Sustainable understood as a system of norms, values, beliefs, perceptions that guide decisions and behavior civic sustaining can be made from proposals for human development with democracy and equality around the distribution of resources between current and future generations. The discussion related to the scarcity of energy and water resources includes their redistribution between current and future animal and plant species with equity and transparency. Distributive justice would have in the predecessor human generations its main obstacle to achieving energy and water sustainability since in the past, the foundations are built to achieve a sustainable inequitable distributive system with anthropocentric values, norms, laws, and rights.

The resources were considered externalities. As factors exogenous to the dynamics of the market, resources were used as means to achieve a common goal: knowledge rather than development, the precept of which is to conceive resources as ends via their preservation and communication, putting growth objectives as instruments before them. for development. In this essay, the positions regarding the redistribution of resources of five authors are analyzed. Considering their approaches, their concepts are recovered to recover them analyzes on the redistributive problem of resources (Gissi & Soto, 2010: p. 99). Concept of morality explains human development from the development simulative-intellectual. He considered that human beings go through stages of development from which we require different stimulations until reaching a logical-instrumental maturity. Such development begins during the first six months and lasts until six years. Up to two years they learn their basic visual and listening skills. Once the sensory-motor virtues are adopted and managed, children acquire communication skills centered on them. It is an egocentric stage of life in which each infant will visualize an alternate world to their reality to justify their decisions and actions, although the meaning of the right and wrong of an act is spurious. Subsequently, the instruments and preparatory skills will initiate the child on the path of creative thinking that will ominously be disrupted in the next period of development known as operative-concrete. It is a stage in which logical thoughts are present and allude to symbols and meanings representative of relationships and exchanges with their peers or elders.

However, these stages of the intellect are complemented by previous and later conventional phases that will explain the emergence and development of morality understood as a behavior determined by rules of coexistence that, as norms, seem to guide personal and group decisions. Individuals adopt positions and decisions pre-conventional in that despite ignore its meaning, derived from an immoral act the consequences of disobeying his fellow under the supervision of an adult. Or, immorality is also present when obeying an adult to the detriment and detriment of a fellow man. These are the preconventions derived from asymmetric relationships insofar as they seem to determine the decisions and positions of children. Even in this phase, creativity is embedded in the development of the pre-convention since the child faces the dilemma of not doing to others what you do not want them to do to you. Faced with such a situation, the child will end up choosing the act that to a lesser or greater extent is convenient for the adult who supervises him and that could benefit him, although as has already been seen, the child cannot understand the meaning of his actions and therefore cannot develop a sense of responsibility, especially when consuming resources that are common to their right of use.

In the case of sustainable water use, pre-conventional morality would explain the immoral anthropocentrism of paying a reduced price for water consumption and spending a cubic volume higher than the local, regional, or global per capita average (Sandoval et al., 2021: p. 343). If the water users waste and delay their corresponding payment, although their intellectuality and above all morality do not allow to outline the consequences of their convictions. In this sense, citizens will adopt anthropocentric positions because it is not yet possible to give meaning to the scarcity of water. It is for this reason that the social representations of the use of water establish the automobile as the main symbol of waste, a personal and family object even in which not a single drop can be spared for its impeccable cleaning.

The second phase of moral development corresponds to conventionalism in which, unlike pre-conventional morality, individuals establish a meaning for each of their acts and relate it to anthropocentric and ecocentric principles. Conventionalism is immersed in socio-cultural principles that guide human and collective behavior. Concerning water sustainability, conventionality alludes to the principle of the right to water as a universal foundation (Garcia et al., 2020: p. 1). If a person takes care of water, he does so because society and culture have made him know that he is a good person and it would be negligible for him to waste water since there are other people like him who cannot have it for their basic needs. Within his social representation of morality, the user knows that the public supply system depends on its proper use and conservation, therefore he will intermittently try to save water in his personal-residential needs and will extend these ecocentric principles to the group of belonging and will be the banner of their mobilization. Nevertheless, systematic water saving seems a long way off for the conventionally moral individual. Universal aesthetic and ethical principles are required that enhance the social contract allusive to the sustainable use of water.

The third and final phase of moral development is post-conventional. It is a phase in which human acts conform to the universal values and principles of equality, freedom, justice, and demand of humanity about other species, plants, and future as well as future human generations (Garcia, 2020: p. 1). In summary, post-conventionalism alludes to sustainability as the guiding axis of current and future humanity. Sustainability per se includes universal knowledge, rationale and ethics that support it. Principles such as the right to water or health seem to converge with human development based on its morality. In the case of sustainable water use, austere or frugal consumption is the product of post-conventional ecological ethics and morality. To the extent that users reduce their consumption, they develop moral principles that would initiate the cycle of water sustainability.

However, morality about sustainability requires a third element to support them: redistributive justice, which would alleviate the asymmetries between anthropocentric and ecocentric individuals. Related by a system of anthropocentric and ecocentric norms, values and beliefs, sustainable development and redistributive justice are a binomial that refers to the formation of competencies for inter-individual and group coexistence (Guerra, 2005). Morality, from stadiums learned, determines learning skills to interpret the symbolic world and behavior. These are sensory, motor, operational and logical stages in which the individual will build their values and interpret the norms, rights and values of justice, equity, and dignity.

However, the Genevan psychologist by vocation, could see the symbolic development, but the evolution of his existence influenced by the groups was a rather peripheral concern. In reality, the fundamental assumption of the stages of development consists in showing that creativity, divergent thinking, is the intellectual base of moral development, although it abandoned the project of moral symbolic construction, it wielded the foundations of an alternative process to that of experience and logic. It is a divergent thinking which is considered the direct access to individual creativity and group innovation. Individuals despite living in a world symbolic link their thoughts with consensual norms and values of nature. In the case of divergent thinking and nature, their relationship is related, they are interactions that are implicit and as roles are considered transactions. In this sense, Sustainable Development would have a moral and intellectual basis during the first years of childhood since in this phase of knowledge, children assimilate the meanings of acting and thinking, link both skills and later build their structure of thought before find the skills that envision the development of each phase; sensory, motor, concrete, operative and logical.

However, despite having the intellectual, physical, and logical resources, human beings require a morality to compensate for the consequences of our decisions and actions. That is, since each act carries consequences, not always satisfactory or positive, human beings require principles that impose systematic guidelines for their decisions. Before knowing the consequences of a motivation for the preservation of nature, the individual requires a morality that imposes external principles of development favorable to the environment (Bustos et al., 2020: p. 41). Every time an act is separated from intention,

human morality; Previous or subsequent conventions determine the legitimacy of an individual act, although it is not a collective contingency, the sum of legitimacies, dignities and claims can result in what is called "justice", if these additives are of an environmental nature, it is a question of an equitable redistribution of nature, its conservation will be considered as justice and its systematization will be understood as "sustainable justice". Beings are immersed in a system of beliefs and values under its global and local social norms. Every time a person anchors his actions to an order, he naturalizes his behavior to pre-conventions. Humans do not usually know the meaning of their actions until they relate them to the individual- group costs and benefits. In this sense, pre-conventions, as they are regulated agreements of a group, affect decisions and actions that are socially valued as correct.

However, the presumption that human development is subject to pre-conventional, conventional, and post-conventional norms and values determines both group action and individual behavior. That is, individuals continue to be so when they form groups. Identity and ethics seem to converge in the same normative-evaluative-legal system. Moral yields both ethical principles and identity. Each group of reference and membership is determined and is at the same time, like the personality, a determinant of values, norms, and laws by convention. This process has a summative order; the individual learns basic principles to the most complex ones. This is so because human development is intellectual learning. Individuals acquire, like other skills, the ability to obey, disagree, and claim decisions and behaviors.

However, each phase is indicative of consensus on resources. If everyone learns to redistribute resources, then he will learn to compete for a fair distribution based on ecocentric criteria. If morality is developed at par that ethics and identity, what will be the role of the environment, what are the relationships between competencies and resources, what is the place of justice between morality, ethics, and identity. Individuals may have a moral-ethical and even identity development if interacting with other individuals, groups, institutions, and cultures partaking of these interactions building barriers to inhibit anthropocentrism and promote ecocentrism. Even though the American psychologist warns about the prevalence of the microsystem over the macrosystem, it is important to point out that the relationship between individuals is the product of the availability of resources rather than the moral or cognitive competencies of people. In the relationships that are built, nature determines individual and group perceptions, knowledge, attitudes, abilities, intentions, and behaviors. In the case of morals, ethics and conviction or dignity, the distribution of resources affects each one through their availability (Hernández, 2014: p. 1).

Studies of sustainable justice

Psychological studies of sustainability corroborate the fact of that in one situation of scarcity, exclusion is associated and since an abundance causes a waste, excluding the increases. In this sense, an increase in the exploitation, distribution, sale, and consumption of resources would be determined by a microsystem in which each individual and each group

compete for its control. Resource scarcity affects the transformation of a molecular act -no significant- a molar determines not act -very significant- the group identity, even a person. If water is scarce, it may be more significant for those who save it, but if this individual belongs or seeks to belong to a group that wastes water despite also being affected by a low volume of supply, then the group in its irrationality will have built a representation of abundance of water that will influence the expenditure of each of its members.

Once the resources have been symbolized as scarce elements, they would have to be conserved since their extinction poses an imminent risk for humanity. Subsequently, the prediction of symbols will have an application in everyday reality that common sense will establish as a principle of life or style of behavior (Rosas, 2013: p. 225). The relationship between environmental situations and lifestyles consists of a zero-sum logic. If resources die out, austere lifestyles will be guided by the representation of such scarcity. It is structure on two levels, in the first core including the symbolic image of the object and expectation, process or person is located. At the next level are located the peripheral meanings that link the individual with the representations of other individuals and that make it social.

If resources are externalities, the media can transform them into primary ones, granting them the status of essential for human development. The transformation process is based on two hypotheses related to the market and the rating as determinants of the informative and communicative content of the mass media. This is the hypothesis of bias and manipulation, the first is to select, qualify, frame each event in a news item that will become a spot to guide opinions based on the images. The media skews the information from the maximization of profits and the reduction of costs. A fact that can cause great expectation is considered a symbol of the audience. Therefore, the mass media require selecting and minimizing the facts to make it news (Góngora, 2013: p. 9).

The second hypothesis regarding manipulation maintains that once the informative and communicative content has been biased, the media will proceed to inhibit the diversity and heterogeneity of opinions by framing an event in a news item, image, or spot. In this sense, the processes of transformation of facts into news, columns or analysis are especially relevant since the reduction of fragmentation or impersonation of the facts creates a scenario of uncertainty in which credibility determines the audience level. Once the news is cut off, the mass media proceed to its symbolic, meaningful, and meaningful transformation. The media will expose news alluding to the events, minimizing their content and maximizing news features common to the events (Bermúdez et al., 2020: p. 1). Since each fact is different, although each news only reports the bias of a fact, it does not make it different from the news biases of other media. Rather, the prevalence of the same bias in each story means that the facts are minimized in their content and maximized in their images. The mass media communicate in the audience through symbols, images, attitudes, and phrases that seem to converge in aversion to the future, a propensity for the present and forgetting the past. In this lies social justice, it consists of a conflict between the present and the past.

However, the distribution of resources is determined by the structure of economic relationships between individuals. If the distribution dynamics is authoritarian, it will seek to reduce inequalities by encouraging the psychological gap between the groups that administer common resources. If each group is different, each member different, then their needs and expectations will also tend to show a gap. These differences should be overcome by releasing resources and consumption planning. While capitalism is immoral for not holding accountable those who should reduce inequalities, communism is amoral for equalizing economic rather than political and social differences. To the extent that economic relations diversify, justice also heterogenizes. If there is another diversity that determines the economic system, it should refer to morality rather than cognition, the environment or the media. An asymmetric resource distribution system in which inequality is based on the maximization of benefits and the minimization of costs is considered immoral. In this sense, distributive morality functions as an effect of State intervention in economic dynamics.

A State whose objective is to reduce immorality by maximizing its citizens with values of freedom, fairness, justice, and dignity is a highly rational and complex State. If rationality is the efficient use of the means to an end, then it maximizes the justice and minimizes the injustice from a balance of power and equitable distribution of resources. Rather, individuals develop their imagination and creativity, which will be interrupted by insertion into a group, its norms, and institutions to which they belong. In other words, civic-political socialization is interrupted by the academic or social institutional influence of the family and therefore individuals must renounce their imaginative nature to enter the conventions that will prevent other forms of interrelation (Landini, 2013: p. 185). Homogeneity will exclude diversity, traditions will not coexist with life alternatives, groups will not accept individuals or loneliness and in this way a conservationist morality of the majority will develop that will consider minorities immoral and over time, the Differences between majorities and minorities will be reduced and equalized excluding loneliness (those people who do not identify themselves, do not belong or do not want to belong to a group).

However, the authors fail to envision the distribution of resources as an instrument for a tolerant, coexistent, and lasting morality of relationships between individuals who, due to their diversity, carry out acts of conservation or destruction of their environment. The creativity-morality-sustainability relationship is based on what each person or group learned and identified as justice, which they could recognize as a convention. To the extent that each individual internalized anthropocentric norms and values, they forged beliefs that were permanent enough to justify their wasteful actions in relation to the resources around them. In this process, the imagination determined his learning of destruction. Both theories, both authors, are about to consider resources as instruments for personal purposes in which the group convention seems to have established the bases of future decisions but not their propensity (González, 2013: p. 79). Morality, freedom, and sustainability are indicators of justice defined as the water volume essential for human

development, the equitable distribution of resources between animal and plant species, is based on a creative, post-conventional and fair morality.

If freedom of choice is a principle of fundamental right, then sustainability acquires this validity by carrying out actions that inhibit the interference of the State in the private sphere, in the relations between individual and group. A morality for sustainable development does not depend on political power or its governmental instruments to emerge as an instrument in favor of the equitable distribution of resources (Malmrod, 2011: p. 18). Rather, it is a system that depends on the degree of learning of freedom of choice and the degree of conventionalism, basic ingredients of justice. When such principles allude to solidarity and cooperation, morality fades into the common good. On the other hand, when decisions are adjusted to the logic of property, morality is close to jurisprudence. At one extreme we speak of worship, traditions. In the other, we refer to the autonomy that the State defines as the private and as such, it cannot overshadow the public. Morality emerges in the State to be internalized in the conventions or group norms and end in the learning of symbols that will reinforce the principles of citizen autonomy that would advance to total freedom without restrictions in which the State does not infiltrate its networks because there ends its function; the common welfare.

Therefore, sustainable morality is not exclusive to institutions, citizens or the political class, morality is included in every relationship between species. If even before economic relations, the systems were sustainable, this indicates that they were also moral. Economic growth and technological industrial progress are immoral acts because they contribute to natural and social imbalance. In a broad and general sense, sustainable morality is the balance between available natural resources and their consumption based on principles of equity, justice, solidarity, and freedom (Carreón, 2014: p 1).

Morality supports, unlike knowledge and rationalities, the political system of climate change since it is the determining factor in reducing consumption to a degree such that future generations will be able to achieve levels of quality of life higher than those of generations predecessors (Monllor, 2013: p. 203). The Justice sustainable involves learning conventional symbols around environmental issues that give relevance. The protection of species is considered a moral act since its conservation guarantees the personal and collective well-being of those who consider that the conservation of these species implies the sustainability of diversity. In other words, as immorality fades, heterogeneity emerges as a symbol of sustainability.

However, the conservation of species is based more on their extinction than on the reduction of diversity; species are valuable because of their scarcity rather than because of their function in the socio-economic system. For this reason, species are consumed as externalities to the economic-political system. Between morality and sustainability, justice is both internal and external. In diversity, the State constrains its functions to guarantee the autonomy of the actors who build its forms and regimes of governance. In freedom, morality is a permanent condition of equity, solidarity, and justice.

The Justice sustainable includes:

Values and beliefs regarding forms of government and state regimes.

Symbols of civic-political coexistence prostrate in group norms and conventions.

Decision and action mechanisms for the conflict between citizens and the State

Learning of socio-political participation for the optimization of resources

Absolute and relative autonomy depending on the problems of availability and distribution of resources

Remuneration and distributive equity for the achievement of personal, group and sectorial objectives

Maximizing freedoms and minimizing restrictions

Debate of ideas for the construction of a sustainable development agenda.

If Sustainable Justice is a framework of civic-cognitive attributes, then individual, group and social development implies socio-political foundations that support citizen initiatives for the achievement of equitable justice around the conflict of extraction, transformation, distribution, sale, consumption, and recycling of products. Both axes are complementary in a theoretical sense, but supplementary in a practical sense. Concerning morality as a cognitive-sociopolitical structure, the learning of conventional symbols seems to translate into meanings of freedom and senses of equality. Both axes would be contrary to the anthropocentric ideological barriers that prevent humanity from developing sustainably (Nozica, 2011: p. 43). The sociocognitive-moral axis, unlike the sociopolitical-moral axis, is limited to the learning of conventional normative skills and knowledge. In contrast, the socio-political moral axis, by virtue of the system, is linked to the sociocognitive axis in the transition from one group to another. Such process defines personal, group, social, generational, and sustainable development.

Until now, sustainable development seemed to include policies, sectors and political actors and citizens in its transition to the democratization of the economy. Morality is a democratic indicator in which resources are established by an economic system adjusted to availability and natural reserves. If morality is founded on sociocognitive and sociopolitical principles, the representation of itself would explain its structure. Such a scheme includes a basic nucleus in which the conventional sociocognitive elements base intellectual topics that show the learning of values that are sufficiently determinant of human behavior. The sociocognitive structure also includes a series of peripheral beliefs that complement the acquisition of symbols for democracy and sustainability (Arredondo & González, 2013: p. 19).

These are ethnocentric, altercentric, anthropocentric and ecocentric principles that define individual, group, social, generational, and political-environmental actions. Ethnocentrism arises in the early stages of

life to later transform into an altercentrism in which lower groups are considered as such before other ethnocentric groups. Both are elements of the socio-political axis and define the immorality of the system that amplifies freedoms to further open the inequality gap (Giraldo, 2013: p. 95). In the case of anthropocentrism, it considers resources for the exclusive use of humans and its reference is ecocentrism that complements its antagonistic aspect by considering the unequal distribution of resources as the main barrier to sustainable development. Anthropocentrism and ecocentrism are sociocognitive aspects that are acquired in the human interrelation with resources.

The four factors; ethnocentrism, altercentrism, anthropocentrism and ecocentrism would be indicators of a normative, evaluative, believing, participatory structure around the construction of a morality that allows the conservation of resources from one generation to another. That is, the availability of resources affects the peripheral representations of democracy and sustainability, but sustainable development is not only an economic and political project, but essentially a social one, and from this, symbols, meanings and meanings are explained to understand the dilemmas and contradictions of our ethnocentric-anthropocentric and altercentric-ecocentric acts (Ahumada, 2013: p. 291).

This essay has exposed the theoretical foundations of distributive justice around the sustainability of resources:

The recursive relationship between moral development and sustainable development or redistributive justice of resources.

The phases of moral and sustainable development as the processes of search for socially conventional and intergenerational justice.

The prevalence of symbols over discourses for their incidence among the anthropocentric representation of nature.

The influence of the media on natural events in which scarcity is the main image of bias and media manipulation directed at audiences.

The environmental rationality relative to the maximization of benefits while minimizing the costs related to the extraction, transformation, commercialization, consumption, and reuse of the products.

The equitable redistribution of resources and waste of energy and water origin between species, generations, and social, economic, and political structures.

However, the resources that were once scarce and that are now being depleted will be replaced by alternate energies of energy and hydration, but their high cost will imply seeing them as extinct species are now observed, dissected in museum stained glass windows. Once again, the structure and conjuncture in which humanity finds itself make morality prevent further self-destruction to once again lethargy the extinction of resources and species, the inhibition of

the anthropocentric cycle will be the explanation that the Theory of Sustainable Morality will contribute to science and humanity. Studies concerning the justice social as a sociopolitical process of building identity; dialogues, debates and agreements show their configuration based on eight factors; freedom, opportunity, ability, rationality, discussion, consensus, entrepreneurship, and responsibility.

The state of knowledge, around social justice, assumes that freedom is the foundation of other factors that culminate in responsibility. The election is considered as a link in the chain of opportunities that will promote the learning of skills, values and knowledge, but if this process is deliberately, planned and systematically generated, then the public debate on carbon emissions or the intermittent supply of Water will be disseminated in groups that will be able to agree on environmentally friendly lifestyles, therefore they will be able to innovate in conservation actions by assuming *ecocentric* and *biospheric* knowledge.

In this way, Sustainable Justice supposes these eight factors, but unlike social justice, it implies commitments that go beyond personal, group or social well-being, rather it consists of actions to protect the environment, not because it is nature provider, but because it is part of the community. In addition, studies of social justice as regards the conservation of resources, have built a chain of factors that can be imported into the *biofilia* indicating a sociopolitical identity defender species.

CONCLUSION

Sustainable Justice is proposed in this writing as an eight-dimensional construct from which it is possible to infer its prevalence with respect to the problems of climate change, global warming, the greenhouse effect, or carbon emissions. In this way, Sustainable Justice is a central issue on the public agenda because the media, citizen opinion and government initiatives express their resentment at the increase in carbon emissions and government action that far from reducing its effects seem to increase them with its public policies regarding the transformation of nature.

However, Sustainable Justice is not only a product of the environmental crisis, but also of the asymmetries between the market, the State and society that are created at the time of distributing natural resources through public services. Indeed, the excluded, marginalized, and vulnerable groups to the increase in carbon emissions are communities that suffer the consequences of acid rain, droughts, hurricanes, or floods, but water or electricity services are not present in their lifestyles. Although these communities share natural resources with other communities and therefore are involved in conflicts of interest, the term Sustainable Justice does not refer to jurisprudence or environmental law. Rather, the construct allows to study the socio-political relations between the rulers and the ruled in relation to the responsibility for the consumption of products and services directly related to carbon emissions such as public transport or the use of energy.

Such phenomena are indicative of a smokescreen that hangs around environmental problems in which the actors seem not to take responsibility for their lifestyles, or else they identify the epicenter of environmental problems in the State, but their participation is null, radical or catastrophic. In all three cases, citizen participation is close to hopelessness rather than dialogue, debate, and consensus. That is why that the term Sustainable Justice will identify critical issues that inhibit reflective and deliberative participation of society about environmental policies of their governments and local authorities.

Precisely, in the field of Local Development, Sustainable Justice is a socio-political and psychosocial figure that allows anticipating the emergence of a deliberative and consensual identity from which the media and the political class will be influenced not only by the arguments of thought social, nor by the evaluation of officials or simple citizen opinion, but by civil actions that are built based on droughts, hurricanes, floods or irregular water supply. If social justice is understood as a process of reconstruction of the rectory of the State, then the regulation that it implies is confined to economic relations between sectors, but in the case of Sustainable Justice, the deregulation of the State encourages citizen participation as observers. of the transformation of nature, the consumption of public services and its tariff stability.

The model reflects the indicators of Sustainable Justice following the state of knowledge that has been built for social justice, although it raises the factor of commitment directed to the environmental environment. This factor is important in that it allows a capacity building, knowledge tools, debate, and key management to build an identity *biospheric* and *ecocentric*.

However, the study of Sustainable Justice would also suppose values and norms that would emerge from the eight dimensions, but the unpredictability of the asymmetries between society and State, humanity and nature seem to show that Sustainable Local Development is moving towards a different scenario than the one they have established. the communities with their environment.

The present work has proposed to study Sustainable Justice as a process and product, a structuring structure of a socio-political identity, but unlike the proposal by social justice is As a result of the regulation of the media, access to information, transparency and accountability disseminated in public opinion, this writing proposes that dialogue between communities would be based on the differences between the rulers and the ruled.

However, Sustainable Justice is a theoretical and conceptual construct that must be empirically contrasted to establish itself as the central theme and axis of citizen and political discussion.

It is true that Sustainable Justice is a construct unrelated to jurisprudence, but since it is observable in dialogue, debate, and consensus, it follows the same process as legal concepts, since tradition is a condition of its emergence.

Therefore, the contrast or empirical test of the Sustainable Justice hypothesis is proposed to differentiate it from environmental hyperopia and learned helplessness, main barriers for the construction of identity and Local Development.

The contribution of this work has been to model the reflective relationships of Sustainable Justice in the context of the regulation of carbon emissions, although the factors reported by the state of knowledge are included, there are other factors that clarify the asymmetries between rulers and governed in the face of environmental problems.

However, the model will discern the responsibilities involved the undertaking of a sociopolitical identity through dialogue, debate, and consensus - oriented attitudes spread Local Development for the conservation of nature.

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