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**M.T. Beisenbayeva**

Kazakh National Agrarian University, Almaty, Kazakhstan  
[manshuk.beisenbaeva@mail.ru](mailto:manshuk.beisenbaeva@mail.ru)

## GLOBALIZATION AS MANIFESTATION OF THE SYSTEM OF PUBLIC RELATIONS

**Abstract.** The driving force of self-regulation of the system of public relations determines the development of society in the process of globalization, aimed at the preservation and survival of society through the formation of a global society with a global rule of law on the basis of justice (orderliness, efficiency and compromise of interests). The global rule of law is a social form and manifestation of self-regulation of public relations, expressed in a certain system of regulation and management of public relations to ensure the qualities of orderliness, efficiency and compromise of interests in society. These provisions are the main conclusions of this part of the study, and are based on the analysis of applicable scientific and theoretical provisions and the necessary information. General globalization is being researched by various scholars representing the most diverse fields of scientific knowledge. In most cases, globalization is associated with the participation and inclusion of most states and societies in mutual relations, which complicates social relations in the financial and economic, socio-political, social and legal aspects, which is also closely associated with the expansion of the information space and the development of modern technologies. The term “globalization” is the main term used to refer to these processes, although there are other concepts in the doctrine, such as “internationalization”, “universalization” and many others.

**Key words:** globalization, integration, systematic, law, legal system, internationalization, universalization, compromise, self-regulation, global society.

**The relevance of the topic.** Global history is a manifestation of the interconnectedness, mutual influence, synchronization and coordination of processes and events in various parts of the world (for all their multi directionality and inclusion in a different historical, sociocultural context). The issue of the evolutionary development of law is inextricably linked with the general process of globalization, namely with the process of globalization of social relations. As already noted, this process of general globalization began from the moment of the formation of the first social relations, and many scientists define this moment as the beginning of the emergence of mankind, which, in their opinion, happened 10-12 million years ago.

**Materials and methods of research.** The issue of the history of globalization should be highlighted. E.A. Azroyants believes, that the “history of global relations” began with the interaction of neighbors (clans, tribes, ethnic groups), proceeding in various forms of war and peace, exchange and resettlement of peoples [1, P.90]. Some foreign authors also note that the processes of globalization, as a socio-economic phenomenon, began in ancient times, when all of humanity was still nomadic and led a collective lifestyle, that is, even before the emergence of agriculture. For example, U. Bek does not consider globalization as a phenomenon of modernity and notes that “the striving for closer social, economic and political relations between individuals, groups and countries is as old as modern” [2]. The striving for closer social, economic and political relations among individuals, groups and countries is as ancient as it is modern.

There are opinions that globalization, as a process, begins in the 19th century, and this was due to the unprecedented rise in international trade at that time and the flow of investment. Others connect the beginning of globalization with this period, since significant events of a global nature took place during this period: systems for dividing the world into time zones and date estimates were put in place, the Gregorian calendar was adopted, an international telegraph communication system was created, etc.

Today, indeed, there is no consensus on this issue (the history of globalization) - different scholars interpret it differently. Nevertheless, as S.S. Chistyakova notes all points of view can be reduced to three main points: globalization began at the “dawn of history” [3].

Globalization originated simultaneously with the emergence of capitalist relations (the beginning of the 16th century) or from the moment of the expansion of the capitalist world system (the 18th century). Globalization is a unique phenomenon of recent history associated with the formation of the information society.

The process of globalization is seen as starting at the dawn of history. To the authors who see globalization as a process concomitant with the entire history of human civilization, Wiener J., who extending the concept of globalization to the entire historical process of internationalization of people's lives, identifies three stages of globalization (the first stage - from the integration processes of the Ancient World to the Great Geographical Discoveries of the 15th-14th centuries, the second stage - from the establishment of capitalist relations to the actual division of the world between imperialist powers Europe at the beginning of the 20th century, the third period from the middle of the 20th century, when a new geopolitical map of the world was formed) [4].

It is also necessary to identify the fact that there is no common understanding of the essence and essence of globalization in scientific doctrine, that is, the approach used in this work “Globalization as a process of building a global society” does not enjoy the absolute support of the doctrine and scientists. The positions of scientists in relation to the essence and essence of globalization (respectively, and in relation to its results) differ significantly.

For example, Wang Guiguo defines the meaning of globalization through an objective factor that determined the very process of globalization, namely economic relations: “... indomitable integration of the markets of nation-states and technologies, which allows ... to reach any point of the world faster, further, deeper and cheaper”. In this approach, globalization is often considered as a socio-economic phenomenon, which is inextricably linked with the issue of the formation of a supra-national level of governance system of public relations [5].

**Research results.** Many foreign and domestic researchers to one degree or another connect globalization with the development of information technology and communications. For example, Joyner C.C. writes, that “Cellular phones, computers, and the Internet reflect salient symbols of globalization” [6]. Also Joyner C.C. wrote, that the concept of globalization can combine all the processes of computerization and development of network telecommunications that are currently taking place, which determine the information revolution, and which lead to the interdependence of participants in international relations [6].

A common approach is to understand the essence of globalization in close connection with existing global problems in front of the entire world community. In this approach, global are the problems affecting the interests of many states, which, nevertheless, can be objective consequences of the development of society, and therefore the process of solving these problems requires the cooperation of states and societies through globalization.

For example, Lazarev V.V. sees these global problems at the present moment of history as objective characteristics of the development of society and considers modern globalization processes as the desire of the world to stabilize and solve these universal and global problems [7].

We can give examples of other positions that consider globalization as a process initiated by objective (external) factors and causes, and which see the meaning of this globalization precisely through the prism of certain objective catalysts for globalization. It should also be noted that the doctrine contains a variety of opinions that view the process of globalization from other perspectives, that is, not only as a process that leads to the creation of a global society. For example, as noted by M. Cheshkov and others, globalization, it is often interpreted as “a multilateral process of interconnecting structures on a global scale” (Margaret Etcher), as “a process that erodes the geographical boundaries of sociocultural standards” (Malcolm Waters), as “a process of intensification of social relations in on a global scale” (Anthony Giddens), as “the process of compressing the world into one whole with the simultaneous realization of this whole by local parts” (Roland Robertson) [8].

Such an approach, for example, is expressed in the work of B. Badi, who considers globalization as a multidimensional phenomenon and which should be considered as 1) an ongoing historical process, 2) the homogenization and universalization of the world, 3) the destruction of national borders. One can also note the opinion of Ilyin M.V., who believes that the formation of a single world is not in theory, but in practice is the essence of globalization [9, P.84].

Globalization is understood as a historical process of integration, which began from the moment of the formation of the first social relations. In the framework of this approach, various scientists give different definitions of globalization. For the purposes of the study, the definition proposed by A. Filippov can be used as the initial one: "Globalization of the processes, by which the people of the world are incorporated into a single world society, global society" [10].

Unfortunately, Lazarev V.V. he considers this issue very, very briefly, without revealing the content of the declared provisions at all, but nevertheless he briefly outlines the general, in his opinion, orientation of this process - "countries and regions are gradually acquiring a new look as parts, elements and components of a single social system - civilization , .... in collaboration, they are able to create a planetary socio-political integrity" [7].

Thus, we can state that globalization is a process of progress and evolution of mankind on the path to creating a global society. This position was not the subject of serious and multilateral research, but in general, in the doctrine, there are many opinions that hold a similar, or at least not contradictory, position. As M.V. Iliin writes, "mixed society" is the embodiment of the tendency of historical synthesis and the main tendency of social progress, that is, the movement towards the formation of a mixed society, which is global in nature, coincides with the transition to a qualitatively new universal super-civilization [9].

The process of formation of a "global society" (and globalization processes in general) is irreversible and objective. Speaking about the irreversibility or imperativeness of the processes of globalization, it is worth highlighting that the doctrine largely agrees with this provision. For example, M. Cheshkov, answering the questions "Has globalization exhausted itself?", "Is globalization reversible?" And "Is this process a process or a verse?", Quite rightly answers that the globalization process cannot be exhausted, since it is imperative . It is irreversible as an aggregate multidimensional process, since it has a "pulsating character" and "... its spontaneous nature lends itself not so much to management as to direction through world institutions ... and through the multiplicity of mutually complementary methods of management" [8].

Another famous scientist Lazarev V.V. he also writes very briefly (albeit in a meaningful way) about the objectivity and necessity of the process under consideration, denoting the movement towards the integrity of world civilization as "an objective imperative of improving man and mankind", "the main direction of development of the entire world community" and as "objective social value and the need for social progress" [7].

At the same time, V.V. Lazarev's understanding is interesting. the essence of globalization, which he sees in a somewhat truncated form - as a solution to the global problems facing humanity. He writes that these problems are "objective characteristics of a developing society".

Interesting in this regard is the opinion of the already mentioned scientist A. Filippov, who notes that "History is a product (trace) of human efforts, a manifest (actualized) part of the process of self-organization of Megasocium as an organism, reflecting the compromises found in the eternal overcoming of its two principles: the external (environment) and internal (human internal world)" [10].

The approach (to some extent, synergistic direction and nature) used by A. Filippov to understand society as a system with a number of properties of self-regulation and self-development, it is also supported by other researchers. This consensus is expressed in accordance with the provision that the content of the specified global system of social relations has bifurcation states in which the goals and development programs change, which is expressed in the development of the globalization process. The work of these programs is subject to general laws that apply to all the diversity of systems [10].

As A. Filippov notes: "A fairly high degree of organization and order is inherent in human society as an association of intelligent beings, which increases with social progress and the further development of civilization" [10].

Thus, all of humanity and all social relations are considered within the framework of this approach and this work as a specific system, and globalization processes as a process of development and evolution of this system. In this regard, the opinion of M. Cheshkov, who writes that humanity is in the process of self-organizing evolution, and globalization, as “a growing interconnectedness of all components of humanity” [8], is an integral part of this self-organizing evolution, can be attributed to the opinion of V.V. Lazarev, that “the world of our planet is one and in its development obeys the objective laws of the systemic organization of the whole” [7].

Self-regulation of the system leads to an improvement in the system of interconnections between the structural parts of this system. Self-regulation of the system of social relations leads to increased efficiency and rationality in the coexistence of the various units that make up society in a broad sense.

For example, M. Cheshkov writes that the history of social relations can be considered as actions aimed “only” at the self-preservation of society, which is the highest value of any organism (society). This opinion about the need for cooperation for the survival of mankind is also supported by V.V. Lazarev, although he considers globalization a bit one-sided, linking it to the global problems of mankind. Nevertheless, his opinion is of interest that these problems concern the question of the very existence of mankind and therefore the modern world seeks stabilization (through globalization) to solve these problems, and, accordingly, for survival and development [8].

Wang Guiguo highlights the general historical, archaeological and anthropological stages. He also notes that the processes of self-organization as a whole characterize the interaction of man and nature in the appropriating economy for many millennia and even later “in societies the regulatory principles that emerged in the course of this self-organization of mankind arise and spread. Such regulation ensured the existence and reproduction of specific communities, clans, groups” [5].

The evolutionary development of law is the most important and leading process of general globalization, since the driving force of self-regulation of the system of public relations manifests itself most of all in the corresponding changes in the legal life of society. The evolutionary development of law is the development of the mechanism of self-regulation of society, passing through certain legal processes and aimed at increasing the efficiency, orderliness and compromise of interests in public relations. These provisions are the main conclusions of this part of the study, and are based on the analysis of all applicable scientific and theoretical provisions and the necessary information.

Such an error occurs in some works, but in most cases it is categorically denied by the doctrine. As S.S. Chistiakova notes, “all legal and legal phenomena can be recognized as a manifestation of social necessity and social law ..., all legal phenomena do not and cannot have their own history, and moreover, they are not some kind of self-sufficient and self-developing substance or an idea” [3].

V.V. Lazarev in his work “Common theory of law and state” writes that the essence of law is to serve people. This is expressed in the fact that “legal matter spontaneously, by virtue of the legal logic itself”, leads “to the most important humanitarian values ... it, as it were, originally sets the mood “preset” for civilizational ideals and values of a higher order” [7].

V.V. Lazarev refers in such an understanding of the right to the opinions and work of famous scientists and figures. For example, it is noted that I. Kant evaluated law as the goal of society, the main criterion for social development, as well as the fact that F. Hayek spoke about the essence of society of this era in achieving lawfulness. This position on the nature of the purpose and orientation of the right to the interests of people and society is supported, to one degree or another, by many researchers [7].

Interesting is the opinion of M. Cheshkov, who writes about the “naked abstraction” of the transcendental principle in law, as about the purpose of law in the historical and sociocultural contexts of society, and notes that this issue is closely related to ensuring the reproduction of society. M. Cheshkov to some extent uses a synergistic approach in its understanding of the purpose of law, like Arzoyants E.A., when designating society as a system of self-regulation and self-preservation. Approach M. Cheshkov as regards law, it is in tune with understanding of the society of Arzoyants E.A. [8].

Z.K. Ayupova and D.U. Kussainov used a very interesting argumentation of this provision, namely, used the method “on the contrary” and declared the following: “If a society exists, it means that it has those norms that guarantee its existence (preservation, reproduction)”. There are the legal norms in the



system of social norms that play the role of the main regulator, since social norms of a non-legal nature (but moral, religious, etc.) are not able to ensure the reproduction and self-preservation of society over a long period of time. Any social norm (even which is positioned as religious, but objectively constitutive for society), inevitably turns into a legal one (regardless of where and how it is formulated) [11, P.5].

In this regard, the opinion of Z.K. Ayupova and D.U. Kussainov, spoke about the constitutive nature of law and its norms. In particular, they state, that the compulsory (constitutive) nature of the rule of law consists in the fact that it provides the prerequisites for such behavior of citizens that helps maintain social integrity, and seeks to exclude such acts that pose a danger to it, thereby directly affecting self-preservation the whole system (society as a whole) [12, P.81].

For example, J. Wiener, considering globalization as a legal phenomenon, states the following: “legal globalization is manifested in the harmonization of national laws, harmonization of legal processes, the relationship between national laws and the system of dispute resolution and internationalization of law-making, law enforcement and law enforcement practices”. It is necessary to take into account that this definition is somewhat truncated, especially in the historical understanding of the globalization of law - it is obvious that J. Wiener proceeds from the consideration of the modern stage of globalization of law, which is only one of the stages of the evolutionary development of law and is referred to in this work as “legal integration” [4].

In the conclusion it is necessary to note, that the processes of globalization have been and are happening throughout the development of mankind, and the meaning, essence and purpose of globalization is the formation of a single “global society” on the basis of “justice”. The process of achieving this goal proceeds in different (but closely interconnected) spheres of public relations through international mutual integration, primarily through legal one.

**М.Т. Бейсенбаева**

Қазақ ұлттық аграрлық университеті, Алматы, Қазақстан

### **ЖАҢАНДАНУ ҚОҒАМДЫҚ ҚАТЫНАСТАРДЫҢ ЖҮЙЕЛІЛІГІНІҢ КӨРІНІСІ РЕТІНДЕ**

**Аннотация.** Қоғамдық қатынастар жүйесін өзін-өзі реттеудің қозғаушы күші жаһандану процессінде қоғамның дамуын анықтайды, әділеттілік негізінде (тәртіптілік, тиімділік және ымыраға келу) жаһандық қоғам құру арқылы қоғамның сақталуы мен өмір сүруіне бағытталған. Дүниежүзілік заңның үстемдігі дегеніміз - қоғамдық қатынастардың реттілігі, тиімділігі және қоғамдағы мүдделердің беделін түсіру үшін қоғамдық қатынастарды басқарудың және реттеудің белгілі бір жүйесінде көрініс табатын қоғамдық қатынастар және қоғамдық қатынастардың өзін-өзі белгілеудің көрінісі. Бұл ережелер зерттеудің осы бөлігінің негізгі тұжырымдары болып табылады және қолданылатын ғылыми-теориялық нұсқаулар мен қажетті ақпаратты талдауға негізделген. Жалпы ғаламдануды ғылыми білімнің әр түрлі салаларын өкілдері болып есептелетін әртүрлі ғалымдар зерттейді. Көп жағдайда жаһандану көптеген мемлекеттер мен қоғамдардың өзара қатынастарға түсуі мен қосылуына байланысты, бұл қаржылық қатынастарды әлеуметтік-саяси, әлеуметтік-құқықтық аспектілердегі әлеуметтік қатынастарды қиындатады, бұл ақпараттық кеңістіктің кеңеюімен және қазіргі заманғы технологиялардың дамуымен де тығыз байланысты. «Жаһандану» термині осы процесстерге қатысты қолданылатын негізгі термин, дегенмен доктринада «интернационализация», «әмбебаптандыру» және басқа да ұғымдар бар.

Қазақстандық саяси-құқықтық, әлеуметтік-экономикалық және сыртқы саяси жүйенің тұтастай және олардың жекелеген институттарының, атап айтқанда, интеграциялық процестер жағдайында трансформациясы жаһандану феномені өзін кешенді теориялық-әдіснамалық зерттеуді өзектендірді. Ғылыми әдебиетте жаһандануды, бірінші кезекте, ғылыми-техникалық революцияның, ақпараттық технологиялар мен компьютерлік желілерді, телекоммуникациялық және көлік жүйелерін дамытудың, сондай-ақ бүкіл әлем бойынша капиталдар, тауарлар, қызметтер мен жұмыс күші қозғалысының қарқындылығы жағынан көрінбейтін ұлттық нарықтардың өзара іс-қимылының нәтижесі ретінде сипаттауға болады. Біздің ойымызша, жаһандану-бұл адамзат үшін кеңістік пен уақытты жеңетін, халықтарды, елдер мен континенттерді жақындастыратын техникалық және экономикалық қуатының артуы.

Кейбір қырынан алсақ, жаһандану теріс бағаға ие. Бірінші кезекте, алтын миллиард деп аталатын бір елдің немесе биліктің әлемдік үстемдік ету тақырыбы. Осы көзқарасты жақтаушылар-азшылық. Жаһандық әлемдік үдерістердің позитивін талқылай отырып, әлемнің ақпараттық ашықтығының жоғары дәрежесі, жоғары технологияларды дамыту және жаһандану шеңберіндегі елдердің экономикалық ынтымақтастығының кейбір аспектілері ерекшеленеді. Жаһандану бейтарап бағаға ие. Автордың пікірі бойынша, жаһандану объективті құбылыс ретінде, өз заңдары мен оның артықшылықтары мен кемшіліктері бар, және тек қана оң немесе теріс аспектіге ие емес құбылыс.

Жаһандану экономикалық, ақпараттық және технологиялық тұрғыдан неғұрлым дамыған мемлекеттерге қатысты оң тұрғыда басым көрінеді; қалған барлық мемлекеттік және құқықтық жүйелерге қатысты, онда оларға қатысты ол өзінің қарама-қарсы жағын айналып, теріс тұрғыда көрінеді.

Жаһандану әлемдік қоғамдастықтың барлық салаларындағы терең өзара байланыс пен өзара тәуелділік негізінде қағидатты жаңа дүниежүзілік жаһандық жүйені қалыптастырудың, ұйымдастырудың, жұмыс істеу мен дамытудың объективті процессі ретінде айқындауға болатын қазіргі заманғы әлемдік дамудың негізгі үрдісі болып табылады.

**Түйін сөздер:** жаһандану, интеграция, жүйелеу, құқық, құқықтық жүйе, интернационализация, әмбебаптық, ымыраласу, өзін-өзі реттеу, жаһандық қоғам.

**М.Т. Бейсенбаева**

<sup>1</sup>Казахский национальный аграрный университет, г. Алматы, Республика Казахстан

### **ГЛОБАЛИЗАЦИЯ КАК ПРОЯВЛЕНИЕ СИСТЕМНОСТИ ОБЩЕСТВЕННЫХ ОТНОШЕНИЙ**

**Аннотация.** Движущая сила саморегуляции системы общественных отношений обуславливает развитие общества в процессе глобализации, направленного на сохранение и выживание общества через образование глобального общества с глобальным правопорядком на началах справедливости (упорядоченности, эффективности и компромисса интересов). Глобальный правопорядок – это социальная форма и проявление саморегуляции общественных отношений, выражающаяся в определенной системе регулирования и управления общественными отношениями для обеспечения качеств упорядоченности, эффективности и компромисса интересов в обществе. Эти положения являются основными выводами данной части исследования, и сделаны на основе анализа применимых научно-теоретических положений и необходимой информации. Общая глобализация исследуется различными учеными, представляющими самые разные области научного знания. В большинстве случаев, глобализацию ассоциируют с участием и включением большинства государств и обществ во взаимные отношения, что вызывает усложнение общественных отношений в финансово-экономическом, общественно-политическом, социальном и правовом аспектах, что также тесно связано с расширением информационного пространства и развитием современных технологий. Термин «глобализация» является основным термином, используемым для обозначения указанных процессов, хотя в доктрине существуют и другие понятия, такие как «интернационализация», «универсализация» и многие другие.

Трансформация казахстанской политико-правовой, социально-экономической и внешне-политической системы в целом и их отдельных институтов, в частности, в условиях интеграционных процессов актуализировала комплексное теоретико-методологическое изучение самого феномена глобализации. В научной литературе глобализацию принято характеризовать, в первую очередь, как результат научно-технической революции, развития информационных технологий и компьютерных сетей, телекоммуникационных и транспортных систем, а также взаимодействия национальных рынков, невиданного по интенсивности движения капиталов, товаров, услуг и рабочей силы по всему миру. По нашему мнению, глобализация - это следствие небывало возросшей технической и экономической мощи человечества, которая побеждает пространство и время, сближает народы, страны и континенты.

Глобализация имеет негативную оценку. В первую очередь, тема мирового господства одной отдельно взятой страны или власти так называемого золотого миллиарда. Сторонников данной точки зрения - меньшинство. Обсуждая позитив глобальных мировых процессов, отличается высокая степень информационной открытости мира, развития высоких технологий и некоторые аспекты экономического сотрудничества стран в рамках глобализации. Глобализация имеет нейтральную оценку. Исследователи, пытающиеся избежать как положительной, так и отрицательной оценки глобализации, говорят о невозможности эмоционального отношения к объективным процессам, научным фактам и т.д. На взгляд автора, глобализация существует как объективное явление, со своими законами со своими плюсами и минусами, и не несет в себе только лишь положительный или отрицательный аспект.

Глобализм проявляется преимущественно в позитивном плане в отношении к наиболее развитым в экономическом, информационном и технологическом плане государствам; что же касается всех остальных государственных и правовых систем, то в отношении их он оборачивается своей противоположной стороной и проявляется в негативном плане.

Глобализация является основной тенденцией современного мирового развития, которую можно определить как объективный процесс формирования, организации, функционирования и развития принципиально новой всемирной глобальной системы на основе углубляющейся взаимосвязи и взаимозависимости во всех сферах мирового сообщества.

**Ключевые слова:** глобализация, интеграция, систематика, право, правовая система, интернационализация, универсализация, компромисс, саморегулирование, глобальное общество.

**Information about author:**

Beisenbayeva M.T., Candidate of Science in Law, Associated Professor, Kazakh National Agrarian University, Almaty, Republic of Kazakhstan; manshuk.beisenbaeva@mail.ru, <https://orcid.org/0000-0001-8922-3160>

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