Order as Stable Sociocultural Code of Governmental Organization: Formation History and Modern Interpretations

Valentin Y. Lyubashits[1]

Alexei Y. Mamychev[2]

Maria V. Vronskaya[2]

Alla A. Timofeeva[2]

[1]Sothern Federal University; [2]Vladivostok State University Economics and Service

Abstract

In the article an "order" is analyzed as a complex and difficult phenomenon, acting as sociocultural code for governmental organization development typical for any social system. Formation of "order" idea, its mythological and rational interpretations, systemized modern approaches to its understanding are traced in this article. In addition, in the content there is an author's interpretation of political legal order appropriate to modern political and legal processes. In this case political and legal order is taken as social phenomenon, based on political, legal norms, ideas, values and ideals, providing stable institutional society organization, that reflects ordering and reproduction of social relations and specific character, patterns of socialcultural system developing of social integrity.

Keywords: state power, institutes, culture, society, politics, order, law, public entity.

1. Introduction

Concerning the problems of political order, we mention that nevertheless the point we take on the historical axes, all the power is set in the diversity of its variations and exists in a particular social context, however, it always has some basis, the invariance, which is that power is always executed by the order of organizing the chaos of social and political life, sets of proportionality for the contending forces.

For example, the essence of the principle of the order was understood in Ancient Greece as a special and lined with a balanced existence of all things in the world. The order for replacing its borders chaos (perceived as "non-being", where everything is dissolved and mixed), not letting him break into the space being ordered. In ancient mythology, the cosmic order is perceived as the space in which all things are organized and arranged in what are, respectively, its existence (the articulation of social existence). By virtue of this procedure it's necessary to take into account the various manifestations of chaos, that seeks to break into the "ordered space" as the outer edges (the Greeks believed that the cosmos is surrounded by "non-existence", for example, the chaos, where nothing can exist) and through internal conflicts (Isaev, 1998). Therefore, one of the main functions of government will always be the ordering of social relations and notions of power will be the same as the moral and spiritual vision of order affecting the underlying archetypes of mental consciousness.

As noted Tikhomirov, "the fact of power is quite inevitable as a direct consequence of the psychic nature of man. The objectives that it set itself at the ruling, can be very diverse. But as soon as there is a manifestation of the power received by the public, its main goal is to create and maintain the "order". For some of the achievements of this problem the same authority received the task order to give a moral character to make it an instrument of the 'truth'" (Tikhomirov, 1998, p. 17). The term "truth" in the Russian-speaking tradition articulates itself divine, combining the concepts of order, social justice, the ideal of truth (as definite image of reality), the rule of law in short can considered as everything that defines and organizes social being, sets a special "rhythm" its existence.

In postnonclassical science the traditional perception of the order challenges, as being outgoing, "elusive" of the specifics of the modern public interaction. However, we believe that the order appears as some sociocultural code of public power organizations (Ovchinnikov, Mamychev & Mamycheva, 2015) and inherent characteristic of any social system. In this article, we propose to analyze the different approaches to the understanding of the procedure and to

57 formulate its interpretation in the adequate way in comparison to the modern political and legal processes.
58
59 **2. Literature Review**
60
61 Many researchers of power issues agree that the power of its origin precedes the state and, consequently, the political
62 life of society, its deep roots are still in mythology (). "That's the mythology as the primary, even undivided form of culture,
63 outlook and plastic model of socioregulation, that is determined and filled, as it noted by A. Mordovtsev - deep level of
64 collective and individual consciousness, and unconscious elements comprising, formed a set of readiness, attitudes, and
65 predispositions of individuals or social groups to act, think, feel and perceive the world in a certain way "(Mordovtsev,
66 2002, p. 104).
67 We should note the opinion of many researchers, whose views we share, the appearance of power as a social
68 phenomenon can be attributed to the fundamentals of existence as the power defines and organizes human existence,
69 like a cosmic (divine institution) order the natural laws, etc. (Luxe, 2010; Mamychev, 2004 & Connell, 1987). The
70 realization of this order within a certain mentality makes the process of social construction, valuation, for example,
71 forming the foundation of the social community, the principles of interpersonal relationships and mechanisms of self-
72 preservation of its integrity.
73 Undoubtedly, this process of scribing, social life (and the latter is possible only in a certain order in things and
74 people) is used with the myth, because social consciousness was structured as a myth, which, in turn, is a structural way
75 archetypal order (Ovchinnikov, Mamychev & Mamycheva, 2015). In this context it owes its origins to the beginning of the
76 reigns, as everywhere the power conceptualized as both a start and word formation (Sapronov, 2001). Whatever the
77 ancient myth we take, always starts with a chaos in which nothing exists, and only its structuring makes possible the
78 existence of the spiritual and material worlds (Rybakov, 1988).
79 The category of "social order" is widely included in the scientific revolution due to the work of Max Weber. Later he
80 understood the institutional framework peculiar to th particular society, based on some of the axiological characteristics
81 that provide social stability and integration of society (Weber, 1990).
82 These theoretical calculations have influenced the development of modern ideas about the nature of "order". For
83 example, R. Park notes that the order is a certain cultural model of social organization that provides stabilization of social
84 relations and the continuation of collective life in the conditions of competition and social conflict (Bankovskaya, 1998).
85 Frolov considers "order" to be an existing social system with its own characteristics and parameters of the operation,
86 including the individuals, the relationship between them, habits, customs, acting quickly, but contributing to the successful
87 functioning of the system (Frolov, 1997).
88 From the position of John. Rawls any order is based on the general principles for the particular society of justice, to
89 ensure the organization of the social community (Alekseeva, 1994). Charles Mills, in turn, analyzes the problem as a
90 problem of the order of integration of the society, the latter being set, in his opinion, at different levels: a primary social
91 order that determines the structuring around the secondary order. In every society the primacy of one procedure over the
92 other is individual and depends on the value basis on which social relations are built (Landort & Goldring, 2010).
93 For example, in Germany, says Charles Mills, a political order is primary, it provides social; in turn, America's
94 primary economic order is conditioning and social and political order (Charles Mills, 1994).
95 According to Bauman, for each order there are certain values that integrate the disparate elements and Komarov
96 notes that "security and maintaining social order, in other words, social integration is one of the parties to the functioning
97 of culture, which means social values and symbols bring people into the social whole" (Komarov, 1994).
98
99 **3. Methods and Materials**
100
101 The theoretical-methodological and practical terms of this paper are based on the definitions of the new institutionalism,
102 developed in the works of authors such as PG DiMaggio, J. March, J. Norton, George. Olson, R. Taylor, J. Wallace A.
103 Tabor, P. Hull, Aymar Duvernet F. et al., Where political phenomena are interpreted widely, on the one hand, as formal
104 rules, regulatory models, procedures and standards, and on the other as symbolic systems, cognitive scripts, socio-
105 cultural and spiritual-moral patterns, organizes and manages the mental activity of people. This approach is most justified
106 to adequately describe public order both institutional and regulatory, social and cultural phenomenon.
107 The study of public policy based on the works of authors such as Averyanov, Akhiezer, Glebova, Demetradze,
108 Dugin, Lapinm Lurie, Mordovtsev, Brewers and others. Justifying the principle relationship of political and legal process,
109 and socio-cultural dynamics. Methodological and theoretical and practical experience of these authors made the basis of
110 investigation of the influence of archetypal structures (socio-cultural codes), spiritual and moral, territorial, ethnic, cultural

111 and other factors and the dominant understanding of the evolution of public policy, the ratio of traditional and modernizing
112 transformational political processes.
113
114 **4. Results and Discussions**
115
116 The order, which expresses a certain justice, there is a pattern, the ideal, the archetype, which is very rarely exposed to
117 shifting of failure to comply with its detrimental for all. Power is - is the way it (order) implementation of recovery in the
118 fragile socio-political practice. The origins of such mythological notions about the nature of power is based, apparently, on
119 the archaic structure of consciousness, which is fixed in each society of their intellectual and symbolic tradition (ie, when
120 the authoritative thinking anchored a predominantly symbolic forms, creating and transforming not only reasoned ideas as
121 images of social order and the specifics of the government).
122   With all the richness and diversity of myths (created and "living" in a community) can be isolated and the total for
123 all of them a rod: reigns beginning perceived as a regulatory mechanism and communication between sacred and secular
124 worlds, as well as a tool to organize the life and community of people. And the power of the myth was seen in two planes,
125 which, in turn, reflect the dynamics and contradictions of its development.
126   Firstly, it is treated as a static organize, preserve and, accordingly, overwhelming force. So, every overstep the
127 specified limits is perceived as a violation of the fixed order and rhythm of coexistence (not just man to man, but a man
128 with a natural and sacred worlds), entry into the social life of the chaos that threatens not only the social life of the
129 community, but also in the whole space order. And so was the beginning of the reigns to fight this social evil, for the worst
130 evil is everything that threatens misfortune and loss of generality (Likhachev, 1997). Therefore, to keep the social
131 community, individuals are forced to enter into power relations, put yourself in some boundaries / limits strictly follow the
132 "rules of the game" and say more must think a certain way, where the feature / right thinking there is a way to adapt to the
133 established order, be socially positive member of social relations. Violation of the latter is fraught with for each of the
134 power relations entered into possible loss of identity and social death at all.
135   Secondly, the authorities understand how releasing, converting force, for example, power is connected with the
136 arbitrariness (autocracy), the selection and will giving. In this sense, the authorities, in this context, endowed with a
137 dynamic character. It's kind of transgression (the phenomenon of the overflow limit, which is conceived as impassable
138 because of its taboo in a particular cultural tradition) associated with the transition beyond the prevailing notions and
139 scope of social order and leading to new synergies, modified pillars of community.
140   Thus, the power in this context allows to make "rite of passage" from one ritual hierarchy of values attached to
141 some other configuration of social practices, then establishes a different value system (adequate any important at some
142 point in the social, natural factors). Note that in the beginning it was only a divine prerogative (which is implemented, for
143 example, through signs, natural disasters, etc.), and then right to "social transformation" and endowed with its
144 representatives / intermediaries in the world of people who reigned, performed the divine will on the ground. It should be
145 noted that God "intermediaries" goes right only to "social transformation", they become not only a symbol of the cosmic
146 order, but also the tools change the human being, his order.
147   The two above mentioned approach to the basics of power, as is evident, based on the principle of power
148 (potential and effective). However, the understanding of power as a force or as a relationship differently oriented forces or
149 volitional aspirations although it has its scientific value, however does not reflect explicitly its social character, its
150 organizing and sequencing function rather that understanding only anthologized last. Moreover, power relations, which
151 are thought of solely as a social relationship of forces and resources (political, economic, symbolic, etc.), it is a reality,
152 devoid of any internal unity, a kind of Hobbesian "war of all against all."
153   Thus, the reference to the category of researchers "order" is no coincidence, since the latter reflects the intellectual
154 quest for social and ideological supports the integrity of society, integrative values and standards to harmonize social
155 relations in order to overcome the chaos out of the crisis, gaining stability and predictability of public relations. As a rule,
156 this term is associated with the ordering of social and political life, the laws of social development, the settlement of the
157 most important spheres of human society due to socio-cultural, political and legal means. P. Berger and T. Lukman noted
158 that "human existence is placed in the context of the order, control, stability," and chaos, transgression, bifurcation - it is
159 only a qualitative change of the order (Berger & Luckmann, 1995, p. 87). In other words, the order "exists only as a
160 product of human activity," it becomes the basis of this activity, which is why the procedure is constantly playing, changes
161 in the social life. Modern social, political and legal life, as rightly noticed by many researchers, is impossible without order,
162 without a certain pattern of life and ordered on the basis of its social relations.
163   In ancient times, the procedure was associated with justice, with the cosmic (divine), and the device was, in
164 essence, unchanged (absolute and universal) model, ideal for political and legal order earthly organization. Here, "every

165 innovation only distorts it. At the same time the sample remains in the past, which is a deviation from the detrimental
166 justice ... (archaic dike) is associated with the procedure and unchanged, gaining from the outset conservative political
167 slant (Isaev, 2003, p. 48). The political system and the law should work together to implement and maintain the original
168 order. For example, Plato's state is valid if it expresses the order, which is in a stable state - "strong and united" - and in
169 obedience to the law, implies submission to the dictates of reason, eternal and indestructible order (Kobersy et al., 2015).
170 Such views are also characteristic of the early views of Russian thinkers who believed that power and the law articulated
171 to achieve a task and to carry out the divine pattern of the earth order to give the latter a moral character, to make it an
172 instrument of the Truth and achieve grace.

173   The category of "social order" is widely included in the scientific revolution due to the work of Max Weber. By the
174 latter he understood the institutional framework peculiar to particular the society, based on some of the axiological
175 characteristics that provide social stability and integration of society (Webe, 1990). According to the German scientist,
176 human society is peculiar to the pursuit of a certain social equilibrium and stability of the relationship. Social dynamics, in
177 his interpretation, the process of movement from chaos or "axiological vacuum" to the social order, a sense of fullness of
178 social relations. The institutionalization of the social order implies in terms of Max Weber: first, massive, positive
179 endorsement "of the proposed model" which is possible if it is consistent with both the historical, traditional experience of
180 the people, and the interests and expectations of the majority of people; secondly, fixing the most important institutions
181 supporting this model in order regulations and other sources of law; and, thirdly, the establishment of public institutions,
182 whose activities would lead to compliance and maintain social order. According to that same M. Weber, of paramount
183 importance in the social structure of society have axiological factors affecting the ordering of social relations and the
184 specifics of their power regulation, and economic, political and legal order is already expression, manifestation of the
185 latter in various spheres of human activity (Weber, 1990, p. 645-647).

186   Currently, the authors consider the order as the existing system of power relations, initiating a certain structure of
187 institutions, social dispositions, the methods and the nature of interaction between them, etc. This system of institutions
188 provide material (distribution of wealth, values, resources) and symbolic (the distribution of socio-cultural capital /
189 resources) procedure, which is supported on the one hand, formal institutions - the institutional and regulatory warranty
190 social status, and the other - the system of social -political practices - a symbolic matrix of practice, subject to certain
191 rules, and ideological system - "the willingness and propensity social agent to respond, say, feel and think in a certain
192 way" (Bourdieu, 1993, p. 56).

193   For example, R. Ashwin S. Connell and examine the order as historically predetermined pattern (pattern) of power
194 relations, which is inherent in a particular institutional structure and given the latest configuration of practices (Ashwin,
195 2000). In terms of P. Bourdieu, the social order based on "generative principle", according to which the practice is
196 objectively classified introduction agents. Foucault considers the order as a historical set of political, economic, legal,
197 social and institutional developments, complex processes and relationships inherent in a certain phase of development of
198 the society. It reflects a certain type of political institutions and legal statutes, forms of knowledge, projects of
199 rationalization knowledge and practices, as well as technological and technical dimension of society (Foucault, 2002).

200   A noteworthy, from the viewpoint of the present study seems separation existing social order, the authors
201 mentioned above at two levels. Thus, Foucault considers the order as a "public" - declared officially and institutionally
202 recognized, ideas and contents of which are cultivated in the life of social actors, and "hidden", which reflects the real
203 situation and the balance of social forces, policies and informal practices, the relationship of social actors (Foucault,
204 1996). R. Connell, in turn, represents the order, on the one hand, the government established a system of power
205 relations, and on the other - as a certain set (series) of practical actions of subjects and related concepts (Connell, 1987).

206   As you can see, the order of the current literature is presented as a particular organization of social relations and
207 institutions, based on a different system, values, traditional and cultural factors. This term expresses the idea of social
208 organization, the ordering of social action or views. It reflects the idea of non-randomness of the existing social
209 organization, social behavior of the subjects; predictability and regularity of social development; The stability and the
210 historical evolution of the various forms of human existence.

211   Under the order we should understand not "the rigid structural skeleton of a necrotic and flexible structuring of the
212 living social organism, open to the positive transformation that has a high coefficient of resistance to various entropic
213 effects of external and internal nature (Bachinin & Salnikov, 2000). The most complete and appropriate for this study we
214 see the definition of the procedure that gave S. Ozhegov considering the latter in different semantic perspectives:
215 institutional "correct, well-established condition, the location" in the regulatory and "the rules by which it committed any",
216 functional - "Process of any events," in traditional, conceptually - in accordance with the order "has been as accepted as it
217 is necessary" (Ozhegov, p. 565).

218   This common understanding of the concept of "order" refracted and modified in various humanities due to the

219   immersion of the term in the context of the social phenomena. This implies various modifications of the social order:
220   economic, political, legal and others. For example, the political order is defined as a set of "rules of creating favorable
221   conditions for the efficient and effective functioning and development of the political system of society, the state of the
222   settlement of the political process" (Malko, 2000, p. 31). Last reflecst an organized system of stable interaction between
223   political actors on the organization of political power and achieve significant political objectives and needs.
224   And the political order is seen in modern research and the order of the mental, "irreducible to its real component
225   and existing largely in the form of social representations, prisoners in every social agent." Therefore, the political
226   scientist's analysis, in addition to the institutional configuration, are also interested in forms of thinking, ways of
227   constructing political reality, "the subjective perception and evaluation schemes and developing cognitive structures of
228   political space" (Kachanov, 1995, p. 101).
229   Within the framework of the legal system of knowledge it is mostly about the legal order that expresses the idea of
230   law and order in social relations that define a certain state of society. Last refers to the "system of social relations, which
231   is installed in the society as a result of precise and steady implementation of the requirements of the rule of law"
232   (Lyubashits, Mordovtsev & Mamychev, 2015, p. 315). And it noted that the rule of law is only part of the general social
233   order, which is a certain state of society, established and maintained by the law under which the individual relations
234   (relationship) are carried out according to certain rules set by the state, consistent with the principles of legality.
235   However, despite the seeming obviousness of the concept of "order" there is a variety of positions in his
236   comprehension. In this context are the following approaches:
237   1.   the statist approach that considers the order as a coherent regulatory framework in which legal norms are
238   logically coordinated and not in conflict with each other. The order represents the regulatory system,
239   expressing the will and interests of the state, establishing the proper order of social relations. The whole point
240   of the legal order is here reduced to the subordination of individual interests and needs of the state will (the
241   interests of the ruling class, nation, etc.), all actions and representations of actors line up according to a known
242   legal abstract ideal set by the state. The state becomes the source and condition of the existence of the order
243   itself;
244   2.   communicative (sociological) approach, where the procedure is conceived as a set of social relations, ordered
245   on the basis of socio recognized norms prevailing in society, views, habits, patterns, skills and experience,
246   which are largely and define it. The political order is, therefore, the term "objective order by which social
247   elements are integrated into the whole total social phenomenon" (Antonov, 2003, p. 224). In this sense, the
248   political order itself "can be compared to a dwarf sitting on the shoulders of giants - society. By itself impotent
249   dwarf, "because only a society filled with political order certain content, providing him strength and efficiency in
250   the ordering of social processes;
251   3.   the contract (natural and legal) approach, which is characterized by the demarcation of the "natural order" and
252   "civil order", the first is the desired (proper) ideal socio-political reality, and the second - its embodiment in a
253   politically organized society. As part of this approach argued that the ideal order was formed before the
254   formation of the state, or more precisely, the ideal exists before and independently of the political life of society
255   and the state, different political institutions and other civil society institutions only it embodies concrete
256   historical socio-political reality. "Inalienable and natural rights of rigor on the one hand, and a very limited
257   capacity for autonomous educated people, on the other, as says about the nature of this order Ilyin, is to
258   organize such unions, which should establish and protect the natural order through heteronymous regulations
259   and maintain compliance with them by the power of external, generally accepted, the ruling authority. The
260   single authority empowered by the law itself subordinate to the right, it receives the duty to formulate a natural
261   right as objectively meaningful, mandatory rules of the external behavior (for example, in the form of positive
262   law) (Ilyin, 1993, p. 110);
263   4.   the pluralist approach, considering specific public order as a basis of peaceful existence of fragmented social
264   reality based on pluralism of ideas, values and norms. It is postulated diversity order (political and legal order),
265   peculiar to a particular institution, organization, a social community, which, in essence, are autonomous. In
266   certain areas of society creates its own order on the basis of free competition (in the political sphere - it is a
267   competition of social and political programs, economic - market competition, social - the pluralism of ideas,
268   opinions and interests), but they are based on political and legal basis;
269   5.   the pragmatic approach (rational) coming from the fact that the government is the "nucleus" of political order,
270   without which the latter never could exist, but notes that the procedure depends on the political culture of the
271   society, influencing directly on the specifics imperiously of legal relations. In this sense, the society the general
272   principles, requirements, indicators, etc. order and government embodies him and obey him;

6. idealistic approach proves that both the authorities and law generated "ideocratic element", for example, cultural, moral and psychological integrity of the nation, its faith, spirit, ideals, values, etc. In other words, the political order is constructed on the basis of the highest spiritual ideals that are the foundation of reality, and the government becomes a tool, a way of movement to them.

In our research, we will use the term "political and legal order" as more appropriate. This concept came into use relatively recently, and currently does not have any well-established definition. In one case, it is regarded as identical to the concept "legal order" where "legal" points out that the social order as a phenomenon based including on the right, organically connected with it; in another, it is synonymous with the political order, is the definition of (stable) configuration effectively functioning within the legal framework of political institutions, organizations and institutions. In our opinion, the first and second point of view, impoverish the meaning of this concept, for political and legal life of society - these are two interrelated forms of human existence, reflecting a common public-legal organization of society, which is part of the general social order. And the political and legal life of society is a condition for the existence of integrity of the state of organized society; and she and the other seeking to both the expression and the satisfaction of social needs and interests of various kinds.

That is the political and legal order reflects not only the relationship of the state and law, but also the specific characteristics and principles of the organization of the power of society, without which, as we know, cannot exist any state with peculiar political system or, respectively, of the legal system. It is true in this sense, as says Russian state researcher Alekseev that "the logic of those features that are introduced in this concept to modern political science, the most important is, of course, an element of power. Indeed, the state is unthinkable without the power, as a circle is unthinkable without a center. From this moment the authorities and should be linked consideration of the right and the state ... between law and power no irreconcilable opposites, and therefore there is no opposition between the state and the law. The rule of law is not opposed to the state, as something completely alien to the authorities. The right belongs to the state, as the power of the authorities. Authoritativeness is precisely the element that can combine state and the right. When a connection that happens, you need to transform the rule of law in the present power relations "(Alekseev, 1998, p. 198).

In another paper, devoted to the study of the specifics of the Russian state, Alexeyev said that the question of the relationship between politics and law, at least for domestic science, must be resolved by considering the national order by the imperious organization that leads and connects political structure and legal organization of society, political and legal behavior of individuals.

Thus, the rule of law, there is also a state-imperious phenomenon, otherwise it is only possible where there is a public entity of society, in other words - the state power, which it authorizes and supports. Without government ("without a legal ruling nationalization" Alekseev), without its legal mechanisms and institutions will abstract category of order, that has no formal definition or efficient (effective) ways of realization and operation of social reality.

In this sense, the political and legal order can be seen as imperious organization of society, reflecting the political system of a particular society. Besides, the political and legal science, badly needs today in the reconciliation of a number of antagonistic concepts of law and state idea understanding in the development of integral (comprehensive) approach to the state. The latter should include, on the one hand, the synthesis of political and legal doctrines, on the other - moral, sociological, psychological features of a specific political world. Important role for these initiatives can and should play a theory of state power that reflects the reality of state and legal life of its regulatory and relational-institutional structure (Mamut), especially power-law (state) of being (Mamut, 2003, p. 15).

In this sense, the idea of political and legal order is related to the comprehension of social life as a whole involves the relationship with the state as a single public law "among" the development and operation of power relations (Mordovcev, A.Y., Mordovceva, T.V., Mamichev, A.Y., 2015). Thus, the government implements a variety of public interest and the needs of a common political and legal order, and according to them carries out its functions and guides the development of the political and legal system. In this sense, the political and legal order, that is based on political, legal norms, ideas, values and ideals of the institutional organization of society, ensuring an orderly social relations and reflects the specific nature and the laws of development of socio-cultural system.

5. Conclusions

The order stands sociocultural code of public power company, an inherent characteristic of any social system. Currently, the sociocultural year expressed in the rule of law, which is a state-imperious and public law phenomenon. Without a sovereign state power without the political and legal framework and legal institutions will pryadok abstract category which has no formal definition or efficient (effective) ways of realization and operation of social reality.

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327   In turn, political and legal order can be seen as imperious organization of society, reflecting the political system of a
328 particular society. In this sense, the idea of political and legal order is related to the comprehension of social life as a
329 whole and suggests the attitude to the state as a unified public law "among" the development and operation of power
330 relations. Sovereign government implements a variety of public interest and the needs of a common political and legal
331 order, and according to them carries out its functions and guides the development of the political and legal system.
332   The political and legal order is based on political, legal norms, ideas, values and ideals of the institutional
333 organization of society, ensuring an orderly social relations and reflects the specific nature and the laws of development
334 of socio-cultural system.

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