

Social Innovative Potential as the Resource for Sustainable Development: Theoretical and Methodological Aspect

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Abstract: The urgency of this problem is conditioned by the need for further development of theoretical and methodological foundations of normative regulation relationship study with economic behavior that responds to this trend of modern economic theory and social sciences, as the steady expansion of non-economic study range within organizational and economic sphere. The particular significance of economic, social and cultural aspect correlation problem taken in historical temporality acquires in connection with the analysis of sustainable development idea implementation in the countries and regions in the former Soviet Union where the issues of new ethnic and cultural identity and the society consolidation are directly related to the objectives of economic growth and innovation. The study aims to develop a problem-methodological model that is relevant for the understanding of social component innovation potential formation issue as the resource for sustainable development and its application in the “case study” mode to consider the experience of Tatarstan, the Russian Federation political and confessional region. On the basis of a critical approach in conjunction with the general scientific methods of “historical-logical” and its invariant “perfect-real” a multilevel discursive formation was formed. It’s foundations were constituted by the views of institutionalism (neo-institutionalism) which are characterized by the idea of economic and socio-cultural analysis synthesis. Neo-institutional organism in the version of institutional and sociological trend of economic thought on the subject-content level is implemented by the structural and operational procedures in conjunction with the standard (quality) rating system as a special method of economic science. In this regard, a new concept of “social innovation potentia” is introduced which has heuristic value for the interpretation of non-formalizable dependencies of social and economic phenomena. The generated conceptual and methodological tools were used for the understanding of Tatarstan socio-economic development marked by ethnic and religious conflictogenity and the “shared memory” of Russian and Tatar ethnic groups. The content of the memory and reconciliation politics in the Volga Republic aimed at the construction of a “collective past” for the cohesion of society (institutional commemoration, scientific support of the memory politics, etc.) was determined. An economic underlying cause of memory politics was revealed. The researchers conclude on a sustainable positive impact of social innovative Tatarstan potential development concerning the functioning of the economic complex as a dominant regional sustainable development. The study materials may be used in the studies of social, cultural and economic process interaction in the course of economic and social science teaching as well as in the formulation of administrative decisions in the field of socio-economic development and planning.

Key words: Discursive formation, neo-institutionalism, social innovation potential, sustainable development, interethnic and interconfessional relations, conflict, social stability, social capital, memory politics, commemoration

INTRODUCTION

The concept of sustainable development as the response to global conflict: The awareness of the deep interdependence of the various states and other human communities was reflected in the concept of “global problems” by political and cultural classes of the developed countries after the Second World War. They

became the part of a broad international discourse in the second half of the 60s of 20th century (Nizhnikov, 2006; Turchin, 2012). Therefore, the need for a new model of civilization development appeared that may respond to the challenges of the time (Sinitsyna, 2012). An attempt of this problem solution was the development of sustainable development concept which is now one of the most studied problems in economic and social sciences. With

all diversity of the “sustainable development” term interpretations a basic definition exists which is contained in the report of the United Nations International Commission on Environment and Development (UNICED) “Our Common Future” (1987). In this document “sustainable development”, refers to the model of such a way forward, at which “the satisfaction of present needs does not compromise the ability of future generations to meet their own needs” (WCED, 1987). The concept of sustainable development in many countries serves as the basis of economic and social change process understanding, creating the preconditions of meeting current and future human needs. In Russia, the idea of transition to sustainable development was taken into service in accordance with the presidential decree of April 1, 1996, “On the Concept of Russian Federation transition to sustainable development” (Anonymous, 1996) and “Russian Federation Ecological Doctrine” was prepared and approved in 2002 (Shelekhov, 2002).

On the basis of sustainable development paradigm which involves the dynamic process of incremental changes, ensuring a balanced economic, social and environmental aspects, formation of approaches resolving the problems of territorial entities takes place, in connection with which the expression “sustainable development of the region (territory)” entered into circulation. This is especially true today when there is the transfer of economic reform gravity center on the level of regions and the enhancement of their role in the implementation of economic policy (Podprugin, 2012). For Russia, as a country with a transitional economy which has a lot regional diversity, a more active operation of the state to address the imbalances in the economic sector and create the conditions for sustainable development of the regions is necessary compared with the international practice (Tsapieva, 2010; Uskova, 2008).

Human capital-cohesion-innovations: Among the principles of territory sustainable development is the stimulation of relationships that drive the life of society, the creation of a full-fledged local economy within the local community, etc. This corresponds to the social orientation of sustainable development concept which is focused on the preservation of social and cultural stability, the prevention or minimization of destructive conflicts. In order to address, these challenges a modern society needs to create a more efficient decision-making system which, among other things, take into account the traditions and historical experience of a society. Following the concept of sustainable development involves diverse innovation which takes place on a platform of innovation potential (Kokurin, 2001), the system of factors

and conditions that concentrates the unused, hidden features of accumulated reserves (Nikolaev, 2001; Danko, 1991).

The measurement of innovation potential meets many difficulties because we have to deal with the knowledge and ideas that are not codified, but “stored” in people’s minds or are concentrated in the organizational routine (Manual, 1992). A prerequisite for this task solution to the extent in which it is possible at all is the isolation of innovative potential resource components, each of which has a specific functional purpose: the material-technical, informational, educational, financial, human and other components (Matveykin *et al.*, 2007). In accordance with the concept of the script the human resource (capital) is in the center of our attention. This capital includes civil liability, cultural and historical identity, the awareness of solidarity position value and thus ensures the stability and cohesion of the community, the foundation of the creative process innovation.

Sustainable development of national region: A significant scientific, theoretical and praxeological interest is the formation of human capital as the resource of the Republic of Tatarstan innovative potential where the concept of sustainable development and multiethnic polyconfessional territory is implemented successfully. The heritage policy aimed at the integration and stability for the common future became the most important one because of the regional peculiarities, marked by traumatic “shared memory” of Russian and Tatar ethnic groups. The understanding of the socio-political process from the perspective of sustainable development conditions creation becomes a more urgent task, as with a few exceptions, this issue is out of researcher sight (Belyaeva and Larionova, 2012; Bukharaev, 2013; Nabiyeu, 2014).

MATERIALS AND METHODS

Heuristic potential of institutional and sociological trend: The idea of sustainable development and likewise the concept of innovation, its derivatives and explication appeared at the intersection of a number of disciplines including economics, sociology, political science, psychology. Accordingly, the research strategy, mobilized for the interpretation of this class of referential concepts is rooted in the theoretical constructions where the economic and non-economic factors are considered within the same social system. First of all, we are talking about institutionalism which emerged at the beginning of the 20th century in the United states, becoming a well-known trend in the scientific world by the middle of

the century. The main characteristic of this concept is in the fact that within its framework the economic entities are explained not only materially, but also by social, political, legal, moral and ethical conditions of existence as well as by the customs, traditions and psychological mental manifestations, both at the level of an individual as well as on the level of society in general. If from the point of view of classical political economy which goes back to the ideas of Adam Smith and his model of Homo economicus (a “rational man” which is guided solely by the utility), the economy is seen as the foundation (“basis”) for science, culture, politics, the institutionalism finds these concepts equal and internally related. In contrast to the neo-classical, Keynesian or marginalist trends of economic thought an institutional sociological line (T. Veblen, J. Commons, W. Mitchell, G. Galbraith, R. Heylbrunner, etc.) does not constitute a paradigmatically “armed” scientific school, so institutionalism is called sometimes “the theory without a theory” (Sinyutin, 2002; Liebman, 2007; Ariely, 2009).

Methodological basis of modern institutionalism: We believe that the conceptual heterogeneity and diversity of social intentionality of the contemporary institutionalism is the result not only and not so much of this trend focus on a detailed study of separate, although the major specific problems. The fact that the idea of economic and social (social and cultural) analysis synthesis is the main one for the theorists of contemporary institutionalism and the discourse of an interdisciplinary approach complicates or eliminates the creation of a unified coherent theoretical framework. Actually, an extended interpretation of political economy (including the version of “economics”), the use of a large number of non-economic factors, may be considered as a common methodology of modern institutionalism.

The values of qualitative assessments for the analysis of social and economic relationship: Within the theme of our research, it is important to emphasize that the institutionalists assign a greater role to a state, acting in cooperation with other actors, particularly with the scientific community and public organizations. The transition of institutional and sociological discourse on the operational level means that the authors of this article directly implement a structural-functional approach. Expressing the essence of systematic analysis, this approach is based on the idea of society as a social system with its structure and the mechanisms of structural elements interaction, each of which is characterized by a certain function. Since, the thing is not about the

correlation formalization establishment between the phenomenon of sustainable development and a human capital as the resource component of an innovative potential, the researchers focus on the normative instruments as a special method of economic science. In contrast to the positive (empirical), one a standard “snap” implies the qualitative assessments and scientific intuition in the process of causal relationships and functional dependencies interpretation between the elements of a social system and the determination of its preservation and development conditions.

From a new concept to new horizons of research: The conceptual and methodological bases of this study meet the trends of modern economic theory: the expansion of non-economic studies of economic processes, the formation of new research prospects through the development of social and cultural alternatives to neo-classics, etc. Taking into account these circumstances, the authors introduce the concept of “social innovative potential” which has a certain heuristic value for the analysis of sustainable conditions development, rooted in the socio-cultural and socio-political spheres.

RESULTS

The historical identification in the role of stylobate innovative potential: By the beginning of the second decade of the 21st century, it was revealed clearly that one of the most visible consequences of the social changes associated with the collapse of the USSR and the “transit” of Eastern European countries was the large-scale use of ideological and political practices new elites aimed at the redefining of national identities. This happened during the formation of new national states or the change of national territory status. The emblem of national narrative aimed design which was developed to promote the representation of ‘we’, the solidarity and social cohesion of society was the concept of “historical policy”. It originated in Germany in the 80s and was picked up in Poland at the beginning of the next century where the idea of a specific historical policy gained a significant support. Then, this term became widely used by researchers in order to describe the processes and the practices in the policy of post-communist states of Eastern Europe (Traba, 2009; Miller, 2012).

Of course, no country in the world can not afford to abandon the politics of memory, because the issues of national identity depend on it (Dyukov, 2008). This is not an objectionable position may be supplemented with the provision according to which the formation of national

identity is directly connected with the realization of sustainable development idea as a cultural-historical self determination acts as a system forming factor of social innovation potential. In Russia, the new historical and cultural policies evolved in stages having received a detailed substantiation in the documents the first half of the 2000 including the “Fundamentals of the State Cultural Policy”, the “Strategy of the Russian Federation state National policy”, the Federal Target Program “Strengthening the unity of the Russian nation and ethno-cultural development of the peoples of Russia (2014-2020)”. In multiethnic and multireligious regions of the country, the memory of politics started to form emergently back in 90 year, since the growth of conflicts inherent for the periods of social change was stronger there. In Tatarstan, the situation was complicated by the penetration of radical Islam and the weakening of tolerant “European” Islam, the surge of radical elements activity, etc.

Economic background of social and cultural policy: The efforts of any state in the integration of society were ultimately aimed at the creation of effective development conditions. In the situation marked by crises of Russia transition and its regions to market coordination the social and cultural policy implicitly revealed direct economic objectives. In Tatarstan where 80% of production was presented by the goods of heavy industry (against 70% in the country), the slowdown started in the late 80s turned into the production decline, there was an acute shortage of consumer goods, an unsatisfied demand spurred inflation, etc. (Khamidullin, 2005). In this situation, the political elites of Tatarstan made the normalization of inter-ethnic and inter-confessional relations and community cohesion one of the regional policy priorities as the condition for stability and sustainable development.

The all-Russian significance of Tatarstan experience: The value of interethnic and interfaith relations normalization starts to spread beyond the Volga Republic. In Tatarstan Tatars constitute more than one third of the entire Tatar ethnic group in Russia which has an integrative ethnic cultural identification, the other representatives of this ethnic group are dispersely distributed in all regions of the country. At that 80% inhabit the Volga-Urals Region. Modern Tatarstan is, par excellence, a binational territory (over 50% are Tatars, 40% are Russians). In Russia about 70% of believers are orthodox ones, about 20% of believers are Muslims and about 10% of believers are the representatives of other confessions and Tatarstan is one of the regions with the

predominance of the Muslim Ummah (six republics of the North Caucasus: Republic of Chechnya, Ingushetia, Kabardino Balkar Republic, the Republic of Dagestan, the Republic of Adygea and the Republic of Bashkortostan).

Commemoration of heritage politics in Tatarstan: A special feature of ethnic and religious situation in the Republic of Tatarstan is a “shared memory” of Russian and Tatar population that dates back to the dramatic circumstances of Kazan capture by the troops of Ivan IV in 1552. The images of social memory mobilize radical elements, the polar assessment of these events are popular in scientific and pedagogical environment, etc. Therefore, the basis for policy of legacy in Tatarstan is the positive image of “collective past” in order to contribute to the unity of society and reduce the level of conflict. An important place in regional politics is occupied by the institutional commemoration with its idea of intrinsic value of culture and religion of Tatar and Russian ethnicity recognition. The first visible step in the implementation of memory politics was the Presidential Decree “On the establishment of the State Historical and Cultural Museum-Reserve” “Kazan Kremlin” issued on 21.01.1994 which was the space where the balance of Orthodox and Muslim religions is represented (Cathedral of the Annunciation, Kul-Sharif Mosque, etc.). The same balance is observed in the development of the Museum-Reserve, for example the Islamic Museum and the Museum of Orthodoxy in the Volga region, etc. The project of historical reconstruction for the monuments of the ancient city of Bolgar and the island City Sviyazhsk which is implemented under the auspices of the Fund “Revival” formed in 2010 is made for a positive interpretation of the historical memory competitive segments. The investors and philanthropists were attracted from Russia and abroad, the board of trustees and the fund management are working closely with the Spiritual Directorate of Muslims of Tatarstan and Tatarstan and Kazan Metropolitan. There is no doubt that the conjugation of a broad museumification concerning the memory locations with the desire to use the commemoration for the stability and integration were taken into account during the decision-making for the inclusion in the UNESCO World Heritage list of the Kazan Kremlin (2000) and the ancient City of Bulgaria (2014).

The project “culture, religion and society” the scientific component of social potential development: The approval process of a new national narrative organically includes the coverage of new issues in mass media, the use of different forms of educational activities, the series of TV programs, the internet possibilities, etc. A special role in

this process is given to scientific research, among which it makes sense to mention a long-term project “Culture, religion and society” which united the specialists in humanities from the Kazan State University. The starting was headed by an acknowledged expert in the field of state-confessional and inter-ethnic relations. Nabiyeu, (2006, 2014) who since 1997 was the head of state structure on the interaction with religious associations for ten year. In the course of the operation with the project monographs, encyclopedic dictionaries, conference and seminar proceedings were published, training manuals, presenting the experience of Islam and Orthodox, the traditions of religious organizations relationship with society and a state and a number of other major issues.

Society consolidation impact on economic growth: The course on the approval of interfaith tolerance and inter-ethnic relations in Tatarstan promotes a positive image of the republic on the international scene and is an important condition for a vast attraction of investments in the economic complex of the republic. A clear example is the successful development of the special economic zone “Alabuga” where 13 modern factories are operated currently and it is planned to open 5-6 new plants in the near future. The investors invested >70 billion rubles. 4500 jobs were created. During the past 5 year, Tatarstan attracted \$7 billion dollars of Foreign investment. There is the objective to ensure the growth of the economy by 1.2 times in the coming years.

The investment attractiveness of Tatarstan is directly connected with a positive response in the world social organizations and mass media on social cohesion of the community in the region. The reports of the Human Right Commissioner in Russian Federation (Europe Council) noted that in the Republic of Tatarstan a lot of issues are determined by the spirit of cooperation and dialogue (Nabiyeu, 2006) and in such newspapers as “Die Welt”, “Frankfurter Allgemeine Zeitung”, “The New York Times”, it was repeatedly emphasized that Tatarstan “is the center of religious tolerance a place where Muslims, Orthodox Christians and Catholics respect each other’s traditions”, “the development of many contradictions in the 90s of 20th century in the post-Soviet era did not lead to religious fundamentalism, “etc. during the last 15 year (Mironova, 2013).

These estimates are shared by the survey results conducted among the residents of the Republic of Tatarstan by the regional fund “The public opinion of Tatarstan” in the middle of 2015: 89.2% of respondents noted that the situation in the relations between the peoples living in the country can be considered as “good and stable”, the corresponding figure for the religious

sphere was 87%. According to sociologists, the growth of indicators related to the positive assessment of interethnic and interfaith relations takes place since the end of 2014 and the values brought above are the highest ever recorded and profitably reveal Tatarstan among other ethnic regions of the country.

The logic of structural-functional approach to the studied problem, the regulatory assessment of socio-cultural, political and economic factors and conditions allows you to make a reasonable choice about sustainable positive impact of social innovation potential developed in Tatarstan and the heritage policy as a system-forming element of the process for the development of an economic complex as the basis for sustainable development.

DISCUSSION

Complementarity of D. North “path dependence” and P. Bourdieu “social capital”: While the issue of human capital as the resource for economic growth and sustainable development has a pronounced cross-disciplinary nature then its interpretation requires an appeal to a variety of analytical discourses which are in line with the closely related structural and functional institutional and sociological approaches. In this regard, it is advisable to point out some discussion platforms. For example, in the works of the American economist and Nobel Prize winner. North (1990) institutional ideas are brought to the concept of path dependence: this is a kind of “gauge effect” that is the dependence on the previous historical development and experience which acts as a fundamental factor in the continuity of society development where beliefs, institutions and organizations interact in a comprehensive structure of artifacts. The situation, according to which economic dynamics is closely linked with the ideas, ideologies, myths, stereotypes and prejudices, i.e., with everything created by a man in the course of history and brought into the development of social systems and norms methodologically overlaps with the concept of social capital by Bourdieu (1986). The concept of social capital was introduced by eminent French sociologist and philosopher to describe the social relations that can act as a benefit resource. Many researches which analyze the concept of social capital and its practical application, the idea that “moral resources” allow the groups which have these resources to solve more complex problems that require serious institutional efforts. In contrast, a deep distrust is very difficult to overcome by experience because it blocks the relevant forms of social experience (Keohane, 1984; Coleman, 1990).

Socioanalysis of P. Bourdieu as an object of criticism:

Although Bourdieu (1986), steps over interdisciplinary barriers, some scientists criticized its structural and genetic analysis of economic, social and cultural “parallelism” which makes “the illusion of their real separateness and equilibrium” (Dinges, 2000). Such criticism has some reasons. It’s not just the lack of an integrated attitude implementation. There are objective aporia as successful interaction of disciplines depends on the ability to establish the connections between separate approaches differing by the mode of theorizing (Blaug, 2004) and it is not always possible.

The relevance of the concept “moral economy” within the study of modern development factors:

As the economy itself refers to the achievement of other social sciences in much lesser extent still, the problem field mobilization is very promising, indicated by the concepts of “moral economy” and “economic morality”. These source terms focus the attention of researches on the orientations of the population with respect to the ideas of justice, equality and prosperity. The basics of this approach were laid by the representatives of organizational and economic trend of the economic thought in Russia during the 20s of 20th century (A.V. Chayanov, N.D. Kondratiev, etc.) due to the study of the family employment in the agricultural sector which is aimed not for profit and is founded by the “ethics of survival.” The revival of these concepts is associated with the formation of “modern Western peasant theory” during 70-80s of the last century in which economic entities are closely linked to people’s perceptions on the traditional social norms, economic functions, duty and specific duties of the community members (Thompson, 1971; Scott, 1977).

The understanding develops that the moral economy is characterized not only for the traditional primitive and deprived communities. The modern incarnation of the moral economy is the idea of such an economic system establishment which uses market forces in a moral way as well as on the role of the state in the smoothing of social inequality and lowering the level of conflict including ethnic and religious spheres.

CONCLUSION

On the basis of the performed research the following results are obtained: a discursive formation is developed, meeting the objectives of the system relationship study concerning the normative regulation of economic behavior and development. The basis of this problem conceptual format was made by the conceptual views of

institutionalism (neo-institutionalism) for which the idea of economic and socio-cultural analysis synthesis is peculiar. The neo-institutional organism in the version of institutional and sociological trends of economic thought at the level of subject-content analysis is implemented by structural-functional approach in conjunction with the standard rating system as a special method of economic science.

The concept of “social innovation potential” is introduced which has a heuristic value for the interpretation of non-formalizable dependencies of social and economic phenomena as well as the problem-based conceptual status taking into account such trend of economic science as the expansion of non-economic studies range in the economic sphere.

The value from the interdisciplinary paradigm perspective of such issues debated in economics, sociology, anthropology and historical anthropology as the concepts of “path dependence” by North and “social capital” by Bourdieu is determined, the version of their theoretical relationship is put forward. The conclusion was made about the possibility of using the theory of “moral economy” for the fine interpretation of economic dynamics relations with the stereotypes of consciousness and psychomental forms.

The logic (model) of innovation potential problem study as the resource for sustainable development which can be expressed as follows in a schematic form: the global problems of our time; the idea of sustainable development as the response to the awareness of these problems; an innovative potential as the condition for the implementation of innovation activity; social and cultural policies as a backbone factor of social innovation potential; historical identity, cohesion and solidarity of society; an economic growth and sustainable development.

The generated conceptual and methodological tools was used to analyze the socio-economic evolution of Tatarstan a multi-ethnic and multi-confessional region of Russia, marked by the extension of ethnic and religious conflicts rooted deep into the history. In this regard, the vector with an economic subbase of memory and reconciliation policy in Tatarstan is aimed at the construction of a positive image of “collective past” for the cohesion of society and the reduction of conflict possibility. The institutional commemoration was highlighted as the important components of the cultural-historical policy as well as the project “Culture, religion and society” in the form of the scientific component of social innovation potential development.

The structural and functional approach, standard and quantitative evaluation of the static set of economic, social and political factors realized by authors led to the

conclusion on sustainable positive impact of social innovation potential generated in Tatarstan for the development of economic complex as the basis for sustainable development.

RECOMMENDATIONS

The theoretical and methodological construction proposed and implemented in the format “case study” may be taken into account during the research problems of socio-cultural and economic processes interaction will further develop the epistemological issues of non-economic analysis in economic processes and the development of new research projects through the development of social and cultural alternative to neoclassical economic theories. The study materials may be used in the teaching of economic and social disciplines. The conclusions and generalizations of the authors are of interest to government agencies dealing with economic and social development.

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