

Archetypal (socio-cultural) coding of governmental organization

Alexey Y. Mamychyev*, Andrey Y. Mordovtsev, Sergey S. Shestopal, Maria K. Filippova

Vladivostok State University of Economics and Service, Vladivostok, Russian Federation

Abstract: The article deals with the socio-cultural foundations of the modern state and legal development. Psycho socio-cultural analyzes of the socio-political organization features in the data it space-temporal conditions, as well as to ensure the stability of the organization of the basic institutions, quality properties are able to be stored in the conditions of transformation. As part of the article is given a model analysis of the socio-cultural conditioning of state-legal development, which has a number of levels, as discussed in more detail archetypal level (moral and cognitive intuition archetypal codes, images, symbols, baseline scenarios and the odds of political activity), considered the leading encoding dominant social relations.

Key words: Archetypes; Governance; Political process; Public relations; Socio-cultural factors

1. Problem statement

Legal and cultural patterns of development, the archetypal dominant successive reproduction of the legal culture of society, as well as the spiritual, moral, and other sources of political and legal institutions are really organizing and regulatory factors in the: movement of various social and political forces; the development of political and legal ideology; legal life style and understanding of the law, order and justice; formation and development of public-legal institutions, their interaction regime. These factors and the views are inherently impersonal, supra-individual and at the same time to experience and lives of all members of the historical social system.

In the current political and legal studies is a well-established theoretical proposition that in the process of assimilation of legal experience in other culture, borrowing the political and legal institutions required searching for common, single-root cultural grounds, similar socio-legal and ethno political archetypes (Ovchinnikov et al., 2009). "As long as the new culture finally" sprout, has conquered the social space. Do not acquire regulatory and institutional characteristics will not become a true spiritual (informal) imperative of human behavior and there is no technological or organizational changes are not fit organically into the social reality. That is why, in particular, "the market, democracy and law" - the slogan of our changes - may be left for Russia meaningless or meaningful perverse landmark series if ... they have no reinforcement in the supporting substrate, the spiritual (Mostovaya and Skorik, 1995).

The greater the social and legal interaction is structured and regulated by interconnected legal cultural (archetypal) images, ideas, ideas to the

specific conditions and factors to give their institutional and legal fixation, primarily at the level of the general political and legal principles of public order, the more a company acquires a sense of confidence, national and political unity and stability sequencing their life-world (Geddes and Favell, 1999). For example, within the framework of legal regulation of social relations, we should mark "legislator", the creator of "rule of law". Must have in mind the image of the rule of law, before it will begin to implement the law-making tasks; law enforcer must have a pre-established, well-known to him the norm. Before enforcing in order to bring a particular relevance in the right way (Maltsev, 2007), said on this occasion G.V. Maltsev. As you can see, all the stages are interconnected, intertwined and go back to the general legal and cultural core of the nation.

2. Review of the literature

In modern literature can be identified a sufficient number of works aimed at the reconstruction of the legal basis of certain phenomena of political and legal, socio-economic and spiritual life of society (Agamirov et al., 2015). As a rule, in the field of scientific reflection updated search sociogenic matrix corresponding to a particular community, group, social class, that characterizes the differences in systems of behavioral orientations, interests and needs, value and world outlook (Darn, 1996). The whole tradition of research-based public-legal development can be grouped into four main areas (Baranov et al., 2015). First, a group of researchers who have analyzed political and legal process of development in the structural and functional point of view, those should be attributed to the work of authors such as G. Almond, K. Deutsch, E. Durkheim,

* Corresponding Author.

D. Easton, H. Kelsen, Marx, R. Merton, T. Parsons, P. Sorokin and others. Second, it is a conceptual version focuses on the institutional and regulatory coding state-legal development from the pen of authors such as Hannah Arendt, M.I. Baytin, I.N. Homer, A.F. Small, D. North, J. Wallace, V.E. Chirkin and others.

Thirdly, it is political, and sociological and political doctrine, are guided by the understanding of the state-legal development as a complex and dynamic system of public power relations (Lyubashits et al., 2015). This approach to the interpretation presented in the works of N.N. Alekseeva, P. Blau, V.Y. Vereshchagin, Luhmann, G.V. Maltsev, L.S. Mamut, V.A. Podoroga, O. Kharkhordin, E. Junger and others. Finally, in the fourth tradition of political and legal development is given a specific type of political rationality (J. Agamben, Weber, P. Bourdieu, C. Crouch, M. Foucault and others) or as a socio-psychological units (B. de Jouvenel, I.A. Ilyin, M.N. Korkunoff, L.I. Petrazhitsky, Solonevich), a massive political way state legal reality (real or virtual), the dominant representations, simulacra, archetypal predispositions society, etc. (Jean Baudrillard, D.V. Ivanov, I.A. Isaev, J. Evola, Eliade, J. Ellul), Organizing social and political actors thinking activity and processes of institutionalization of public-powerful space (Ovchinnikov et al., 2015).

In addition, a number of current researches recently devoted to public-legal evolution, the development of various forms of political and legal organizations, individual governmental institutions and practices within a specific socio-cultural environment (Lyubashits et al., 2015). However, these fundamental developments, theoretical and methodological innovations, formulated trends of public power relations rarely subjected to analysis of the current state and prospects of legal systems and their transformation into account socio-cultural coding of their evolution. All this calls for a comprehensive study of the bases of state and legal development of the socio cultural factors and directions of its transformation (Ovchinnikov et al., 2015).

3. The main content

It is extremely important task for the modern arrangement of the political and legal spheres, as well as economic, cultural, spiritual and moral, becomes a reconstruction of invariant models and institutions, technologies and socio-legal organization (Hoppe, 2002). No less important, however, it is the question of what is really exposed to a qualitative change, based on which they occur and the purposes for which carried out the resource, organizational and administrative support of the latter. Undoubtedly, in society as a coherent totality, the system of relations can manifest and develop these or other properties of individuals, who in their daily practice are not disclosed at all, or partially disclosed.

The main thing is that no new properties of the functioning of society national psychology cannot

create; it can only contribute to a more or less complete identification of the fact that this psychology has initially (Schyuts, 2004). In this context, the urgency and relevance of studies of national dominant political and legal development of the Russian society, which have become crucial for public-legal tradition and continue to have quite a significant impact on the organization of socio-legal and ethno political interaction between the state, society, the individual and on the very course of the modernization process, it is difficult to be overestimated.

In addition, the formation of an optimal model of functioning of the state and law, their development and improvement depends ultimately on how this national model will be adapted to the requirements of today's challenges and conditions with respect to open a worldwide perspective to innovation, but at the same time derive their identity ("national self") and the stability of the national state and legal tradition. Because of this, one of the priorities is the preservation of their (national) dominant archetypal (cultural codes) political and legal development, the protection of their deep national interests, restoration and reproduction of the nation's identity, accompanied by the need to create adequate national ideology and the latest implementation of the appropriate legal policy.

It should be noted that the archetypal themes and subjects in the political process and publicly-imperious management can identify and isolate as unchanging dominant concrete historical transformation of the past, present at all stages of social and cultural transformation, despite the various twists and turns in the evolution of the social system. Despite the fact that the specific content of the public administration and the political process as a whole, their institutional and regulatory configuration, procedural, and activity-related aspects may be very varied, however, an archetypal form of development is maintained and reproduced from generation to generation.

The theoretical and practical level of this the question of the relationship between archetypal encoding legal and cultural development and direct political and legal experience of the nation, emerging from the internal legal and political process as well as in the context of comparative legal research, i.e., theoretical doctrines and practice of immediate implementation. Answering the question of the relation of the archetype and specific experience, Jung notes that there is a systematic relationship between them.

In other words, this interaction is a feedback system - the repeated experience creates certain unconscious (collective) factors and the dominant interaction that become archetypal structures or cultural codes (archetypes) of the people's soul (psychostructure) and activities (forms and interaction models). At the same time, these archetypal structures influence our ideas and experience in an effort to organize them in accordance with existing models (i.e., models of

perception and evaluation of the interaction in the identity of the system - society - state, which forms the uniqueness and specificity of the national political and legal processes, It affects the crystallization of a particular type of civilization state, the legal system and so on.).

From this theoretical position, you can make a number of practical conclusions that are essential for the research:

- Firstly, the archetypal structures and models - a crystallization of political, legal and management experience over time, retaining the basic scenario of the legal and political thought, the regime of interaction between the individual, society and the state, shaping trends in the institutional and legal organization of society;

- Secondly, the data structures and models focus of experience in accordance with birth charts and authorize subsequent experience, "make" the right, power, politics, implicated being Culture, the national outlook and self-awareness, and direct the development of the legal life of the society in accordance with the archetypal images and dominants;

- Thirdly, images, ideas, values and evaluation of characteristics derived from archetypal structures, involve us in search of analogies in the world. The interaction between the innate and structures surrounding political and legal reality becomes positive or negative (legal nihilism, legal anomie, etc.) value, depending on how well, adequate correspondence between them.

We note one more important theoretical and methodological remark that makes Jung. So, from his point of view, the theory of the archetype involves two research strategies. Firstly, the study of archetypes can go on the way down, and then in the field of scientific reflection includes questions of ethnology and biology, whose goal is knowledge - what it means to be human. Secondly, the study of archetypal structures aimed at the reconstruction and analysis of the world of spirituality, an analysis of ascending up, i.e. that there is a human institution.

Thus, the heuristic value of the concept of the archetype is that it reflects historically, the most powerful and stable structures of national consciousness, feelings, and behavior. In this regard, it highlights the social and cultural conditions that create motives, as well as to mediate a system of representations and the style of thinking of people. It is no coincidence, and examining the specifics of evolution of a given society (ethnic group), institutional design trends of socio-economic, political, legal and other interactions of many scientists link to the national character. At the same time, substantially revealing the essence of abstract concepts, they point out that it is based on some stable set of images, symbols, ideas and so on. Moreover, the appearance in the minds of each culture medium of these symbols, ideas, images, sets in motion all their related range of feelings, emotions and cognitive readiness, which are the impetus for a more or less typical activities, interaction.

Hence it is believed that the archetype is transmitted to humans by inheritance, as cultural code (artificial in nature, in contrast to the natural there is the genetic code governing the interaction in the environment) of previous generations, exists in his mind nonverbal level. In turn, the value structure of personality "immersed" in its archetypes, and those elements that the person is in contact with the outside world - "typical actions" - and make it an ethnic (national) character, which lies in the basis of the nature of the individual. Therefore, concludes K. Kasyanov, the archetype is inextricably linked with the mentality, with the processes of socialization, speaking base and prospect of development of culture, i.e., is inseparable from the historical process. It is primary and in relation to the socialization of the individual, and to the processes of institutionalization as the archetypal codes of culture "need" to consolidate its symbolization and social institutions.

Taken in relation to the legal culture of society archetype retains the uniqueness of the state-legal tradition at all, it would seem, global transformations of legal-political organization of society. It significantly affects the adaptation of the external political and legal institutions to the national system of conventions, images, informal rules and behaviors and relationships.

Consequently, the legal archetype is conscious and successively reproduced from generation to generation of the primary legal and political ideal, built by the spiritual and moral norms and legal cultural priorities or socio-political development of the canon, conditioning system of values and socio-legal code (typed template) socio-legal personality of interactions in the system, society-state. In this case the primary legal ideal passed from one generation to the next as the unconscious great-ideal power-legal organization of society, participate actively in the formation and organization of the state and legal society in accordance with the new needs and challenges.

In turn, the involvement of "archetype" category in the context of the current political and legal studies is quite high heuristic potential, since it contributes to the identification and analysis: firstly, social and cultural factors, to ensure stability of the national state and legal tradition, succession mechanisms in state-legal evolution nation; secondly, the mental-emotional warehouse, having its meaningful expression in the structure of feelings, thoughts, beliefs, convictions, values; Thirdly, cultural civilization limits and prospects of various institutional innovations in state-legal organization of society.

Summarizing the practice of state and legal transformation of post-Soviet states there are several strategies for a qualitative change in the political and legal organization. And the data transformation strategies are several political and ideological projects of renovation of the Russian legal system. The first strategy reflects the orientation of the entire legal policy of the state, as

well as all public institutions in the development and institutionalization of the universal values of liberal democracy. The transformation vector in this case is aimed at copying the Western European model of social, political, legal and economic organization. In the context of the transformation project every traditional identity of citizens, a national system of values, the axiom of legal consciousness of the dominant legal culture of society are leveled and replaced theoretically articulated by Western ideals, interpreted as universal, common to all mankind. The second strategy is aimed at adequate fixation on the institutional and legal level of legal and cultural forms and interaction models, historical personality in the system - society - state, the protection of moral and spiritual and other cultural landmarks of the development of social cohesion and order.

4. Conclusions

It's not the most important factor how ambitious were transformation processes that entail the creation of new public institutions, the establishment of the latest regulatory and structural configuration, causing new principles of legitimization, in the end they lead to the fact that "half-baked" institutional regimes or adapt to the traditional forms of self and methods of social and legal interaction, or even fully digest the last, without changing fundamentally the nature and content of these processes, or a new institutional order even distorted beyond recognition, when confronted with the traditional context.

Therefore, any evolution of the right culture of a society is, occurs in certain, defined archetypal aisles. Perception of a new political and legal or institutional experience, received the nation in those or other transition (transformation) periods carried the light of succession-reproducible emotional and psychological readiness and cognitive flared, adapted and applied in accordance with the established style of legal thinking, reproduced in practice (in everyday legal the behavior of citizens) in accordance with the basic forms, modes and models of social and legal interaction. Therefore, the existing legal reality more legal society cannot be considered culture as a result of only rational-volitional efforts, and any one generation. It is formed and develops together with the formation and development of the society, has similar laws, principles and specific features. It is a stage in the development of legal culture regarded as a relatively independent, solid (socio-cultural sense) stage of development of the society, on the other hand, it is necessary to ascertain the integrity of national legal evolution, supported by the archetypal nucleus (legal cultural codes and dominant development) of the social system, despite all the twists and turns in the historical destiny of the national state and law.

Speaking of prospects for further development of the research topic, we can mention the present analysis of the archetypal encoding based on publicly-imperious control allows further implement

complex specifics of consideration (modern classical, atypical, multimodal forms and technologies of power-management activities), the social and cultural legitimating of national political institutions, the impact of formal and informal (shadow, extralegal, hidden, and others) factors on the transformation of the modern public power organization and the evolution of the ideological and state doctrine, concrete historical functioning of public institutions of power. On this basis, the next essential step is the formulation of public policy priorities in the field of sustainable development of public power organizations in the twenty-first century and to implement political simulation projects of social and political integration in the national political space.

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