

PHILOSOPHY OF SCIENCE, METHODOLOGY,
SOCIAL PHILOSOPHY

AXIOMATIC SOCIAL PHILOSOPHY

Robert DJIDJIAN^{1,*}  | Hasmik HOVHANNISYAN¹ 

¹ Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Republic of Armenia

* *Correspondence*

Robert DJIDJIAN, 17, Tigran Mets ave. 0010, Yerevan, Republic of Armenia
E-mail: r.djidjian@gmail.com

Abstract: This article is the third in our series aimed at presenting the main branches of philosophy as axiomatic theories. The research process on social philosophy led us to present our results in two separate parts: the axiomatic system of the general concept of social philosophy and the axiomatic system of the social philosophy of modernity (capitalism, socialism, and their convergence). Each of these two parts comprises its axioms, definitions, theorems, and proofs of theorems. The axiomatic form of building the theory appeared helpful for identifying the main innate social features of modern man. This study suggests also the formula for the optimal organization of modern society.

Keywords: social philosophy, axiomatization, socio-economic stability and development, capitalism, socialism.

Introduction

All sciences are aimed at solving significant problems, first of all, at revealing the basic laws (principles, axioms) of a certain area of objects and phenomena. In natural sciences, the objects and phenomena of the area under study are established by observations. Mathematical sciences fix the objects of research by axioms and definitions (Tait, 2001; Baker, 2009; Balaguer, 2009). In the case of socio-political and economic sciences, the area under study is investigated on the basis of observations on the life of human communities (Benton & Craib, 2001).

Modern social philosophy is a theory of the *optimal* organization of the structure and functioning of society in an era of convergence of capitalist and socialist socio-economic systems. We interpret *convergence* as the mutual enrichment of capitalism and socialism by borrowing the best features from each other (Halal, 1988). With such an interpretation, it can be stated that

capitalism begins to build a welfare state through explicit or unconscious borrowing of the idea from socialist ideology as it happened in the United States since the *New Deal* of President Franklin Roosevelt and up to President Lyndon Johnson's program of overcoming poverty in the USA (see Note 2). The builders of Soviet socialism were stuck in a swamp of quantitative planning and mass corruption. The leader of communist China Deng Xiaoping, broke the fetters of dogmatic Marxism, allowing in 1980s private enterprise under the control of the state. This revolutionary transformation radically accelerated the pace of China's economic development and fulfilled the plans for increasing the well-being of the people (see Note 3).

The revolutionary breakthrough in China's economic development collided with the world-leadership ambition of the United States, whose economy by the end of the last century surpassed the economies of all other countries of the world combined. At the beginning of the 21st century,

the desire of the United States to maintain its position as the world leader gave rise to a mechanism for suppressing objectionable countries with the help of economic sanctions. Chinese leaders, unlike Mikhail Gorbachev, who completely trusted the promises of the West, have always been on their guard, even in the best years of prosperity of mutual trade with America. But Donald Trump revealed the American true intentions, openly declaring China the main threat to the economic and ideological leadership of the United States (Note 4).

For greater clarity, we present the axiomatic system of social philosophy in four parts: Part A “The axiomatic general theory of social philosophy”, and Part B “The axiomatic social philosophy of contemporary capitalism and socialism”. In our two previous works on the axiomatic representation of philosophical ontology and epistemology (Djidjian & Hovhannisyan, 2023a, 2023b), we have introduced a group of *aporias* (hard questions of a theory) before formulating each of the axiomatic theories. Since social philosophy is complex and multi-layered, the authors of this article considered it expedient to give *aporias* of each of the selected parts in the corresponding notes (Note 5).

Part A. The Axiomatic General Theory of Social Philosophy

Axioms of the General Theory of Social Philosophy

Axiom 1. The economy forms the basis for the functioning and life of society.

Axiom 2. Productive forces and production relations form the basis of the society's economy.

Axiom 3. The state adjusts negative socio-economic and political factors to provide a stable functioning of society.

Axiom 4. Significant socio-economic ideas arise as solutions to urgent socio-economic problems.

Axiom 5. The first duty of every member of society is to responsibly fulfill his/her obligations to society.

Axiom 6. Modern society must provide every citizen of the country with the conditions for the formation and development of his personality (to the best of available opportunities).

Axiom 6a. A serious socio-economic conflict in

a country may cause significant violation of the socioeconomic interests of people”.

Axiom 7. The mass of the people becomes an irresistible force when the socio-political slogan takes possession of its consciousness.

Axiom 8. Evolutionary changes in the superstructure of society (religion, morality, power, politics, ideology) in the modern world occur under the influence of the mass media.

Axiom 9. The effectiveness of mastering the public consciousness by a socio-economic slogan is achieved by its incessant repetition and propaganda in mass media.

Axiom 10. An increase in labor productivity is achieved by the invention of more efficient means of production and methods of organizing the production-consumption chain.

Axiom 11. Any personal (or group) conflict of interest creates a source of corruption.

Definition 1. Society is an association of many people to achieve greater well-being through mutual assistance.

Definition 2. The goal of modern society is the provision of a decent standard of living for all segments of the population.

Definition 3. The level of production is determined by its volume and labor productivity.

Definition 4. Social institutions are the substructures of society formed by the main structural links.

Definition 5. The property relation is the right (or norm) for the exclusive use of a socio-economically significant object.

Definition 6. Personal socialization is the process of acquiring behavioral skills consistent with social norms.

Definition 7. Social security means providing a citizen with a certain minimum level of material and spiritual quality of life.

Definition 8. Production relations are the range of relations between the owners of the means of production, workers (employees), and consumers.

Definition 9. Internal conflicts are conflicts that arise due to an imbalance in the interests of social strata in the distribution of power, property, income, rights, and duties.

Definition 10. A society develops when any significant macro-characteristic improves significantly.

Definition 11. The optimal organization of socie-

ty is an organization that provides the most favorable conditions for the stable functioning and development of society.

Definition 12. A social revolution (as a result) is a fundamental change in some essential macro-characteristic of society.

Definition 13. Internal conflicts are conflicts that arise on the basis of an imbalance in the interests of social strata in the distribution of power, property, income, rights, and duties.

Definition 14. The indigent strata of the population are those strata of the population whose incomes are insufficient for a normal existence.

Definition 15. A mass protest movement is a radicalized form of expressing mass discontent.

Definition 16. Convergence is the mutual rapprochement of the capitalist and socialist economies by supplementing one system with a useful feature of another system.

Definition 17. Taxation is a means of forming the state budget.

Theorems of the General Theory of Social Philosophy

Theorem 1. The state must regulate socioeconomic relations between owners, employees, and users.

Proof.

According to Axiom 1, "Economy forms the basis for the functioning and life of society."

According to Axiom 3, "The state adjusts negative socio-economic and political factors to provide a stable functioning of society".

It follows from these axioms that "The state ensures a stable economy" (Corollary 1).

In turn, it follows from Axiom 2 "Productive forces and production relations form the basis of the society's economy." that

"Economy comprises production relations" (Corollary 2).

From Corollary 1 and Corollary 2, we get:

"The state ensures the establishment of production relations" (Corollary 3).

Further, by definition 8, "Production relations are the range of relations between the owners of the means of production, workers (employees), and consumers."

It follows directly from Corollary 3 and Definition 8:

"The state ensures the stability of relations between the owners of the means of production, employees, and consumers" (Corollary 4).

From Corollary 4 it is easy to deduce:

"The state should regulate socio-economic relations between owners, employees, and consumers." (Theorem 1)

Q.E.D.

Theorem 2. The state should regulate the imbalance (3) in the interests (2) of social strata (1) in the distribution of income.

Proof.

According to Definition 13, we have

"Internal conflicts are conflicts that arise due to an imbalance in the interests of social strata in the distribution of power, property, income, rights, and duties".

This definition implies that

"An imbalance in the interests of social strata in the distribution of income may cause internal conflict". (1)

We have a-priori:

"Internal conflicts are one of the main destabilizing factors in the life of society". (2)

Statements (1) and (2) imply directly:

"An imbalance in the interests of social strata in the distribution of income is one of the main destabilizing factors in the life of society". (3)

According to Axiom 3,

"The state adjusts negative socio-economic and political factors to provide a stable functioning of society".

Axiom 3 and statement (3) imply:

"The state should regulate the imbalance in the interests of social strata in the distribution of income".

Q.E.D.

Theorem 3. Modern society must provide a decent standard of living for the socio-economically weak groups of the population (to the extent of available opportunities).

Proof.

A priori, "Citizens from socio-economically weak groups of the population do not have enough income to realize their right to education" (1).

However according to Axiom 6, "Modern society undertakes to provide every citizen of the country with the conditions for the formation and

development of his personality (to the best of available opportunities).

From what has been said, it follows that

“The state is obliged to provide citizens from socio-economically weak groups of the population with the means to realize their right to education” (2).

In modern society we have a priory:

“The realization of the right to education is tantamount to ensuring a decent standard of living for socially weak groups”. (3)

It follows from (2) and (3):

“The state must ensure a decent standard of living for socio-economically weak groups of the population” (Theorem 3).

Q.E.D.

Theorem 4. To perform its functions, the state must introduce balanced taxation of citizens.

Proof.

In modern society we have a priory:

“The financial resources of the state are formed from the income of citizens.” (1)

In modern society, we have also:

“The budget of the state is its financial resources.” (2)

From (1) and (2) it directly follows:

“The budget of the state is formed from the income of citizens.” (3)

On the other hand, we have a priori that

“To perform its functions, the state must have a budget.” (4)

Let us use Definition 15, “Taxation is a means of forming the state budget.”

From (4) and the definition of taxation, we get “To perform its functions, the state must introduce taxation of citizens.” (5)

At the same time, we have Definition 17:

“Taxation is a form of state regulation.” (6)

From (5) and (6) it follows directly:

“To perform its functions, the state must introduce a form of state regulation by the taxation of citizens.” (7)

Now let's take into account the requirement of Axiom 4:

“Internal order is ensured by balanced state regulation”, according to which

“State regulation must be balanced.” (8)

From (7) and (8) we get the final

“To fulfill its functions, the state must introduce a balanced taxation of citizens.” (Theorem 4)

Q.E.D.

Theorem 5. An effective way of socio-political revolution consists of the following sequence of stages:

(1) Creating an atmosphere of mass dissatisfaction with the current government,

(2) Creating a situation of mass disobedience to the authorities,

(3) Adoption of revolutionary socio-economic laws,

Proof.

The atmosphere of mass discontent (1) ensures the subsequent mass disobedience (2), creating the most favorable environment for the seizure of power.

Without the adoption of revolutionary decrees (3), a political upheaval cannot become a socio-economic revolution.

Q.E.D.

Theorem 6. Delays in resolving a severe socio-economic conflict can give rise to a socio-political revolution.

Proof.

According to Axiom 6f, “A serious socio-economic conflict may cause significant violation of the socioeconomic interests of people”.

A-priory, “A significant violation of the socioeconomic interests of people causes sharp discontent among the masses.” (1)

It follows from (1) and Axiom 6f,

“A serious socio-economic conflict may cause sharp discontent among the masses.” (2)

It follows from (2):

“Delays in resolving the existing socio-economic conflicts may radicalize the discontent of the masses”. (3)

A-priory, “Active opposition forces may transform the radicalized discontent of the masses into a mass protest movement and paralyze the authorities”. (4)

This political upheaval opens the way for a socio-political revolution.

Q.E.D.

Theorem 7. There are no universal solutions to socio-economic problems for all times and for all people.

Proof.

A-priory, different people have different historically developed propensities for socialization

and different historically established social traditions. (1)

Accordingly, the political and economic problems of the people of the world turn out to be essentially different in their nature and scale. (2)

Hence, there could not be universal solutions to socio-economic problems for all times and for all people.

Q.E.D.

Theorem 8. Each new level of technological development requires a corresponding modification of production relations.

Proof.

A-priori, “Each level of technology has its optimal form of production organization”. (1)

By definition, “Production organization is a component of production relations”. (2)

(1) and (2) imply: “Each level of technology has its optimal form of production relations”. (3)

By definition, “Optimal way is a particular case of modification”.

Hence, “The optimal way of production relations means a modification of production relations”. (4)

Finally, (3) and (4) imply: “Each new level of technological development requires a corresponding modification of production relations”.

Q.E.D.

Part B. The Axiomatic Theory of the Social Philosophy of Capitalism and Socialism

Axioms of Modern Capitalism

Axiom 1. Modern businesses should aim to maximize profits.

Axiom 2. Modern business is done in a state-regulated market.

Axiom 3. The basis of modern business is loans from banks and other financial organizations.

Axiom 4. The free market ensures the maximum interest of all employees in the quality of their production. (See Note 6)

Definitions

Definition 1. Private property and the “free market” are the essence of capitalism.

Definition 2. Private property is the property of an individual or a group of individuals.

Definition 3. A free market is a market that is not regulated by the government.

Definition 4. Capitalists (bourgeoisie) are the owners of the means of production.

Definition 5. The class of employees, the main social stratum of modern society, is a stratum of citizens whose means of subsistence is work for hire only.

Definition 6. “Wild capitalism” is the capitalism of the extreme exploitation of hired workers in a completely free market.

Definition 7. Managers are supervisors employed by a business organization.

Definition 8. A *kickback* is the return of a percentage of the allocated amount of money to an official (or manager) for his signature (permission).

Theorems

Theorem 1. The socio-economic interests of the hired worker and the employer must be regulated by law.

Proof.

Obviously, the socio-economic interests of the wage worker and the employer are opposite. (1)

It is equally obvious that opposing interests can give rise to conflicts. (2)

From (1) and (2) it directly follows that the socio-economic interests of the wage worker and the employer are in conflict. (3)

According to Axiom 3 of Part A, “The state adjusts negative socio-economic and political factors to provide a stable functioning of society.”

From (3) and Axiom 3 it follows that the state should legally regulate socio-economic relations between wage workers and employers.

Q.E.D.

Theorem 2. The absence of laws protecting the rights of workers and the competition in a “free market” lead to the brutal exploitation of workers by the capitalists (the so-called “wild capitalism”).

Proof.

At the first stage of the formation of a capitalist society, all feudal relations between social classes were abolished, while new laws on the relationship between labor and capital had not yet been established. (A fact of the history of

capitalism in Europe in the first half of the 19th century) (1)

From (1) it directly follows that in this period of the formation of capitalism, the working class was completely defenseless in the face of employers (bourgeoisie). (2)

Accordingly, the competitive struggle for survival in the free market forced each capitalist to pay the minimum wage for the labor of hired workers. (3)

According to Definition 7, at the beginning of the 19th century, the neglected position of wage workers in many countries of Western Europe was the economy of “wild capitalism”. (Let us emphasize that the extreme exploitation of workers during this period is due to the “savagery” of the very idea of a “free market” not regulated by any law.)

Q.E.D.

Theorem 3. In a democratic capitalist society, the wage workers’ main means of struggle for their social-economic interests are trade unions and strikes.

Proof.

When a worker is hired he is in a difficult position being opposed by a powerful organization. (1)

The history of the 20th century testifies that hired workers got the right to organize trade unions and the right to strike by uncompromising struggle only. Trade unions and collective agreements have radically improved the position of workers in hiring for a job. (2)

Consequently, hired workers got the double-edged weapon of a long strike.

Q.E.D.

Theorem 4. A weakly regulated free market is subject to spontaneous financial and economic depressions.

Proof.

The facts of history show that capitalism experienced two devastating financial-economic depressions – the “Great Depression” of 1929-1930 and the global financial-economic depression of 2008. In both cases, on the eve of the crises, an “economic boom” of unprecedented proportions was observed. In both cases, the boom took place in the field of housing business. (Definition 15)

Actually, it was a *speculative* housing boom. The weakly regulated financial (banking) market

forced bankers to issue loans even to insolvent clients – not to fall behind competitors and not lose income. (Definition 16)

But as soon as the first debts for non-repayment of loans appeared, a snow avalanche of the crisis of overproduction unfolded. (Definition 18)

Experts have established that the global financial and economic crisis of 2008 was caused by weak regulation of the US financial market. (Krugman, 2010)

Q.E.D.

Theorem 5. To protect society from destructive financial and economic depressions, it is necessary to reform the free market by introducing measures of state regulation.

Proof.

The free market economy is fraught with recurring depressions. (Theorem 4)

The state is the guarantor of the stable functioning of the country’s economy. (Axiom 1 of Part A)

It follows from what has been said that the speculative inclinations of the free market must be constantly curtailed by the introduction of the necessary measures to regulate the economy.

Q.E.D.

Theorem 6. Financial capital, by its nature, is aimed at obtaining the maximum possible profit.

Proof.

Private financial institutions are joint-stock companies with the goal of providing their shareholders with the maximum possible profit.

This inevitably gives rise to intense competition in the country’s financial market, in which the financial institution with the highest profits wins.

Q.E.D.

Theorem 7. One of the main factors of economic destabilization is the striving of financial capital for the maximum possible profit.

Proof.

Financial capital is aimed at obtaining the maximum possible profit (Theorem 6).

A-priori, Profit maximization forces financial capital to undertake risky and/or speculative activities. (1)

On the other hand, “The basis of modern business is loans from banks and other financial

organizations” (Axiom 3).

It follows from (1) and Axiom 3 that “The basis of modern business is endangered by the striving of the financial capital for maximal profits.

Hence, the striving of financial capital for maximal profits is one of the main factors that destabilize the capitalist economy.

Q.E.D.

Theorem 8. In modern capitalist society, one of the significant factors of destabilization is the colossal degree of accumulation of property in the hands of individual citizens and financial organizations.

Proof.

In modern capitalist society, the property of individual citizens and private financial organizations has reached sizes comparable to the budgets of individual states.

Under the current dominance of television propaganda and the enormous cost of it, each candidate for the elected legislature is heavily dependent on the sponsor of his election campaign.

In today’s capitalist society, individuals and private financial institutions are significant sponsors of legislative elections.

From what has been said, it directly follows that in a modern capitalist society, super-rich individuals and private financial institutions have a channel for influencing legislative and government bodies.

According to Theorem 7, financial capital is one of the main factors of economic destabilization. Therefore, in modern capitalist society, one of the significant factors of destabilization is the enormous degree of accumulation of property in the hands of individual citizens and financial organizations.

Q.E.D.

Theorem 9. The state must regulate the intensity of the growth of wealth in the hands of individual citizens and financial organizations.

According to Axiom 3 of Part A, “The state adjusts negative socio-economic and political factors to provide a stable functioning of society.”

According to Theorem 8, the enormous amount of wealth of individuals and organizations is a significant negative, destabilizing fac-

tor.

Hence, from Axiom 3 of Part A and Theorem 8, it follows that the state must adjust (regulate) the amount of wealth (and profits) of individuals and organizations. (3)

Q.E.D.

Axioms of Socialism

Axiom 1. The highest goal of a socialist society is to raise the material and cultural level of the country’s population.

Axiom 2. The building of a socialist society is carried out by liquidating private property and establishing public (state) property.

Axiom 3. A socialist society should live in equality, fraternity, and freedom.

Axiom 4. Every citizen of the country has the right to work, housing, health care, education, and a pension.

Axiom 5. Workers are paid according to their work.

Axiom 6. Socialism is being built by planning the country’s economy under the leadership of the Communist/Socialist Party.

Definition 1. Freedom is political equality.

Definition 2. Equality is realized personal rights.

Definition 3. Personal rights are fixed in the state Constitution.

Definition 4. Fraternity (brotherhood) is living in care for each other.

Definition 5. *Dogmatic* socialism is the economy of collective (state) property that practically neglects the factor of the employee’s interest in paying for his labor.

Theorem 1. The *social* and *cultural* achievements of Soviet socialism are truly amazing.

Proof.

Some of the social and cultural achievements of Soviet socialism are unimaginable and unthinkable for people brought up in a capitalist country. We have in mind the constitutional law and its fulfillment according to which *every Soviet citizen* had the right to free housing, free medical care, free high school and university education, free training in sports, and learning arts in numerous centers all over the unmeasurable socialist country. (See Grant, 1979; Spearman, 1983)

Q.E.D.

Theorem 2. Dogmatic socialism is historically doomed to lose in the competitive economic struggle with capitalist countries.

Proof.

According to Definition 5, “Dogmatic socialism is the economy of collective (state) property that practically neglects the factor of the employee’s interest in paying for his labor”. (1)

It follows from (1) that “Dogmatic socialism has the inevitable result of a weak personal interest of producers of goods in the quality of their production”. (2)

According to Axiom 4 of capitalism, “The free market ensures the maximum interest of all employees in the quality of their production”. (3)

It follows from (2) and (3) that “Due to the low quality of production, the socialist economic system must inevitably lose in the competition with the developed capitalist countries of the West”. (4)

With this historical inevitability, already in the last decades of the last century, the economy of the Soviet Union got stuck in a swamp of stagnation. (5)

The economic difficulties generated by the stagnation caused sharp dissatisfaction with the country’s leadership among the broad masses of the population, which combined with the active propaganda of the democratic opposition, led to the collapse of the Soviet Union and the liquidation of the socialist economic system in the country.

Q.E.D.

Theorem 3. To overcome the stagnation in the Soviet economy, it was necessary to introduce payment for the quality of products.

Proof.

The realities of post-war developed socialism prompted the Soviet party leadership to introduce *bonus* payments for the best workers.

The same realities of Soviet life have shown that bonus payments are not sufficient for ensuring quality production.

It was necessary to introduce a *system* of significant (empirically established) *additional payments for product quality*.

Q.E.D.

Theorem 4. For contemporary humans, the in-born striving for property and wealth is much stronger than any other possible value and goal.

Proof.

The realities of the modern economy demonstrate that it is difficult to invent anything comparable to the power of the human inborn striving for property and wealth. (1)

According to Axiom 4 of capitalism, “The free market ensures the maximum interest of all employees in the quality of their production”. (2)

Hence, even a systemic way of payment for the quality of production cannot save socialism in the international market competition.

Q.E.D.

Theorem 5. Mikhail Gorbachev’s rejection of the power of the Communist Party in Soviet society hastened the fall of socialism.

Proof.

Historically, the Russian people do not tolerate the “weakness” of power. (1)

Mikhail Gorbachev’s initiative for the refusal of the constitutionally fixed power of the Communist Party was perceived by the Soviet people as a signal of the onset of an era of anarchy. (2)

It follows from (1) and (2) that Gorbachev’s political mistake deprived socialism of the possibility of radical reforms and accelerated the fall of socialism.

Q.E.D.

Theorem 6. The revolutionary idea of allowing private property in the economy of a socialist state was discovered semi-empirically and implemented by China’s great leader Deng Xiaoping.

Proof.

The revolutionary transformation of the socialist economy of the PRC occurred initially in agriculture in 1978 in the form of de-collectivization – the transfer of land and other agricultural property of collective farms to the private ownership of collective farm members (Lin, 1992).

It is important to note that the beginning of the revolutionary transformation in the agriculture of the PRC was laid at the very bottom of the social hierarchy – by peasant families. Only after the success of de-collectivization in several provinces of the country, the leader of China of those years, Deng Xiaoping, decided to extend the successful experience to a multimillion-strong country.

The processes in the field of revolutionary

transformations of industry proceeded similarly. Here, too, in some provinces, individual enterprises, with the consent of local party leaders, have taken extremely risky steps in communist China to introduce private ownership (Gabriel, 2005).

With all this, it must be admitted that the above-noted revolutionary innovations from the bottom would have remained insignificant incidents if they had not been approved by China's top party leader Deng Xiaoping as the seeds of the country's future prosperity. It was thanks to the non-standard thinking of the great politician which combined the incompatible – a return to *private property* after more than thirty years of hard struggle for the development of a *socialist economy*.

Q.E.D.

Theorem 7. Modern China is neither capitalist nor socialist, but a great state of industrious people.

Proof.

Some foreign authors, not without reason, regard China's economy as capitalist. After all, China's economic breakthrough was made precisely thanks to the permission of *private property* in the country's agricultural and industrial production.

But it is no less important that the entire economic, social and ideological life of the country, from top to bottom, proceeds under the leadership of the respective branches of the *Communist Party of China*.

This paradoxical reality finds its explanation thanks to the well-known remark of Deng Xiaoping that it does not matter what the name of the country's economy is; the really important thing is that it gives results and is effective. The goal of the country should not be to follow this or that dogmatic scheme, but to strengthen and develop the economy, ensuring the well-being of the people and restoring the former greatness of the country.

The industrious Chinese people and their wise leadership made an unimaginable breakthrough in two decades of revolutionary reforms and continued to develop the economy steadily in the following decades, becoming one of the most authoritative world power centers.

Q.E.D.

Theorem 8. Capitalism, combined with a state regulation that aims to ensure *social justice*, is a scheme for the optimal organization of society.

Proof.

The constitutions of many advanced countries stipulate that the goal of the country is the social security of all segments of the population. Yet, social security, with its undoubted importance, is only a *minimum level of social justice*. (1)

On the other hand, it is the developed countries of the West that are characterized by an unacceptably high level of *property polarization*, which threatens the stability of life and the development of society. (Theorem 4 of capitalism)

From (1) and Theorem 4 of the theory of capitalism it follows logically that the time has come to ensure the next level of social justice – to consistently reduce the level of property polarization in society.

Let us express the content of Theorem 8 by the formula

“The optimal society = Capitalism + Social Justice”.

Q.E.D.

Theorem 9. The optimal scheme “Capitalism + Social Justice” allows a range of significant modifications.

Proof.

Theorem 8 implies that “Social Security = Minimum Justice”.

Hence, the modern capitalism of the Western countries, which provides social security for the population, will be expressed by the formula:

“Western Society = Capitalism + Democracy + Minimal Justice”.

Scandinavian capitalism, providing a higher level of social security (Level 1) through high taxation of firms' profits, is expressed by the formula:

“Scandinavian Society = Capitalism + Democracy + Level 1 Justice”.

Chinese society, which identifies itself as socialist, can be described as a capitalism, governed by *centralized democracy*. The level of justice in Chinese society is higher than in Scandinavian democracy because as a result of democratic elections in the Scandinavian countries, the new ruling party can take measures to lower taxes on profits thus reducing social justice. Accordingly, we have:

“Chinese Society = Capitalism + Centralized Democracy + Level 2 Justice”.

Q.E.D.

Theorem 10. The transformation of Climate Change into the “Age of Climate Disasters” raises the problem of creating a World Government with all its acuteness.

Proof.

The growing pace of economic destruction under the influence of large-scale climatic disasters caused by floods, fires, and climate variability that is detrimental to agricultural production makes it impossible to counter this huge danger with the forces of a single state.

It is necessary to immediately stop all hostilities and armed conflicts, to put aside the confrontation between West and East, democracy and dictatorship, etc.

The UN and the Security Council must transform themselves into a World Government with all the rights of a state of emergency.

Note 1.

As early as 1963, Jan Tinbergen noticed that there was a convergence in the features of the economy of socialism and capitalism (Tinbergen, 1963; Kneissel et al, 1974). Yet, in Galbraith's (1967) terms, socialism is apparently impractical: “Socialism has come to mean government by socialists who have learned that socialism, as anciently understood, is impractical” (p. 101). It soon became clear that the main cause of the unreality of convergence lies in the mutual ideological intolerance between the West and the East (Cox, 1990; Friedman, 2007).

Note 2.

President Franklin Roosevelt's *New Deal* can be regarded as an important step in the formation of the welfare state (Hawley, 1995; Dallek, 2017). US President Lyndon Johnson implemented in the 1960s an epochal program of the war on poverty, which, actually, resulted in the socialization of capitalism on a grand scale (Dallek, 2004; Gavin & Lawrence 2014).

Note 3.

The most impressive result of the “Chinese miracle” is the fact that between 1978 and 2005 the volume of gross output increased tenfold and in 2010 China's economy became the second largest in the world after the United States. During the first two decades of economic modernization, the average salary in China has increased

six times, and the percentage of the poor population has decreased from 40% to 5%.

The qualitative transformation of the economy of modern China, the “Chinese miracle” did not happen either thanks to the party instructions or according to any new concept of socialism with Chinese characteristics. The general idea of the convergence of capitalism and socialism, which is not mentioned at all by modern Chinese researchers, could not play a role either (Lin et al., 2003; Liu, 2022).

It is quite possible that the Chinese economic miracle was born thanks to the atmosphere of a broad economic search launched by the new leader of the country, Deng Xiaoping. Qualitative reforms in the field of industrial production were preceded by a radical agrarian reform: in China's agriculture, collective farming was replaced by family contracts based on private property. Liu Shoyung notes: “The planned economic system has greatly increased the national capacity, but also brought problems such as inflexibility and low efficiency. Since the 1980s, China has taken a problem-based approach, looking for solutions in practice” (Liu, 2022). It was the atmosphere of problem-based approach that could give rise to mass economic experimentation and germinate the seeds of concrete ideas for a future economic miracle (Lin et al., 2003; Liu, 2022).

Note 4.

Having become the world's second-largest economy, the Chinese economy has become a matter of concern for American political leaders. In response, US President Donald Trump has imposed draconian economic sanctions. Only a few researchers issued a warning that the hostile confrontation between the two superpowers - America and China - is fraught with catastrophic consequences both for the warring parties and for the entire global economy (Hornby, 2018; Wei, 2020; Bergsten, 2022).

Note 6.

This axiom is true only if the country's economy has a high enough unemployment rate to ensure the workers' fear of losing their job.

Born by the development of society, capitalism ignores the well-being of people and bows only to the golden calf of personal property.

Note 7.

The aporias of the General theory of social philosophy

Aporia 1. Does material *production* form the basis of the existence of society, or rather, this basis is formed by socio-political ideas and moral principles?

Aporia 2. Is private *property* the unshakable basis of social life, or rather, it is a transient phenomenon, sanctified by tradition?

Aporia 3. Can the *optimal* ordering of social life be derived from universal principles or the optimal ordering is born as a social invention that meets the needs of society?

Aporia 4. Among the “highest” principles of the state, are there principles true for all times, or rather any principle must be brought into line with the requirements of the time?

Aporia 5. Is excessive *wealth* the supreme evil, or rather the exploitation of people is a greater evil?

Aporia 6. Is the *inheritance* of wealth the highest principle of human society, or rather the inheritance of wealth should be abolished, as the inheritance of power was abolished?

Aporia 7. Should we strive to fully meet the needs of needy members of society, or rather it would be fraught with the encouragement of social *parasitism*?

Aporia 8. Are technological innovations the true basis of social progress, or rather there is a deeper basis of social progress hidden here - the selfish motivation of modern man to perpetual success in life?

Aporia 10. Is the idea of a free market an unavoidable consequence of a person's desire for freedom, or rather it is a hypertrophy of freedom that hides people's inborn striving for wealth and power?

Aporia 11. Destructive systemic deformations such as bribery, corruption, and kickbacks - are they just a sort of “growing pains”, or rather they are due to the underdeveloped social nature of contemporary humanity?

Aporia 12. Characteristic features of the 21st century - the COVID-19 pandemic, the reality of the prospect of nuclear war, the increasing scale of natural disasters - is this the bell ringing at the end of the thoughtless life of mankind, or rather human reason, in alliance with artificial intelligence, is still able to win?

Aporia 13. Is reform always preferable to revolution, or rather revolutions contain some element of intrinsic value?

Aporias of the Social Philosophy of Capitalism and Socialism

Aporia 1. Is the total aspiration of modern man to wealth the result of the formation of the spirit of capitalism, or rather it is an expression of the innate nature of man?

Aporia 2. Is the rapid spread of corruption roll-backs an awareness of the demand to “share”, or rather it is the result of the moral decline of the spirit of capitalism?

Aporia 3. Is the era of the managers' omnipotence the final phase of the development of capitalism, or rather there is some new principle factor of interpersonal relations behind this omnipotence?

Aporia 4. Is economic freedom (“free trade”) an essential feature of capitalism, or rather the great depressions are too destructive to leave the economy unregulated?

Aporia 5. Is the period of “wild” capitalism a natural feature of the unregulated free market, or rather “wild” capitalism is the product of public indifference to the enslaved plight of workers?

Aporia 6. Is the social security of the needy sections of society the first step in realizing the call to brotherhood, or rather a secure life will unavoidably turn the working people into parasites?

Aporia 7. Is state control over financial capital possible today, or rather the financial capital has already got so powerful that it is practically beyond any significant control?

Aporia 8. Was the tense social-economic situation of the Soviet population the result of the weak efficiency of the socialist economy, or rather the Soviet country was always forced to spend huge amounts of money on military defense against a real threat of aggression from the surrounding hostile world?

Aporia 9. Was the stagnation in the economic life of the Soviet Union an essential feature of the socialist economy, or rather the reason lies in petrified quantitative planning of the country's economy?

Aporia 10. Was the degradation of the socio-political ideology of socialism into the ideology of the consumer society an omission of the leadership of the Communist Party, or rather it was an expression of the essence and nature of modern man?

Aporia 11. Did the fall of the USSR mean the

collapse of the very idea of a socialist economic system, or rather it was the result of a political mistake by the General Secretary of the CPSU, Mikhail Gorbachev?

Aporia 12. Is the convergence of capitalism and socialism a spontaneous process, or rather it is the realization of some theoretical concept?

Acknowledgements

The article is published in the frames of the YSU internal grant research project “Insertion and development of components of logic, argumentation and rhetoric in university programs”.

References

- Baker, A. (2009). Mathematical explanation in science. *British Journal of Philosophy of Science*, 60, 611-633.
- Balaguer, M. (2009). Realism and anti-realism in mathematics. In A. Irvine (Ed.), *Philosophy of Mathematics* (pp. 35-101). Handbook of the Philosophy of Science, North Holland.
- Benton, T., & Craib, I. (2001). *Philosophy of social science: The philosophical foundations of social thought*. New York: Palgrave.
- Bergsten, C. F. (2022). *The United States vs. China: The quest for global economic leadership*. Cambridge: Polity.
- Cox, M. (1990). *Beyond the Cold War: Superpowers at the Crossroads*. University Press of America.
- Dallek, R. (2004). *Lyndon B. Johnson: Portrait of a president*. New York, Oxford University Press.
- Dallek, R. (2017). *Franklin D. Roosevelt: A Political Life*. Viking.
- Djidjian, R., & Hovhannisyann, H. (2023a). An axiomatic system of philosophical ontology. *WISDOM*, 26(2), 7-18. <https://doi.org/10.24234/wisdom.v26i2.1029>
- Djidjian, R., & Hovhannisyann, H. (2023b). Axiomatic epistemology. *WISDOM*, 25(1), 7-19. <https://doi.org/10.24234/wisdom.v25i1.979>
- Friedman, N. (2007). *The Fifty-Year War: Conflict and strategy in the Cold War*. Naval Institute Press.
- Gabriel, S. (2005). *Chinese capitalism and the modernist vision*. London: Routledge.
- Galbraith, J. K. (1967). *The new industrial state*. Boston: Houghton Mifflin Company.
- Gavin, F. J., & Lawrence, M. A. (Eds.) (2014). *Beyond the Cold War: Lyndon Johnson and the New Global Challenges of the 1960s*. Oxford University Press. doi: 10.1093/acprof:oso/978019-9790692.001.0001
- Grant, N. (1979). *Soviet education*. (4th ed.). Harmondsworth: Penguin.
- Halal, W. E. (1988). Convergence of a “New Capitalism” and a “New Socialism”. *Cybernetics and Systems*, 19(6), 553-572.
- Hawley, E. (1995). *The new deal and the problem of monopoly*. Fordham University Press.
- Hornby, L. (2018). Xi versus Deng, the family feud over China’s reforms. *Financial Times*. Archived from the original on 2018-11-18.
- Kneissel, J., Huyssen, A., & Moore, J. (1974). The convergence theory: The debate in the Federal Republic of Germany. *New German Critique*, 2, Special Issue on the German Democratic Republic (Spring), 16-27.
- Krugman, P. (2010). Financial Reform 101. *The New York Times*, April 1.
- Lin, J. Y. (1992). Rural reforms and agricultural growth in China. *The American Economic Review*, 82(1), 34-51.
- Lin, J. Y., Cai, F., & Li, Z. (2003). *The China miracle: Development strategy and economy reform*. The Chinese University of Hong Kong Press. <https://doi.org/10.2307/j.ctv1fj84hd.8>
- Liu, Sh. (2022). China’s development miracle and development economics. Retrieved March 10, 2023, from https://china-see.eu/wp-content/uploads/2022/07/-China_Watch_LIU-Shouying_2022-_29.pdf
- Spearman, M. L. (1983). *Scientific and technical training in the Soviet Union*. NASA, Langley Research Center, Hampton, VA.
- Tait, W. W. (2001). Beyond the axioms: The question of objectivity in mathematics.

Philosophia Mathematica, 3(9), 21-36.

Tinbergen, J. (1963). Kommt es zu einer Annäherung zwischen kommunistischen und den freiheitlichen Wirtschaftsordnungen? *Hamburger Jahrbuch für Wirts-*

chafts- und Gesellschaftspolitik, 8, 11-20.

Wei, L. (2020, August 12). China's Xi Speeds Up Inward Economic Shift. *The Wall Street Journal*.