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Harmonic Civil Society as a Social-Economic Formation of Stable Development and Wellbeing

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Abstract

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There are two ways for the society: the way of force, which exists now and the way of peaceful proceeding to the harmonic vital activity of a sustainable development, which will provide wellbeing of society. During social activity the society forms the social order as a product of human activity. The social order should make sense for all cooperating subjects, that is to have public legitimation. On the basis of public legitimation crystallization of the social order is carried out. In development of a social reality the social order should be exposed to alteration (reorganization) on the part of cooperating subjects. Alteration also should have public legitimation through procedures of the coordination Public legitimation of the world community moves in a direction of development of democracy. Democracy is an authority of people. The highest democracy is formation of the perfect people's power. People's power is formed in a civil society. The perfect authority is formed in the perfect civil society. The perfect civil society is cultural, professional, healthy society. The perfect people's power in a cultural, professional, healthy society will form from cultural, professional, healthy citizens. Therefore an actual problem of authority and people is formation of a social reality of a cultural, professional, healthy society. Article acquaints with ideology of harmonization of activity, formation of fair democracy and conscientious social policy on its basis.

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1. Introduction

Each person is connected with this or that public institute. Each public institute establishes rules of behavior. Public institutes are fair when between people doesn't become distinctions concerning the rights and duties and when rules of behavior define balance between claims for the benefits of public life when rules allow to distinguish similarities and differences from people for division of advantages. Actions of individuals have to be coordinated and compatible, and lead to performance of the social

purposes by moral methods. The justice role as organizing principle consists in implementation of equality and duties. Justice of social cooperation depends on economic opportunities and social conditions of various sectors of society. Who is occupied in social cooperation, have to submit to rules which define the rights and duties and define division of social advantages.

The person after the birth finds himself in a concrete social status in concrete society. The social status in society defines vital prospects of the individual. Rules of behavior of individuals have to promote socially desirable purposes. Each person has to have the rights concerning the equal freedoms compatible to freedoms of others. Social and economic advantages have to level advantages of all. The fair organizing principles need to be built for ensuring healthy human nature and the pious social nature.

Principles of social justice have to provide, first, equality of starting human wants of a healthy lifestyle of all citizens, secondly, redistribution of resources and finance on development of professional activity on internal and external demand for production and services, thirdly, use of social advantages for a sustainable development of society and a human resource. Such principles take away society from social and economic crisis.

Justice is a category of perfection. With categories of perfection spiritual doctrines operate. The person, being improved on spiritual installations becomes merciful for wellbeing needing. Rational eyes of people doesn't see the best qualities. Leaving from spiritual eternal truth, the person and society become unfair.

Spiritual installations help us to consider our the best and to reach perfection of justice, opening spiritual eyes. The person is spiritually more perfect, the he is more fair. Society in which spiritual installations dominate, is more fair and is perfect. Freedom from harmful addictions and addictions does the person fair (impartial). Equality of citizens on human qualities, such as humility, mildness, mercy and love to all people does society fair. Through love to all people justice is most of all shown. When the state relies on spiritual justice in polycultural society on the basis of the general spiritual purposes to blessings and goodwills, then the relations of citizens become more fair and society forms fair democracy as a way of life.

The fair democracy acts on the lawful honest bases and reaches a consent and civil unity in social and economic life:

- by a public referendum and a national choice of the power,
- concentration of the power on public wellbeing,
- spiritual and moral development of people,
- on the basis of the rights, duties and responsibility of the power, heads of establishments, performers, citizens, parents, children,
- full mutually control of the authorities and citizens,
- rotation of participants of social and economic cycles on merits,
- harmony on the good purposes, an associativity on knowledge, coherence on actions and initiatives of the citizens, a sustainable development of the person and society their harmonization.

2. Legitimation of fair democracy

Legitimation of fair democracy is carried out on the basis of the constitution. According to article 3 of the Constitution of R. F., the carrier of the sovereignty and the only source of the power in the Russian Federation are its multinational people. The people carry out the power directly, and also through public authorities and local governments. The highest direct expression of the power of the people is the referendum and free elections.

By means of elections the multinational people employ the power that it realized article 7 of the constitution of R.F. – The Russian Federation – the social state, which policy is directed on creation of the conditions providing worthy life and free development of the person.

For implementation of article 7 of R. F. constitution, Russian civic chamber together with R. F. Central Election Commission, council for development of institutes of civil society at R.F. president, and the Union of Coordination Councils of Russia before elections of the supreme bodies of the power of R.F., it is necessary to hold a public referendum on formation of social and economic conditions of improvement of quality of life of the people by means of which citizens can ensure worthy life and free development.

After elections the people and authorities of all levels realize the program of creation of social and economic conditions for providing worthy life and free development of each person and formation of cultural professional healthy society. The main aspects of formation of cultural professional healthy society are, first formation spiritual, educated, physically and mentally healthy, socially cultural, professional personality. Secondly, formation morally and financially safe family. Thirdly, observance of moral freedom and achievement of a consent by citizens in society. Fourthly, providing public and economic security of the person and a family in society. Fifthly, formation of the moral professional power.

The moral professional power will direct resources on realization of true needs of the person and society, on spiritual civil social and material improvement. It will direct the market of resources on disclosure of forms of self-realization of each person, will create legislative base for formation of a social form of active development and an ascension of the person in civil society, will organize process of moral professional rotation for improvement of personnel structure of social and economic structure of the social state.

The approval by the federal authority of a social form of an active ascension as state, will bring young generation and all citizens to a healthy lifestyle, to the moral professional relations, to professional activity, will make them perfect and will include in processes of formation of social reality of cultural professional healthy society.

Responsibility of authorities before civil society consists that when they don't execute the function, they have to start process of a response and free re-elections of personnel structure of authorities.

The power of the social state has to train the young leaders, capable to ensure economic and public security of each person and a family. Economic safety is ensured by socially oriented ecological economy.

Development social the focused innovative ecological economy with filled resources by realization of the budgetary, innovative, investment, self-supporting and self-financed business cycles

proportional, interfaced and coordinated on time and territorially, on branches, on natural and human resources, on intellectual and production property, on supply and demand, on quality and quantity, on expenses and profit, on a salary and the price, on ensuring prosperity of each person and a family, without violation of conditions of restorability of environment.

Public safety is ensured by cultural professional healthy society. Cultural professional healthy society is perfect harmonious civil society. Cultural professional healthy citizens form cultural professional healthy society.

The important role in formation of the cultural professional healthy person and society is played by value-oriented interdisciplinary education and education. Values of society are one of the most important sources of formation of valuable orientation of the person. The essence of values of society consists in their importance, as the general norm giving sense of social reality. Society shows system of values, and the personality forms an individual equivalent. Valuable orientation includes an individual equivalent in the mechanism of activity and behavior of the personality. Inclusion of values of society by the personality in her activity has socially caused character. Realized values start operating determination and a choice. Structural, multilevel and multidimensional character of system of valuable orientation of the personality defines possibility of realization of a number of versatile functions. The system of valuable orientation becomes the main channel of assimilation of spiritual culture of society, transformation of cultural values into incentives and motives of practical behavior of people. Requirements are satisfied with only those ways which are compatible to system of values of the personality. Professional activity becomes dependent on valuable orientation as values specify activity, giving spiritual sense to professional actions.

3. Formation of social reality cultural professional healthy society

The social reality is the world of everyday life of the person and society in social space and social time. Conceptual meanings set social coordinates of activity of society and the person in society.

Formation of social reality happens through social samples on the basis of values. Problem of realization of social samples is their valuable cultural and rational harmonization from the point of view of feelings, desires, thoughts, intentions, aspirations, actions of interacting subjects. The social sample can't contain variety of human qualities of interacting subjects. Interacting subjects develop standard social samples on cultural and rational values. All sum of standard models of interaction generates social structure of social reality.

In the course of social activity society forms a social order as a product of human activity, a human externalization. The social order has to make sense for all interacting subjects, that is have public legitimation. On the basis of public legitimation crystallization of a social order is carried out. In development of social reality the social order has to be exposed to alteration (reorganization) from interacting subjects. Alteration also has to have public legitimation through coordination procedures.

Public legitimation of part of the world community moves in the direction of democracy development. The highest manifestation of democracy is formation of perfect public authority. Public authority is formed in civil society. The perfect power is formed in perfect civil society – cultural, professional, healthy. Perfect public authority in cultural, professional, healthy society is formed of

cultural, professional, healthy citizens. Therefore an actual task of the power and the people is formation of social reality of cultural, professional, healthy society.

Actually, any political system which approves development of the person and societies moves to formation harmonious (cultural, professional, healthy) societies. Because development can be only harmonious on the basis of spiritual multiplication when reasonable and material multiplication is carried out according to the spiritual.

Formation of social reality of cultural professional healthy society has to and on essence will be carried out by an embodiment of the general eternal values and harmonious cultural and rational individual values, as the conceptual meanings which are setting social coordinates of activity of society, the person in society. The embodiment of the general eternal values is carried out by food and updating of consciousness of citizens by meanings of eternal truth. Process of food of consciousness by meanings of eternal truth begins with the beginning of a course of life of the person in the course of education. At the initial stage of formation of social reality transition to a demanded cultural life in an adult state also is carried out on the basis of consciousness food by meanings of eternal truth, either by self-determination, or in the course of education. The continuous power of consciousness meanings of eternal truth forms a strong-willed imperative of the personality. The strong-willed imperative embodies these meanings as necessary, due. Absorption by citizens of meanings of eternal truth focuses their inner worlds on uniting ethical lexicon of communication, the harmonious cultural and rational relations, on formation of social reality of cultural professional healthy society.

Transition to a demanded cultural course of life is regulated by an embodiment of values. Process of an embodiment of values multidimensional, both at public level, and at the level of the personality. The personality forms harmonious essence on the basis of humane and reasonable values by determination of just feelings and desires, moral meanings, good intentions and aspirations, true requirements, the harmonious cultural and rational relations, humane actions and behavior and improving determination.

For formation of valuable orientation of social reality society approves harmonious cultural and rational values, the principles of formation of the harmonious cultural and rational relations in professional activity, a family, public life, economic activity. And also it defines valuable orientation of institutional process. Interaction of institutes creates an institutional order thanks to division of labor and innovations, institutional integration and collective sedimentation.

The embodiment of an ethical uniting lexicon of communication and formation of valuable orientation of public consciousness in the direction of formation of cultural professional healthy society is carried out in establishments of the state and civic education, mass media, cultural institutions and health care.

Interacting subjects have a cultural competence which is shown in ability to form frictionless valuable meanings in the course of activity and abilities to express them on an uniting ethical lexicon of communication. In society anthropic processes on the basis of transfer of knowledge on formation of quality of people start developing: just feelings and desires, moral meanings, good intentions and aspirations, true requirements, harmonious cultural and rational relations, humane actions and

behavior. Sources of knowledge are world doctrines and religions, the state and civic education, the spiritual and cultural organizations and movements, a family and mass media.

Social integration by determination of the harmonious cultural and rational relations on the basis of creative activity is carried out. Creative activity gives rise to wisdom and purity. Creative, active determination of the harmonious cultural and rational relations is embodied in professional collective, a family, public life, outdoors. Social, active determination of the harmonious cultural and rational relations forms a social form of cultural and professional development and an ascension of citizens in society.

The person, through a social form of cultural professional development and an ascension opens, realizes and develops a natural and social outline. The natural outline of the person reveals through a natural component of an inner world and conducts it to harmony with the Nature. The social outline of the person reveals through a social component of an inner world and conducts it to harmony with society.

Outlines reveal in moral conditions. For disclosure and development of natural and social outlines in the Nature and society of people has three beginnings – spiritual,

Through the spiritual beginning spiritual sight – ability of soul to focus consciousness on rules of origin of humane will, on the principles of formation of moral consciousness, on laws of the Highest Nature, on an ethical lexicon of communication is formed.

Spiritual sight is formed through imitative thinking by innate senses of love, justice, conscience, shame on the basis of the Highest Knowledge of perfect part of society. The person with spiritual sight starts improving natural and social components of an inner world: choice, knowledge, relations, requirements, etc. Through spiritual sight and feelings of love, conscience, shame and justice the person has a desire always to follow spiritual and material truth. Spiritual sight brings the person to a spiritual and just and reasonable and true choice. To a reasonable and true choice of people comes through a reasonable basis. Basis of a rationality is spirituality (ability of soul to goodwills). The rationality is an ability of consciousness to direct the person to blessings.

The spiritual and just reasonable and true choice results the person in harmonious integrity – harmony of soul, consciousness and a flesh. Basis of harmonization is spirituality and a rationality. The direction of harmonization of three beginnings specifies an outline through natural and social components of an inner world. The person with harmonious integrity leads a harmonious life. It reaches harmony with the Nature.

The person through a harmonious way of life comes to the moral professional relations and finds unity with society, comes for self-realization, lives on values, becomes the perfect harmonious person. Possesses effective spirituality. At it natural and social components of an inner world harmoniously interact with inner worlds of other citizens. It reaches harmony with society.

Spirituality is the personal category connected with formation and manifestation of a spiritual interior. Spirituality is defined by a just choice of the person. Spiritual reasonable physically healthy is a harmonious natural image of the person which defines his harmonious state.

The moral is the social category connected with behavior of the person. The moral is embodied in society by the moral relations of cultural people. Cultural professional mentally healthy is a harmonious social image of the person.

Cultural professional healthy citizens through a social form of cultural professional development and an ascension will crystallize structure and form social and economic conditions of cultural professional healthy society. They carry out structural and system development of professional social activity by harmonious integration of the foreordained self-realization. Foreordained self-realization place all in the places. Interacting subjects realize the foreordained communications. The foreordained self-realization assimilates new opening and the development concerning human knowledge and practice. There are new communicative actions.

Cultural professional healthy social activity forms harmonious social reality. Basis for formation of harmonious social reality are harmonious general and individual values. Values act as the standard bases of acts of consciousness, behavior and the relations of interacting subjects. Values are embodied by the due (strong-willed) imperative of consciousness approved by absence of conflict and harmony, an objective real solution of the problem of integrity of existence of the person, society and the Nature.

The valuable culture is embodied as a way of transfer of social experience of peace, humane, harmonious activity within one generation. The valuable tradition is embodied as a way of transfer of social experience of peace, humane, harmonious activity from generation.

Borders of use of values define the rights. The rights are derivative of values. On the basis of the rights of people contacts social reality. On the basis of the rights of people realizes the true requirements. If valuable orientation of the person is adequate to social orientation, the person has the rights. The value-oriented rights promote formation of business ethics, formation of a public order, collective and individual discipline, responsibility, as due. The value-oriented rights direct harmonious esthetic natural qualities of citizens on formation of social reality of cultural professional healthy society on the basis of eternal values, individual positive communicative values (in the achievement of the objectives, the foreordained self-realization, implementation of activity, an embodiment of an ethical uniting lexicon of communication and the harmonious cultural and rational relations), the principle of generality (general understanding and an embodiment of values).

Spiritual and just choice citizens reach spiritual improvement, become cultural and form cultural society with spiritual improvement. Cultural society is a unity of the cultural individuals who are carrying out activity on the basis of an ethical lexicon of communication and the moral relations. The cultural reality is fixed in the form of cultural experience of interacting subjects.

Spiritual improvement of society is a condition of the coordinated interaction of inner worlds of citizens on the basis of spiritual experience. Spiritual experience fixes spiritual reality. The eternal human reality is reflected in spiritual experience. Through an individual embodiment of eternal truth the spiritual human nature is shown. Spiritual life is eternal human life. The eternity is approved by spiritual life. Spiritual life reveals gradual following to eternal truth. Spiritual qualities go from depth of eternal truth, eternal values. The person embodies eternal, spiritual experience. Spiritual life unites all times. Spiritual experience is creative dynamics of free manifestation of spiritual forces. Creativity

is secret freedom and novelty. This secret is slightly opened by free immersion in novelty depth a reasonable and true choice.

Reasonable and true choice citizens become professional and form professional society with civil improvement. Professional society is a unity of professional individuals carrying out activity on the basis of professional knowledge, abilities and the relations. Civil improvement of society is a set of social and economic conditions and resources for self-realization of each citizen.

Cultural professional citizens a spiritual and just reasonable and true choice in the course of moral professional rotation form social improvement of society.

Social improvement of society is a set of social and economic conditions and resources for a unification of self-realization of citizens in harmonious activity of society and for improvement of social and economic structure of society by moral professional rotation. Cultural professional citizens in society with spiritual civil and social improvement form economy of healthy people, acquire knowledge and abilities to be healthy, form healthy society with material improvement.

Cultural, professional, healthy society is society with spiritual, civil, social and material improvement.

Spiritual improvement is defined by social and economic conditions for formation of spiritual sight and achievement of harmonious integrity.

Civil improvement is defined by social and economic conditions of a harmonious way of life and the foreordained self-realization.

Social improvement is defined by merge of the foreordained self-realization in uniform activity and improvement of social and economic structure of society by moral professional rotation.

Material improvement decides by the got resources of the nature, completion of resources, resources of satisfaction of requirements of a harmonious way of life, resources of the foreordained activity of the citizens, natural economy on filled resources, spiritual regulation of the population on completion of requirements of a harmonious way of life.

Spiritual reasonable physically healthy, cultural professional mentally healthy citizens form, embody and develop social reality with spiritual civil social material improvement of cultural professional healthy society. Development can be only harmonious. Development of social reality is carried out by harmonization of spiritual, reasonable and material multiplication when reasonable and material multiplication is carried out according to the spiritual. Harmonization is the proportional, interfaced, coordinated high-quality multiplication spiritual, reasonable and material. Spiritual multiplication is carried out by reason updating by the supreme cultural wealth. The state and society can intensify process of harmonization of the person and society.

Then the healthy lifestyle becomes cultural tradition. It becomes norm for the person and society. In the course of spiritual multiplication of people will improve quality of a healthy lifestyle, professional and cultural life and social reality of cultural professional healthy society.

4. Conscientious social fair policy

The conscientious social fair policy is peace humane policy of regulation of set of forms of joint activity of people and the social sphere directed on achievement of welfare of the population on the basis of principles of social justice:

- social and economic conditions for a healthy lifestyle and harmonious development - spiritual, intellectual and physical to each citizen,
- work to each able-bodied citizen,
- providing with social and economic cycles with starting norm of a healthy lifestyle of all its participants,
- providing with social and economic programs with norm of a healthy lifestyle of pupils, teenagers, pensioners, disabled people,
- the higher education to everyone,
- to guarantee constitutional laws to everyone, to carry out duties everyone,
- to embody fair democracy as a way of life of the person and society.

When the policy is directed on achievement of harmony by the person with society and the nature and society with the nature and each person, then it becomes peace, humane reformative force.

The policy is connected with each area of activity of society. The economic policy focuses it on the economic activity coordinated with the nature on natural economy with ecological productions and filled resources, on realization of requirements of a healthy lifestyle, on achievement of material improvement.

The policy in the field of health care provides realization of system of actions on health to population savings.

The policy of development of arts civic and state education is focused on demanded knowledge of formation of the perfect harmonious person and harmonious civil society.

The policy of education focuses educational institutions on demanded knowledge in system of stable life support and in system of a sustainable development of harmonious activity.

The legal policy legislatively focuses the right and duties of the person and the power on formation of cultural professional healthy society.

Social policy guarantees a full employment of the population in system of stable life support and system of development of activity and focuses society on achievement of civil and social improvement.

The policy of the state construction is directed on improvement of the power and social and economic structure by moral professional rotation in the course of expansion of forms of self-realization and the professional moral relations with executive collectives.

The policy of public safety is directed on a solution health of savings of the population by a harmonious way of life, ecological productions, a problem of wars by increase of level of universal culture, a poverty problem a full employment of the population in system of stable life support and in system of a sustainable development, completion of resources.

The policy of formation of the power consists in that the power resulted from a consent of the people and exercised peace humane control. When the power results from a people consent, then the power plays directing role.

The policy of peace, humane management is aimed at the effective organization of moral professional rotation. The effective organization of moral professional rotation leads to more organic device of the state and society. Humane peace management directs on the moral professional relations and actions, moral social and economic conditions of receiving result. On receiving result which is requirement of a harmonious way of life of the person and harmonious activity of society, on increase of level of culture of communication, on observance of the rights and duties all segments of the population, on moral freedom, on spiritual improvement of society, on a social form of development and an ascension of citizens and their democratic participation in social and economic processes.

The international policy is aimed at the sustainable peace development of the collective organization of mankind. The world can be established only on all globe efforts of all states and all people. It is impossible to achieve the stable peace in the certain countries. You want the world in the certain countries, prepare for war. Wars are waged for mastering a resource force. The real force not that which fights against other force, and that which maintains weakness. It is better to develop the international resource cooperation for peace development of the collective organization of mankind, than to wage wars losing a resource. The peace, humane international policy aims diplomacy at the cooperation development in the collective organization of mankind and education.

The policy of formation of harmonious civil society is the activity directed on orientation of the state, society and the power to spiritual, civil, social and material improvement.

Mature politicians have to reveal real steps of the following stage of development of society and form policy which focuses society on realization of these steps in achievement of the collective organization of spiritual civil social and material improvement. Politicians have to form in time policy for realization of steps in achievement of a sustainable development of the collective organization of society to avoid stagnant processes in society. It keeps integrity and unity of society.

Problem of political science – to turn peace, humane policy of formation of harmonious civil society into world universal politics.

The harmonic civil society possesses spiritual, civic, social and material well-being (Bryndin, 2012). Spiritual well-being is the co-ordinate interaction of world outlook of citizens. Civic well-being is social-economic conditions for predestine self-realization of every citizen. Social well-being is the process of improving of social-economic state structure by the way of moral professional rotation. Material well-being are processes of restoration of resources, technological cycles of ecological productions do not infringe conditions of self-restoration of an environment, spiritual regulation of the population on restoration of resources guaranteeing life to the future generations, utilization of resources on necessary true needs.

The harmonic civil society has its own social-economic features: fair social-economic conditions for the predestined self-realization of each citizen, spiritually pure professional state leaders of all levels, perfect relations between people working in social executive structures, stable life supply system with technological cycles of ecological production on restored resources, social processes of harmonization of society as the whole and every separate person, peaceful way of solving problems, spiritual regulation of the population, perfecting of social-economic structure in the process of moral professional rotation.

Fair social-economic conditions provide a possibility for everyone to be involved in the predestined activity. Natural economy in such conditions gives an opportunity for the extension of self-realization forms, ecological productions, restoration of resources, stable process of life-providing needs of harmonic style of life (Bryndin, 2015). Ecological productions do not infringe conditions of self-restoration of an environment. The spiritual regulation of the population on self-restoration of resources guarantees life to the future generations.

Harmonic life-style leads the people to the perfect relations, irrespective of professional orientation, it helps everyone in predestined self-realization. It will bring everyone, in its turn, to well-being. Personal well-being will lead to the well-being in the family, then the well-being in the family will result in the well-being of the nation (Bryndin, 2015).

5. Conclusion

The value of civilized harmonious activity is the wellbeing of each person realized by technical progress. Technical achievements, advancing a moral growing of the person, introduce a disproportion in private and public life. The person aspires that it was more safe to him. Spiritual education and experience promote harmonization safe individually - public life. Spiritual progress is as necessary as scientific and technical. Wisdom and good have to prevail because the mankind has no other way to survive. Otherwise lag of moral level of the person and society from technological level will ruin the nature.

Spiritual progress and finding of spiritual experience are cultural process of the person and society. Spiritual experience is found by the person consciously. Power structures have to initiate culture of the world that the status of finding of spiritual experience became cultural process.

Formation of culture of the world assumes the resolute obligation to work on creation of the world accepted for all. Transition from culture of war to culture of the world, among other things, means ability to smooth contradictions, to learn to work with joint efforts, overcoming blockages of last confrontation. The culture of the world is a great purpose for which achievement the world community seeks. At the same time, it and process of training, is global school in which people study to live together, study peacefulness, mutual understanding, solidarity. The way to culture of the world lies through dialogue of the people, the states, religious faiths. But also to dialogue, to his skillful organization it is necessary to study too. Process of formation of culture of the world and process of expansion and improvement of dialogue of religious faiths and the states dialectically interconnected processes.

National and objective individual uniform wellbeing are provided with ecological technological way, spiritual and technological progress, socially oriented with the filled resources health the supporting economy, the medicine preserving health, security services of an order, ecological services, the public creative administration, hi-tech education developed by a services sector, global spiritual tenor of life and individual subjective wellbeing of citizens (Bryndin, 2014; Bryndin, 2016). Subjective individual wellbeing of citizens depends on their ability to realize his aspects and to reach parameters of healthy activity.

National wellbeing and individual subjective wellbeing are interconnected. National wellbeing helps to improve subjective individual wellbeing of citizens, and subjective individual wellbeing promotes accumulation of national wellbeing.

When national and individual wellbeing begin to be resolved by science and religion in one direction as two aspects of the truth spiritual and material, and they will begin to interact in a full consent with each other, then the progress in science will promote creation of living conditions which will allow to reach to mankind of global wellbeing.

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