Ethical Problems Concerning Dialectic Interaction of
Culture and Civilization

Liudmyla Pavlyshyn[1], Olga Voronkova[2], Marina Yakutina[3] and Elena Tesleva[4]

Abstract

The idea of regarding consistency in the nature and society originated in ancient philosophy in the form of a general concept of livability and integrity of being. The problem of consistency of social life was the focus of such thinkers of XIX-XX centuries, as Auguste Comte, Herbert Spencer, Karl Marx, Emile Durkheim, Max Weber, Pitirim Sorokin, Talcott Parsons. Philosophers always try to figure out the specifics of social phenomenon, mechanisms of social integration that provide social order despite the diverse interests of people who live in a community. Emile Durkheim considered society as a solidarity and combination of different ideas and positions. Society is not limited only to the life of its people. Society appears in the form of the creativity of people in various spheres of public life, the creation of material and spiritual values, development of nature and formation of new qualities of any person. An idea of society as a single structure is the result of a long development of philosophical thought. While living in a society people take real human qualities and a society exists only thanks to a man. Society is a center of moral life, a kind of deity and a place of all values.

Key words: Nature, life, crisis of culture, society, civilization, freedom, system.

Introduction

The dialectic interaction between the notions of "culture" and "civilization" shows that philosophical analysis of essential links, scientific research of this problem is not studied fully today. National cultures of the Western European countries implement themselves not only in their own cultural field but in the culture of the United Europe too (Laužikas and Miliūtė, 2019; Schouten, 2019; Tarman, 2010). A significant place in the cultural studies has the problem of correlation between culture and civilization (Suvittawat, 2019; Chitsaz et al., 2019; Bozhkova et al., 2019; Baldacchino et al., 2019; Ivygina et al., 2018; Shaytura et al., 2018). The term "culture"

---

[1] *Prof., Ternopil Volodymyr Hnatyuk National Pedagogical University, Ukraine, lyudpavl@gmail.com*

[2] *Prof., Altai state University, Barnaul, Russia, olka2004@yandex.ru*

[3] *Assoc. Prof. Financial University under the Government of the Russian Federation, Moscow, Russia, maryak30@yandex.ru*

[4] *Assoc. Prof. National Research Tomsk Polytechnic University, Tomsk, Russia, tesleva@mail.ru*

is a Latin origin of the world "cultus", that refers to cultivating or refining something, in such a way that it provides admiration and respect. So, culture is the way of our life style, it expresses the manner in which one thinks and do things. We can say that culture is the set of knowledge, experiences and behaviours and commonly shared by a group of people. It includes art, knowledge, belief, customs, traditions, morals, festivals, values, attitudes, habits and soon which are inherited by a personas a member of society and so on (Ahmed, 2016; Rupeika-Apoga et al., 2019; Ibragimova and Tarasova, 2018; Gerasimova et al., 2018; Shaitura et al., 2018). The adoption of e-learning technology at the faculty of distance learning of plekhanov russian university of economics. Different cultures can be found in different places, as it varies from region to region. Civilization is described as a process of civilizing or state of human society. The term "civilization" is derived from a Latin term "civis" which indicates "someone who resides in a town". The term "civilization" is not confined to town; rather it talks about adopting better ways of living and making best possible use of nature's resources. So, civilization tries to satisfy the needs of the group of people. Further, it stresses on systematising society into various groups that work collectively and constantly to improve the quality of life, regarding food, education, dress, communication, transportation and so on.

"Culture" in general can be divided into two main groups : material culture – all the concrete things that we create, such as houses, clothes, instruments etc.; non-material culture– the quality concerning human mind, concept, emotion, philosophy, religion etc. The term "civilization" has still an other meaning. Since each culture has peculiar features and since some cultures are more highly developed than others, we can say that a civilizationis a superior culture. A culture deserves to be called a "civilization" when it has reached a stage of advancement in which writing has come to be used to a considerable extent (Korableva, 2019). Some progress made in the art and science, political, social and economic institutions developed according to some problems of order, security and so on. Oswald Spengler, the German philosopher, viewed "civilizations" as a decadent phases of highly developed cultures. When some empire was in its prime, he characterized its social pattern and intellectual patternas as a "culture". When it passed its prime (time) and became ossified or fixed, he called it as a "civilization".

The notion of "culture" is difficult to understand on a scientific level and it is outlined by other concepts on the everyday level. But the concept of "civilization" in scientific terms and on the level of perception is the most ambiguous among allconceptual apparatus of cultural studies.

Culture is the creative principle in the life of individual and society. The combination of material and spiritual values, as well as methods of their creation, the ability to use them for the progress of mankind, transfer them from generation to generation and make up the essence of culture. "Human beings and humanity in general in their biological development are lucky: the nature has gifted them the highest ability to self-management by providing them with an appropriate management tool — the brain that has the desired biological and social information to perform administrative actions" (Gaievska, 2015). It is impossible for culture to be without a man. So, we can not stay without culture also. According to Immanuel Kant, no one born a cultural person so every one learns to be like this every day."

Social scientists decide that factors of geography are the most important concerning the rise of civilization. Others say about economic resources, food supply, contact with older civilizations, and so on. Ellsworth Huntington, an American geographer, insisted that no nation rose to the highest cultural status except under the influence of a climatic stimulus. Related to the climatic hypothesis is the soil-exhaustion theory. This theory believes that the majestic civilizations that once flourished in Mesopotamia, Palestine, Greece, Italy, China, and Mexico were ultimately doomed by the simple fact that their soil would no longer provide sufficient food for the population. According to Arnold J. Toynbee, a British historian, those conditions of hardship or adversity are the real causes that have brought into existence superior cultures. Such conditions make a man to overcome himself and to generate additional energy for new achievements. This challenge may be in the form of a desert, a jungle area, rugged topography, or a grudging soil.

Civilizations have some kind of urban settlements and are not nomadic. With support from the other people living in the settlement, labor is divided up into specific jobs (called the division of labor). It is not easy to focus on growing their own food. From this specialization comes class structure and government, both aspects of a civilization. Another criterion for civilization is a surplus of food, which comes from having tools to aid in growing crops. Writing, trading, development of science and so on are all aspects of civilizations.There are many societies that scholars consider civilizations that do not meet all of the criteria above. For example, the Incan Empire was a large civilization with a government and social hierarchy. It left behind a wealth of art, and had highly developed architecture—but no written language. As s result the concept of "civilization" is hard to define; it is still a helpful framework with which to view how humans come together and form a society (Mullakhmetov et al., 2018a).

The genesis of civilizations cannot be explained except on the basis of complex causes or combination of factors, such as geographic and economic elements of favorable climate, fertile soil, access to good harbors, and an abundance of mineral resources; opportunities for interchange of ideas with other people of a comparable level of advancement. Civilizations do not develop in isolated corners of the world (Shatunova et al., 2019; Strunc, 2019; Magsumov, 2019; Gabidullina and Khaliullina, 2017; Tirigulova et al., 2015; Mullakhmetov et al., 2018b; Gabidullina et al., 2018; Makulov et al., 2017).

This paper claims that culture and civilization are dialectic interaction that makes the mankind adapts their environment and the socio-cultural development. The focus of this review involves the study of the interaction of culture and civilization, some causes concerning this fact, their impact on our life and many differences between these concepts. This problem occurs due to the examination of history of philosophy. The aim of the article is to identify ways of overcoming the negative impact of civilization on human essence. Civilization without culture is devoid of its essence, devoid of the soul. Technocratic orientation of civilization turns development down to ossification, creativity – to routine and sublime aspiration – to needs. Such civilization characterizes by supremacy of intellect, with no heart and no soul. Today, the mankind suffers from many negative traits of civilization non-spiritualized by culture; such traits manifest themselves in tendency to standardized thinking, in implanting of unified truths and values (mainly Western ones), and in formation of socially loyal and law-abiding member of society content with the welfare he is provided.

If we consider the problem of correlation between culture and civilization from the synergetic point of view, culture seems to be an open complex system able to receive energies from without and to redistribute them. This manifests in its interaction and dialogue with other cultures and that very system is able to open up to divine. Civilization closed up on itself and having lost connection with the divine spiritual levels turns into closed system that one day will come to the end.

Culture and civilization exist together because they are not two parallel processes that go independently. Material resources of the modern civilization provide for individual's comfortable everyday life, so the person gets better opportunities for creative work, spiritual growth and cultural perfection (Sabitova et al., 2018; Husnutdinov et al., 2018; Ahtarieva et al., 2018). But these opportunities must be used reasonably. Only the broad-minded person can see that modern society is in the bifurcation point, and there are only two ways from that point: one of them leads

to life, and another one – to self-annihilation. We must admit: great responsibility lies on us. Science, culture, education and so on fulfil our creative potential and comprehension of the highest meaning of existence of a man on the planet.

Discussion

The first claim of this review that we will argue is that culture is the result of human activity.

The first objects of culture were tools. Gradually the most ancient forms of spiritual activity– morality, art, religion – started their development. The ancient Greeks understood: human existence is impossible outside the culture. It defines of human being, specificity of its activity, the material and the spiritual world. Social relations depend on the social interactions of the individual and social systems. Culture implemented in a system of personality that formed a stable social system. The system of public relations boils down to personal relationships between people. For example, Talcott Parsons treats these relationships as psychological. The actions of certain individuals can unite. As a result, some associations (a group, society) were formed.

Through the analysis of various approaches to social, public and consequently, of society, we make conclusion: 1. society is a system of links and relationships where people can realize their activities during interaction between themselves and the nature; 2. society acts as a form of integration of the life of individuals in integrity as a reality. Its successful operation depends on the spiritual values of every citizen in a society. Human society faces a real social group, where all necessary functions for the existence of people are present: from the production of things to the upbringing of the young generation, from political regulation to the spiritual creation. Culture is a historical level of social development, creative abilities and human force, which expresses through the types and forms of organized life and a human activity. In a narrow sense, culture is a spiritual sphere of human life. Culture may contain results of physical activity: machines, various buildings, works of art, moral and legal norms, the results of human cognition and may also include the strength and ability of the person who is observed in the implementation of any actions (such as knowledge, skills, abilities, intellectual activity, moral and aesthetic development, outlook, method and form of human communication). So "a person gets today that, until recently, it was ... a dream, subjective ideal, utopian" (Solovyov, 1989).

Civilization is its natural and necessary extension; it allows to replicate cultural patterns and to create conditions for further creation in the form of stabilization of social relations for future

generations. Civilization is a sustainable socio-cultural formation realizes various functions. If we compare functional features of civilization, peculiarities of culture and civilization we can come to the conclusion that civilization influences on the person externally. In civilization a person is an object, an individual, one among many people. Culture influences on a person also, but a person here is not only an object in it, it's a subject who creates by means of his internal potential and contrary to existing civilizational norms. A struggle between external influence on a person expressed in various regulations and his internal potential promotes the development of a man. So, civilization is a necessary condition for development of culture and our development.

The second claim concerns with freedom and society. Every society has the ability to provide normal living conditions for its people because loneliness makes us vulnerable before the elements of nature, unworthy deeds of other people. Our society limits personal freedom but in the same time these restrictions exist for the sake of people in the community. Economy, policy, moral do not exist without a society and people. We live in a society not only because this way of being is convenient for us but also because the essence of man is a social being. Jean-Jacques Rousseau pointed out that "man is born free, but everywhere we are in a net" (Rousseau, 1998). He expressed the opinion: although a society imposes on a person negative imprint but only in a society can guarantee our development. Reflecting on the society of the future, he argues that it is necessary to find a form of association that protects and prevents all total force of personality and property of each person. Philosophy of culture started to differentiate "culture" and "civilization" in XX century. Civilization is often identified as a urbanization, the tyranny of machines. As a synonym of material culture, civilization, of course, promotes the development of science, technology and provides a variety of material goods. However, technical progress and material maintenance do not guarantee spiritual and cultural prosperity yet. The value of culture depends on how humanely were used inventions of civilization. Science and civilization are not able to provide spiritual progress because spiritual culture includes moral, aesthetic and intellectual achievements of humanity. According to Pierre Teilhard de Chardin, a man in the process of cognition comes to self-knowledge, becomes the center of the universe but "the more people want to be a real people, the less they will agree with something else besides the infinite movement to a new" (Teilhard de Chardin, 1965).

Spiritual and material culture are in a harmony. Sometimes we can say that civilizationis is a synonym for culture. "Civilizational" and "cultural" present as a notion of a single order but

"civilization" and "culture" are not synonymous. Very often in Marxists literature civilization is refered as a material culture. While it is understood as a level of social development of material and spiritual culture (for example, antique, Roman, modern civilization). Better to say that civilization is a combination of material and spiritual achievements of the historical development of the society, the level of social development and material culture. This level we can achieve in a community. So, civilization is a level of the development of culture. The term "civilization" comes from the Latin word "civis" that means "the citizen". According to local investigators, civilization represents a culture that goes after the barbarous menace and gradually teaches people to aim their target, order their own actions.We can realize civilizations like self-contained, unique culture that hold a cycle of development. Such opinion concerning the concept of civilization have Russian philosopher Nikolai Danilevsky and English researcher Arnold Toynbee. Civilization defined by religious signs. For example, Arnold Toynbee believes that a religion is the primary key of defining characteristic of civilization. Religion discovers the effect on the structure of the spiritual world of man, art, literature and psychology, public life. Civilization chooses religion, adaps it to spiritual and material needs. According Oswald Spengler civilization is slightly different. He claims that the culture is reduced to the level of civilization and can die moving towards civilization.

In terms of the problem of "crisis of culture" we argue that two approaches will appear. Two main approaches to the concept of «crisis of culture» deserve a special attention: the concept of Oswald Spengler, Nikolai Danilewsky, Pitirim Sorokin. Oswald Spengler believed that culture is a totally unique body with its internal structure. Any culture gradually weakened, turning into a civilization that leads to the disharmony of life, its intellectualization, a series of world wars, the aim of which is global domination over the world. As for Pitirim Sorokin, he claimes that cultural systems change each other because each of them is incomplete and limited. At the initial stage of its development culture corresponds to reality, it is deep and vigorous. It covers only a small part of society. Sometimes culture exhausts its stock of forces, becomes superficial, falls into disrepair. This process can be observed by studying the fate of individual religions and political ideologies. So, for example, Christianity at the beginning of our era was energetic and effective, then it became common place and familiar. Pitirim Sorokin attempts to prove that until the system of value is still new, it evokes enthusiasm and confidence that guarantee its victory, but the victory day is the beginning of its demise. People lose their faith in the ability of sensual way because they realize: even knowledge is limited. So "people limite themselves and they can see all things

through the narrow slit of their cave"(Blake,1993). In this regard interest to transcendental and mystical things increased. Pitirim Sorokin argues that excessive of sensual knowledge in everyday life, empiricism in science, materialism in philosophy is a cause of a crisis of culture.

Interaction between civilization and spiritual culture is essential and the nature of their interaction determines the development of the society(progress, regress, crisis, etc.). For example, according to Immanuel Kant, civilization evolves much faster than culture. The problem of crisis of culture is one of the leading in the philosophy of culture. Jose Ortega Gaset, Karl Jaspers, Albert Schweitzer focused their attention to that problem. For Erich Fromm, some people operate only on the biological level and emotionally they are dead. They try to seem happy and contented but they are in a state of despair and misery. All their attempts to be like all people and in the same time to preserve their own individuality are useless. "Modern people need a real life but they are like a robot. So, life does not mean for them as a spontaneous activity and they want to satisfy themselves by any false excitation: alcohol, sport or experience strange and imaginative passions on screen" (Fromm, 1989). Sometimes people are not able to formulate their own goals clearly so they begin to doubt concerning the sense of life. People can be strong when they are active.

At the beginning of the XXth century Oswald Spengler in the work "The decline of Europe" expressed an opinion about the fall of high culture and the gradual replacement of the spiritual values of the culture for the material values of civilization. "Study on the circumstances of individual and social ways of human existence, laws of its development, self-realization and adaptation to a new social ties have led to overall conclusion investigate and absurdity of the human entity. That fact was reflected by philosophical and anthropological in early twentieth century" (Pavlyshyn, 2013). In the XXth century the direct connection of man, nature and other people was lost .This situation led to the estrangement of a person. Jacques Derrida, Richard Rorty, Michel Foucault, Georges Bataille and others) expressed their opinion concerning decline of the culture. They denied traditional views concerning a person, society, culture and basic principles and forms of cultural existence of a man. They believed that all values in the culture and society were repression elements and have no facilities.

So, "nowadays in the troubling period of changes and transformations the image of the future human being draws particular attention (Carothers, 2018). Not only does mere interest lie in the basis of such attention, but objective people's needs, hopes for the future as well as the people's fear of expected changes. Motivated activity and constant adjustment of their directions to

immediate result and remote consequences of their activity are common to humans" (Matusevych, 2012).

We know that culture is passed on from one generation to the other and it is safe to say that the culture does not have an end or it is rather unending. While culture is somewhat eternal, civilization is actually bound to a certain time period. This fact means that one culture could be comprised of multiple levels of civilizations or, at least, different phases of one civilization. This only means that the culture can be unique while one civilization may or may not have anything that would be unique enough to be added to the already existing culture. For example, the remaining cultural findings of the Ancient Egyptian Empire are the only proof we have that civilization ever existed. That is why one culture far exceeds both the society and civilization.

Our life is impossible without a culture as a form of being and different cultures of the past, present and future. Culture is not only the result of human activity but also historically formed the ways of work, human behavior, etiquette, the level of thinking. Spiritual culture is the main indicator of the level of development of civilization. Simon Frank and Simon Lurje were also interested in a problem of culture. Ukrainian researcher Gennadii Aliaiev is sure that Simon Frank and Simon Lurje "represent the movement from the idea of culture as personal spiritual activity towards religious justification of the idea of culture and the idea of personality, and eventually towards the religiously conscious perception of life" (Alyaev, 2016). It is impossible to fulfill all our desires because not all of them will be consistent with public opinion (according to Nicolai Berdyaev). Only art is the area where all impossible things become real, where we can realize all dreams. According to Nicolai Berdyaev "creativity is something that comes from within, from immeasurable depth… Freedom is not a kingdom of wilfulness... Those people who do not understand the mystery of freedom consider it only as a specific form of spiritual determination…They believe that freedom is in a human spirit" (Berdyaev, 1989). Culture deals with the social and economic accomplishments of society and determines the forms of life, the nature of the implementation of many laws of social development, affects the degree of humanization of public relations.

References

Ahmed, M. (2016). Ethnicity, identity and group vitality: A study of Burushos of Srinagar. *Journal of Ethnic and Cultural Studies*, *3*(1), 1-10.

Ahtarieva, R., Ibragimova, E., Sattarova, G., Turzhanova, G. (2018). Integration as a form of acculturation of foreign student – future teacher in the polyethnic educational environment of university. *Journal of Social Studies Education Research*, 9(3), pp. 317-331.

Alyaev, G. (2016) Religious foundations of culture (The controversy between Simon   Frank and Simon Lurje on Vekhi. In Philosophy and Cosmology. Vol. 16. Kyiv: ISPC: 190-198.

Baldacchino, J.P., Gauci, A. & Grima, S. (2019). Family Influence in Maltese Listed Companies: The Implications on Corporate Governance. *International Journal of Economics & Business Administration*, 7(1), 85-112.

Berdyaev, Nikolai. (1989). The Philosophy of Freedom. Moscow: Pravda.

Blake, William. (1993). Marriage of Heaven and Hell. Songs Innocence and Experience. St.Petersburg.

Bozhkova G.N., Shastina E.M., Kalimullina O.V., Shatunova O.V. (2019). Study of literary images of gifted characters in optional activities as a means to develop capable and talented youth. *Space and Culture, India*, Vol.   7:1, pp. 264-   273. https://doi.org/10.20896/saci.v7i1.463

Carothers, D. (2018). A culture of equality?. *Journal of Culture and Values in Education*, *1*(2),42-57. Retrieved from http://cultureandvalues.org/index.php/JCV/article/view/13

Chitsaz, E.; Tajpour, M.; Hosseini, E.; Khorram, H.; Zorrieh, S. (2019). The Effect of Human and Social Capital on Entrepreneurial Activities: A Case Study of Iran and Implications, *Entrepreneurship and Sustainebelity Issues*, 6(3):   1193-1203. http://doi.org/10.9770/jesi.2019.6.3(24).

Fromm, Erich. (1989). Escape from Freedom. Moscow: Progress.

Gabidullina, F.I., Khaliullina, A.G. (2017). Islam motives in Sagit Suncheley's works. *Man in India*, 97(10), pp. 311-316.

Gabidullina, F., Zhundibayeva, A., Makarova, V., Galiullin, R., Mubarakshina, I. (2018). The realization of the hermeneutical approach to the text in practical classes in the literature during the work with students of philological faculty. *Journal of Social Studies Education Research*, 9(3), pp. 226-240.

Gaievska, O. (2015). Generally civilized context of governing the social organization of the world. *In Philosophy and Cosmology*. Vol. 15. Kyiv: ISPC: 182-197.

Gerasimova, V. G., Melamud, M. R., Tutaeva, D. R., Romanova, Y. D., & Zhenova, N. A. (2018). The adoption of e-learning technology at the faculty of distance learning of plekhanov russian university of economics. *Journal of Social Studies Education Research*, 9(2), 172-188. doi:10.17499/jsser.20153

Husnutdinov, D.H., Sagdieva, R.K., Sayfulina, F.S., Gatin, R.G., Timerkhanov, A.A. (2019). Phraseological units in the tatar language containing the component of can (Küñel) (SOUL). *XLinguae*, 12(2), pp. 41-50.

Ibragimova, E.R., Tarasova, A.N. (2018) Language-related problems of international students of Elabuga Institute of Kazan Federal University. *Espacios*, 39(2),18.

Ivygina, A., Pupysheva, E., Mukhametshina, D. (2018). The role of local history texts in implementing the culturological approach to teaching the Russian language: The basic general education level. *Journal of Social Studies Education Research*, 9(2), pp. 160-171.

Korableva, O., Durand, T., Kalimullina, O., & Stepanova, I. (2019). Studying user satisfaction with the MOOC platform interfaces using the example of coursera and open education platforms. Paper presented at the *ACM International Conference Proceeding Series,* 26-30. doi:10.1145/3322134.3322139

Laužikas, M.; Miliūtė, A. (2019). Transformational Communication via Evolving Ethical and Moral Norms of Lithuanian Civil Service Organizations, *Entrepreneurship and Sustainability Issues* 6(4): 1750-1761. http://doi.org/10.9770/jesi.2019.6.4(14)

Magsumov, T.A. (2019). Gender Re(e)volution of commercial schools in Russia in the early XX century. Woman in Russian Society, 1, 133-144. doi: 10.21064/WinRS.2019.1.12

Matusevych, Tetiana. (2012). The future human being – what is it like? *In Philosophy and Cosmology.* Vol.11. Kyiv: ISPC: 161-170.

Makulov, S. I., Talysheva, I. A., Fedorova, S. Y., & Gubarkov, S. (2017). Overcoming of intercultural barriers in the educational environment. *Man in India*, 97(15), 281-288.

Mullakhmetov, K. S., Sadriev, R. D., Bikulov, R. A., & Akhmetshin, E. M. (2018a). Sociocultural factors of transforming administration and control in the management of economic and social systems under modern conditions. Paper presented at the Proceedings of the 31st

International Business Information Management Association Conference, IBIMA 2018: Innovation Management and Education Excellence through Vision 2020, 3573-3581.

Mullakhmetov, K. S., Sadriev, R. D., & Akhmetshin, E. M. (2018b). Corporate culture in management systems. *European Research Studies Journal*, 21(1), 519-528.

Pavlyshyn, L. (2013). Volodymyr Vynnychenko: the experience of nonclassical thinking in the history of Ukrainian philosophy. Ternopil: TNPU. 2013.

Rousseau, J.J. (1998). The Social contract. Moscow: Canon-Press.

Rupeika-Apoga, R., Romanova, I., Bule, L. & Thalassinos, Y. (2019). The Impact of Population Ageing and Social Stratification: The Case of Latvia. *International Journal of Economics & Business Administration*, 7(1), 49-63.

Sabitova, A., Salimova, D., Ibragimova, E. (2018). Motivated and unmotivated violations from the norm in children's books in organizing extracurricular reading. *Journal of Social Studies Education Research*, 9(2), c. 306-316

Shatunova O., Anisimova T., Sabirova F., Kalimullina O. (2019). STEAM as an Innovative Educational Technology. *Journal of Social Studies Education Research*. Vol. 10 (2), 131-144.

Schouten, M.J. (2019). Undoing gender inequalities: insights from the Portuguese perspective, *Insights into Regional Development* (2): 85-98. https://doi.org/10.9770/ird.2019.1.2(1)

Shaitura, S. V., Ordov, K. V., Lesnichaya, I. G., Romanova, Y. D., & Khachaturova, S. S. (2018). Services and mechanisms of competitive intelligence on the internet. [Servicios y mecanismos de inteligencia competitiva en internet] Espacios, 39(45).

Shaytura, S. V., Knyazeva, M. D., Feoktistova, V. M., Vintova, T. A., Titov, V. A., & Kozhaev, Y. P. (2018). Philosophy of information fields. *International Journal of Civil Engineering and Technology*, 9(13), 127-136.

Strunc, A. (2019). The Politics of Culture. *Journal of Culture and Values in Education*, *2*(1),71-80. Retrieved from http://cultureandvalues.org/index.php/JCV/article/view/26

Solovyov, Vladimir. (1989). Works in 2 volumes. Moscow: Pravda.

Suvittawat, A. (2019). Passions and enthusiasm of small and medium enterprises (SMEs): A case study of Nakorn Ratchasima province, Thailand, *Entrepreneurship and Sustainability Issues* 6(3): 1169-1179. http://doi.org/10.9770/jesi.2019.6.3(22)

Tarman, B. (2010). Socio-Cultural Transformation: Western-oriented Modernization of Turkey, *VDM Publishing House*. (ISBN: 978-3-639-19096-0).

Teilhard de Chardin, Pierre. (1965) The Phenomenon of Man. Moscow: Progress.

Tirigulova, R.H., Zakirova, O.V., Ibragimova, E.R., Pupysheva, E.L. (2015) Linguo-didactic foundations of teaching emotional and evaluative lexics of the Russian language to the Turkic-speaking audience. *Asian Social Science*, 11(19), pp. 229-236