

## Social Activism as a Factor of Information Security (Theoretical and Methodological Aspect)

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### **Abstract**

*The article presents the connection of Internet activism and social activity with the information security of the state. The main views on social activity are described and methodological approaches to the study of social activism are set out. Online-activism is presented as one of the factors of state information security.*

**Keywords:** *Social Activism, Social Action, Internet Activity, Online-Activism, Methodology Of Internet Activity Research, Information Security.*

### **INTRODUCTION**

The expression “global political awakening” used by the American political scientist Zbigniew Brzezinski has already firmly entered the discourse of political science and sociology, and has also become more frequent in the political establishment. The reason for this is the development of information and communication technologies, which accelerate the exchange of information tools and facilitate the methods of its receipt. These trends undoubtedly influence political processes, not only accelerating them, but also changing our usual views on political institutions. In this regard, social activism certainly has an impact on strategies for building information security and deserves special study in this vein.

Social activity is defined as a complex of human activity forms, consciously focused on solving the problems facing society. The subject of social activity may be a person, a collective, a social group, layer, class, society as a whole. Social activity is manifested in various areas of society: labor, socio-political, cultural and everyday one. Social activism is a concept that includes subjects and motives of social action, structures and specific social practices.

The theoretical foundations of the social action theory were laid by M. Weber, who understood sociology as a comprehensive science of social action. At the same time, he defined action as behavior which is related the acting individual or individuals and their subjective meaning. The action will be called a social one, which, according to the meaning assumed by the actor or actors, correlates with the behavior of other people and focuses on it

The study of Internet activism is carried out taking into account the activist approach (A. Turen, E. Giddens, P. Shtompka, in Russia - V. Yadov, T. Zaslavskoy and others). According to A. Turen, “the essence of the subject lies in the desire of the individual to be an acting person”. V. Yadov develops this approach, concretizing the above statement as follows: “there is a rejection of the “natural-historical” laws of social progress idea in favor of the adoption of the “social-historical” process principle that does not have a rigidly defined vector, for the decisive role in modern societies is played by active social entities (agency), including the authors of scientific discoveries, social movements, legitimate and other leaders, the masses of ordinary citizens”.

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This work is based on the theoretical achievements of social movements researchers E.A. Zdravomyslova and O.N. Yanitsky in terms of the development of the new social movements paradigm. E.A. Zdravomyslova has clarified the concept of social movement as “collective initiative activity aimed at transforming social reality, having a conflicting nature and a certain degree of stability”.

The social movements research is a fairly recent direction in Russian sociology, which is only passing through the stages of its formation. E.A. Zdravomyslova emphasizes the complexity of the research subject, since “social movements is the changing social reality that escapes positivistic methods — it causes methodological and conceptual difficulties, expressed in particular in the complexity and uncertainty of definitions, the predominance of qualitative research methods”

O. N. Yanitsky identified six values, structural and behavioral characteristics of social movement, which determine the belonging of the research object to the social movement. Under this term, O. N. Yanitsky understands “a stable (reproducible in time) collective social subject that has its own ideology, leader and organizational structure, capable of mobilizing resources and achieving, through a series of collective actions, social (political) changes in the interests of society or part of it ”.

He also noted the particular importance of values, goals and the way of movement for its stability and regular reproduction: “values, goals and way of movement are its “genetic code”, which ensures the stability and repeatability of the reproductive process in time and space”.

The principle of polyparadigm is quite justified in the study of such self-organizing structures as social movements. The supporter of this approach is V.A. Yadov: “instead of polarizations in the system of Euclidean “flat coordinates”, in my opinion, it’s reasonable to turn to the dialectical principle of sociological metaparadigms classification, namely, the opposition of objectivity and subjectivity with a transition to a synthesis that retains the essential in both approaches by the way Hegel put it, “removal”, not total rejection of polarities ”.

I.A. Khali shares this approach, synthesizing various theories in the study of social movements, he draws a conclusion to his research: “research experience shows that there are movements that can be studied using certain theories and approaches of each of the paradigms at each stage of the society development”.

The socio-historical approach to research allows us to consider the differences and continuity in the ways of creation, functioning, forms of manifestation of social activism in different historical periods. “A shift, a “bias towards the present”, a kind of journalism in sociology, is one of the main factors that leads us away from the task of converting various studies into theoretically consistent models. The availability of data from different historical periods is an absolute advantage when trying to synthesize the general principles of explanation”.

Such recognized authors as E. Durkheim, C. Mannheim, E. Giddens, paid attention to the interpenetration of history and sociology, the difference in research methods peculiar to them.

In his work “Sociology and Social Sciences” E. Durkheim drew attention to the fact that “in the field of social reality, history plays a role similar to what a microscope plays in the physical reality sphere... But history makes it possible to explain”. And then he develops possible areas of research and, in particular, writes: “A sociologist cannot be limited to considering a single people or era. He should compare societies of the same or different types so that changes in the institution, custom, which he wants to explain, compared with changes parallel to those established in the social environment, make it possible to discover the relations uniting these two groups of facts and establish between them then causality”.

K. Mannheim drew attention to the fact that historicism is a serious intellectual approach, “such a principle of approach to reality not only organizes the creative possibilities of the science of the spirit like an invisible hand, but also penetrates into everyday thinking... Therefore, historicism is not just a fad or a tribute to fashion; it’s not even a train of thought, but the very foundation on which we build our observations of the phenomena of socio-cultural reality”.

E. Giddens refers to time “not as a chronological extension or duration, but as an integral element of complex systems of social reproduction”. According to this classic of social science, there is an integration of various

scientific developments. The study of activity, structure and contextuality is the focus of scientists' interest of both disciplines. According to E. Giddens, "history is a structure of events in time and space through the continuous interaction of activity and structure: the relationship of the secular nature of everyday life with institutional forms stretched over vast ranges of space-time". E. Giddens goes further in his reflections on blurring the boundaries between disciplines, noting that sociology is not less strongly connected with geography (space) than with history (time). In particular, he concludes that "people really" make their own geography ", similar to how they" make their own history ", and as we often emphasize, it is more competent to think from the perspective of space-time than to consider space and time separately".

Using these conceptual, ideology foundations of E. Giddens, the work examines social activism on the Internet using the example of the Russian Federation.

Within the socio-historical paradigm, special attention is paid to the direction of research related to collective socio-historical memory. Only in recent years they have been actively developed by historians and sociologists. Among the famous authors of this direction are Maurice Halbwachs, Pierre Nora Yavel Zerubavel and others. In Russia, the problems of socio-historical memory are developed by L.M. Drobizheva, J.T. Toshchenko, A.V. Dakhin and other scientists.

Back in 1927, Martin Heidegger drew attention to the fact that "people - willy-nilly - peer into the past or rather into a certain image of the past, perhaps without realizing it, they do it all the time... We are what we are at the present moment, due to the fact that we constantly strive for an individual future and come from an individual past; our very identity arises from historicity ... Those who cannot remember the past are sentenced to invent it first"

M. Halbwachs defines social collective memory as a "living memory" along with a written history that continues or resumes over the years, and in which you can find a large number of previous trends that seemed to run out ... collective memory does not coincide with history. According to M. Halbwachs, "collective memory differs from history in at least two respects. This is a continuous train of thoughts, and there is nothing artificial in its continuity, since from the past such a memory preserves only something that still lives or is able to live in the consciousness of the group that supports it... In the continuous development of collective memory, there are no distinct dividing lines characteristic of history, but there are only uneven and vague boundaries".

L.M. Drobizheva draws attention to the "historical memory" as a kind of spiritual potential of the people, creating the image of "we" as a whole, including an idea of the historical past of its people, its culture, national interests, legends, and traditions. Socio-historical memory is one of the elements of national identity, an indispensable part of culture, the continuity of which stabilizes the ethnic group

J.T. Toshchenko comes to the conclusion that "historical memory in the context of fundamental social changes tends to revive its role in the spiritual potential of both the individual and the people as a whole".

What do people living in a particular space remember and actualize in modern times, does socio-historical memory reflect on the methods of self-organization of the urban population: all this affects the transformation of social activity of citizens on the Internet.

It seems important to study the processes of self-organization of citizens at the micro level, sharing after O.N. Yanitsky and other scholars claim that "the micro-level of social interaction of ordinary citizens becomes the arena and the dominant force in the formation of human history and thereby - the most important subject of sociological analysis".

The preservation and transmission of socio-historical memory occurs at the micro level, because people, as carriers of local knowledge, practice traditional forms of way of life, preserving the memory of the elements of work and life of past generations, they are connected with the "place" of moral bonds, be it family ties, a sense of "small homeland", or "love of fatherly tombs".

For the emergence and formation of the social activity of individuals, the social environment is of great importance. It is necessary to consider it in connection with the fact that "a specific configuration of social

forces (interest groups, civic initiatives, social movements) that determine their response to economic, technological or environmental risks is formed in each particular place”.

The social environment is not immutable given, so it is necessary to attach great importance to the context in which there is a consideration of any social action. Researcher O.N. Yanitsky notes: “as the intention of social cognition, the environmental approach means the desire to understand and reconstruct that complex system of interactions of formal knowledge, experts, citizens and a changing context that is taking shape in the processes of decisions formation and implementation. This approach means replacing the formal logic of positive science with the informal reflecting framework of a practically oriented mind, that is, reasoning-in-context”. O. N. Yanitsky draws attention to the fact that "every social movement is reproduced simultaneously in three contexts - historical-cultural, macro-social and situational".

According to the environmental paradigm, there is an interconnectedness of the world, manifested in the relationship of the individual, social and natural environment. The subject's activity is largely determined by sociocultural factors. “The quality of a person’s life depends not only on the volume of consumption, but also on the ability to work meaningfully, make decisions independently, have the support and understanding of others”. Man and the environment that generates him are interdependent and mutually affecting each other.

Civil society is also called a mediator between the government and society, and the field of struggle of various ideas, and the public sphere, where the redistribution of the general efforts of society takes place. Social activism allows you to include the mechanisms of self-regulation of the system "society-state." Researcher O.V. Markova notes: “The public (structured by organizations and associations) in the necessary proportion directs its forces to unfilled, unreached areas. For example, when the state takes on most of the social problems, the number of charitable public organizations decreases. And, on the contrary, in case of bankruptcy of the state, social structures take part of its worries. Public associations are in a state of responding to social needs”.

According to I.A. Khali, amateur associations of citizens are formed when solving common problems and are based on the cultural, social, national, political self-identification of individuals, as well as social differences based on various types of social inequalities. In addition, equality is also a motive for unification, since “equality in one respect is combined with inequality in another, the equality of some social actors goes hand in hand with the inequality of others”.

In light of this, “the main task should be the creation of mechanisms, methods, channels that provide opportunities for the socially active part of the population to reduce the degree of all types of inequality, which will entail the expansion of the circle of socially active citizens themselves”. According to the approach of A.B. Hoffmann and I.A. Khali, social self-organization is a response to the social differences of individuals, people are united on the basis of the realization of common interests (equality) or the solution of common problems (inequality).

I.A. Khali, following T.I. Zaslavskaya develops approaches to the study of society as a transformational structure, which is understood as “ability and readiness for self-development, including through a radical transformation and updating of its basic institutions and social structure. This most important quality of society is determined by the correlation, comparative influence and activity of social forces interested in different scenarios of social development and making significant efforts to ensure that these scenarios are realized in practice”. According to I.A. Khali, in studies of social movements it is important to discover “how much the activities of social movements lead to changes in basic social practices, whether these changes are innovative and in comparison with what they are, whether such actions of the collective actors we are studying are conscious”.

Both constructive and destructive forms of social activism are based on solidarity, which can take various forms. This concept, important for the study of collective actions, allows one to analyze the causes, scope, results of collective actions. In this work, we used the theoretical developments of the Russian scientist P. Lavrov, who drew attention to the following types of solidarity: “1) unconscious (customary solidarity, assuming such a connection between individuals, which is established by itself, is fatal); 2) felt (affective solidarity based on interests and representing solidarity of general moods of various kinds - an elevated or depressed state of mind,

enthusiasm or barbarism of the crowd, etc.); 3) historical or conscious, conscious solidarity, which is a strong sense of closeness between individuals of the same group, and only it is a powerful tool in the struggle of society for its existence and becomes a progressive engine of history". All these types of solidarity, to varying degrees and in different combinations, can be present in each individual manifestation of the collective actions of citizens.

Researcher of social movements I.A. Khali develops the ideas of P. Lavrov and T.I. Zaslavskaya, distinguishes the objective and subjective characteristics of traditionalism: "Objective - elements of traditional ways of living, satisfying basic needs, while maintaining which traditionalism helps to adapt to innovation, and subjective - emotional attitude based on social memory of the "bright past", which are being destroyed by modern processes that inhibit adaptation by the mass creation of new conditions".

The analysis of social activism in the work is carried out using the theory of resource mobilization (C. Tilly, C. Jenkins, D. Freeman and others). In this theory, the concept of "mobilization" is central to the paradigm of collective action, and is interpreted as "the process which helps a group to receive and use resources to achieve its goals". Scientists identify various types of resource mobilization (protective, offensive, mixed), and also identify its qualitative and quantitative nature. D. Freeman classifies resources into material (finance, material and technical means) and non-material (a person and his skills and abilities), as well as external and internal. The activities of social movements depend both on participants, leaders, solidarity, organization (internal resources), and on the socio-economic situation, political conditions (external resources).

Social movements involve institutional and non-institutional strategies. Outside of the institutional strategy of defending one's civil status, there may be passive or active, including violent - organized or spontaneous.

Studying the constructive and protest forms of social activism, the author relied on a number of theories: the theory of conflict, the theory of relative social deprivation. Famous foreign scientists (K. Marx, L. Coser, R. Darendorf, P. Sorokin, T. Parsons) and Russian ones (A.G. Zdravomyslov, L.N. Alisova, Z.T. Golenkova, etc.) devoted their works to conflicts. Defining the concept of conflict, scientists consider it from various perspectives: economic, political, ideological and others, coming to the conclusion that this is "a way of relations between the subjects of social interaction, determined by the mismatch (opposite) of their interests. The latter, in turn, are determined by a certain system of values, ideals and needs, immanent (shared) by social groups".

In determining the subjects of conflict in this study, we proceeded from the typology proposed by R. Darendorf. According to this typology, the conflict subjects include three types of social groups: 1) primary groups - the direct participants in the conflict who are in a state of interaction regarding the achievement of objectively or subjectively incompatible goals; 2) secondary groups, which tend to be not involved directly in the conflict, but are contributing to fueling conflict. At the stage of aggravation of the conflict, they can become the primary side; 3) third parties interested in resolving the conflict.

The protest in this work is considered according to S. Terrow's interpretation, as "the use of destructive collective actions aimed at institutions, elites, ruling and other groups and committed to achieve some collective goals, and the demands of the protesting groups".

Studying the causes of conflict, the author of the study relied on the theory of relative social deprivation. The definition of this concept was given by A. Stouffer, and then R. Merton unfolded it, according to which: "people experience a feeling of deprivation, mainly in those cases when they find their position unfavorable in comparison with the position of other individuals or groups". T. Garr most fully developed this theory. Based on a large-scale study of political conflicts in a number of countries, he introduced new concepts to clarify the relative social deprivation. His refined definition of this concept is formulated as "the discrepancy perceived by actors between value expositions and value possibilities". According to T. Garr, "the dissatisfaction that deprivation induces is the usual stimulus to action. Both psychological theory and group conflict theory suggest that the greater the intensity of dissatisfaction, the more likely the manifestation of violence".

Extremely important for the analysis carried out in the article are a number of theoretical provisions related to societal variables that affect the causes, forms, and duration of the conflict. According to Garr, they are: "1) the duration of cultural and subcultural sanctions on open aggression; 2) the duration and success rate of political

violence in the past; 3) the distinctness and prevalence of symbolic appeals justifying violence; 4) the legitimacy of the political system and the types of responses it gives to relative deprivation". The historical experience of violence in society (riots, revolutions, mass disorders), according to Garr, "has an impact on his views on future violence". As for the duration, "to confirm the evidence of traditions, it is necessary to study the period, at least a century".

The basis of the study of the interaction mechanisms between various sectors of society is the modern theory of intersectoral social partnership (V.N. Yakimets, L.I. Nikovskaya, L.N. Konovalova, N.L. Khananashvili), based on the search for a balance of various social structures interests, the technologization of this interaction. These scientists define intersectoral social partnership as a constructive interaction of organizations from two or three sectors (government, business, non-profit sector) in solving social problems, providing a synergistic effect from the "addition" of different resources and "beneficial" to each of the parties and the population. The concept allows us to interpret social interaction between different social structures.

Along with the preservation of traditionalist tendencies in the motivation and activity of modern social movements, there are also innovative actions and structures associated with the processes of globalization, rationalization, permeating all spheres of life. Modern conditions also require self-organizing structures to "develop social technologies, innovative methods for obtaining a social result at the lowest administrative costs".

According to the scientist E.M. Osipov, "technologizing advantage is the possibility of duplicating devices and methods, their multiple repetition, as well as use in similar circumstances, with the predicted result". A characteristic feature of modern social activism is the technologicalization of activities (the introduction of information and social technologies). The study of social technologies used by modern social activists was carried out on the basis of the research of such scientists as V.N. Ivanov, V.A. Lukov, E.M. Osipov, M.A. Flyamer and others.

The study of modern forms of social activism on the Internet is carried out using tools developed by Russian scientists (O. N. Yanitsky, I. A. Khali), the essence of which is a contextual (environmental) approach; reliance on the theoretical research of Russian scientists (V.I. Vernadsky, P.L. Lavrov, N.K. Mikhailovsky, N.Y. Danilevsky and others). Also, foreign sociological theories mentioned above are used in the work. The subject of the study is considered over a period of time.

With regard to social activism of the Internet, one can see that according to the concept of sociologist Sender Wei, online activism may be divided into three categories: awareness (propaganda), organization (mobilization), action (reaction). Consequently, the social activity of citizens on the Internet can be manifested:

in intercourse or communication with other users;

in organizing communities or groups to achieve any goals;

in the demonstration of citizens' positions on a particular issue through practical active actions in the Internet space.

Summarizing the above, we can conclude that social activity on the Internet is characterized by the socially transforming activity of individuals in the cognitive-creative, social and political spheres. Researcher M.D. Zavgorodniy notes that "since youth predominates in the Internet audience and the satisfaction of the need for social activity depends on the presence of network user experience, the last two mentioned areas are often involved one-time, while the creative and cognitive areas with great constancy".

Thus, social activity on the Internet (Internet activism) is the reproduction by a person himself in a virtual space by satisfying basic socialization needs. At the same time, online activism depends on the user experience, this factor introduces an element of uncertainty in the models mentioned above. It should also be borne in mind that among Internet users the vast majority of operations are aimed at the realization of the individual in the cognitive field of activity.

Consequently, one of the factors of information security in Kazakhstan, Russia is the development of social activism aimed at improving the political models of the functioning of society. Online-activity of citizens should

be built into the models of political development of the state, based on the institutional, structural-functional, socio-cultural and synergetic approach.

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