

Harmonization -Civilization Improvement Process

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Abstract

Social reality is the world of everyday life of man and society in social space and social time. Conceptual meanings define the social coordinates of society and human activity in society. The formation of social reality takes place through social samples based on values. The problem of realization of social samples is their value cultural and rational harmonization in terms of feelings, desires, thoughts, intentions, aspirations, actions of interacting subjects. The social model cannot accommodate the diversity of human qualities of interacting subjects. Interacting subjects produce model social samples according to cultural and rational values. The whole sum of model models of interaction creates a social structure of social reality.

Index terms—

1 Introduction

In the process of social activity, society forms a social order as a product of human activity, human externalization. Social order should make sense for all interacting actors, that is, have public legitimacy. On the basis of social legitimization, the social order is crystallized. In the process of social reality development, the social order should be subject to alteration (reorganization) by interacting actors. Alteration should also have public legitimacy through harmonization procedures.

The public legitimization of part of the world community is moving towards the development of democracy. Democracy is the power of the people. The supreme manifestation of democracy is the formation of a perfect people's power. People's power is formed in civil society. Perfect power is formed in a perfect civil society -cultural, professional, healthy. The perfect people's power in a cultural, professional, healthy society is formed from cultural, professional, healthy citizens. Therefore, the urgent task of the authorities and the people is to form the social reality of a cultural, professional, healthy society.

In fact, any political system that approves the development of man and society is moving towards the formation of a harmonious (cultural, professional, healthy) society. Because development can only be harmonious on the basis of spiritual multiplication, when reasonable and material multiplication is carried out according to spiritual.

2 II.

3 Formation of A Cultural Professional Healthy Society

The formation of the social reality of a cultural professional healthy society should and will in essence be realized by the embodiment of common eternal values and harmonious cultural and rational individual values, as conceptual meanings that define the social coordinates of the life of society, of the person in society. The realization of common eternal values is carried out by feeding and updating the consciousness of citizens with the meanings of eternal truths.

The process of feeding consciousness with the meanings of eternal truths begins with the beginning of a person's life path in the process of upbringing. At the initial stage of the formation of social reality, the transition to the demanded cultural path of life in adulthood is also carried out on the basis of the nutrition of consciousness with the meanings of eternal truths, either through self-determination or in the process of education. The constant feeding of consciousness by the meanings of eternal truths forms the will imperative of personality. The will imperative embodies these meanings as necessary, proper. Citizens' absorption of the meanings of eternal

3 FORMATION OF A CULTURAL PROFESSIONAL HEALTHY SOCIETY

44 truths guides their inner worlds to a unifying ethical lexicon of communication, harmonious cultural and rational
45 relations, to the formation of the social reality of a cultural professional healthy society.

46 The transition to a sought-after cultural life path is governed by resource allocation. The interacting entity
47 receives a resource to embody values.

48 The process of implementing values is multidimensional both at the social level and at the level of the individual.
49 Personality forms a harmonious essence on the basis of humane-reasonable values by determinations of righteous
50 feelings and desires, moral meanings, good intentions and aspirations, true needs, harmonious cultural and
51 rational relations, humane actions and behavior and health-improving nonmedicinal determinations.

52 In order to form the value orientation of social reality, society approves harmonious cultural and rational values,
53 principles of formation of harmonious cultural and rational relations in professional activity, family, social life,
54 economic activity. And it also defines the value orientation of the institutional process. Institutional interaction
55 creates institutional order through I Volume XX Issue I Version I 15 (C)

56 division of labour and innovation, institutional integration and collective sedimentation.

57 The implementation of the ethical uniting lexicon of communication and the formation of the value orientation
58 of public consciousness towards the formation of a cultural professional healthy society is carried out in institutions
59 of State and civil education, the media, cultural and health institutions.

60 Interacting subjects have cultural competence, which manifests itself in the ability to form conflict-free
61 value meanings in the process of life activity and the ability to express them on a unifying ethical lexicon of
62 communication. Anthropoc processes are beginning to develop in society on the basis of the transfer of knowledge
63 on the formation of the quality of people: righteous feelings and desires, moral meanings, good intentions and
64 aspirations, true needs, harmonious cultural and rational relations, humane actions and behavior. Sources of
65 knowledge are world teachings and religions, public and civic education, spiritual and cultural organizations and
66 movements, the family and the media.

67 Social integration is carried out by determining harmonious cultural and rational relations on the basis of
68 creative activity. Creative activity gives rise to wisdom and purity. Creative, active determinations of harmonious
69 cultural and rational relations are embodied in professional collective, family, social life, Nature. Social, active
70 determinations of harmonious cultural and rational relations form a social form of cultural and professional
71 development and ascendancy of citizens in society.

72 A person, through a social form of cultural professional development and climbing, reveals, implements and
73 develops a natural and social vision. The natural vision of man is revealed through the natural component of
74 the inner world and leads it to harmony with Nature. The social vision of man is revealed through the social
75 component of the inner world and leads him to harmony with society.

76 The precepts are revealed in moral conditions. For the discovery and development of natural and social
77 precepts in Nature and society, man has three beginnings -spiritual, reasonable and physical.

78 Through the spiritual beginning, spiritual vision is formed -the soul's ability to orient consciousness to the
79 rules of the birth of humane will, to the principles of the formation of moral consciousness, to the laws of the
80 Supreme Nature, to the ethical lexicon of communication.

81 Spiritual vision is formed through imitative thinking by innate feelings of love, justice, conscience, shame on
82 the basis of the Higher Knowledge of the perfect part of society. A person with spiritual vision begins to improve
83 the natural and social components of the inner world: choice, knowledge, relations, needs, etc. Through spiritual
84 vision and feelings of love, conscience, shame and justice, man has a desire to always follow spiritual and material
85 truths. Spiritual vision brings man to a spiritual-righteous and intelligent-true choice. To a reasonable-true
86 choice man comes out through a reasonable beginning. The basis of mindfulness is spirituality (the soul's ability
87 to favor). Mindfulness is the ability of consciousness to guide a person to grace.

88 Spiritual-righteous intelligent-true choice leads man to harmonious integrity -harmony of soul, consciousness
89 and flesh. The basis of harmonization is spirituality and mindfulness. The direction of harmonization of the
90 three begins indicates a foresight through the natural and social components of the inner world. A person with
91 harmonious integrity leads a harmonious way of life. He achieves harmony with Nature.

92 A person through a harmonious way of life enters into moral professional relations and finds unity with society,
93 comes to self-realization of pre-defined activity, comes to improvement through a pre-defined act and dedicated
94 service to the Supreme Nature, lives according to its laws, becomes a perfect harmonious person. It has an
95 effective spirituality. It has natural and social components of the inner world harmoniously interact with the
96 inner worlds of other citizens. He achieves harmony with society.

97 Spirituality is a personal category associated with the formation and manifestation of the humane spirit of
98 man. Spirituality is determined by man's righteous choice. Spiritual intelligent physically healthy is a harmonious
99 natural image of a person, which is determined by his condition.

100 Morality is a social category connected with the choice and embodiment of common values by following name.
101 Morality is embodied in society by moral relations of cultural people. Cultural professional mentally healthy is
102 a harmonious social image of a person.

103 Cultural professional healthy citizens, through a social form of cultural professional development and ascent,
104 crystallize the structure and shape the socioeconomic conditions of a cultural professional healthy society. They
105 carry out structural and systemic development of professional social activity through harmonious integration
106 of pre-defined self-realization. Predicated self-realization places everyone in their places. Interacting subjects

107 implement pre-defined connections. Prewritten self-realization assimilates new discoveries and developments
108 concerning human knowledge and practice. New communicative actions are emerging.

109 Cultural professional healthy social activity forms a harmonious social reality. The basis for the formation of
110 harmonious social reality is harmonious embodied by a proper (will) imperative of consciousness, approved by
111 conflict-free and harmony, an objective real solution to the problem of the integrity of human existence, society
112 and Nature.

113 Value culture is embodied as a way of transmitting social experience of peaceful, humane, harmonious life
114 within one generation. Value tradition is embodied as a way of transferring social experience of peaceful, humane,
115 harmonious life activity from generation to generation.

116 The boundaries of the application of values define rights. Rights are derived from values. Based on rights,
117 human beings are linked to social reality. On the basis of rights, human beings realize their true needs. If a person's
118 value orientation is adequate for social orientation, the person has rights. Value-oriented rights contribute to the
119 formation of business ethics, the establishment of public order, collective and individual discipline, responsibility
120 as appropriate. Value-oriented rights direct the harmonious aesthetic and natural qualities of citizens to the
121 formation of the social reality of a cultural professional healthy society on the basis of eternal values, individual
122 positive communicative values (in the achievement of goals, pre-defined selfrealization, the realization of life, the
123 implementation of an ethical uniting lexicon of communication and harmonious cultural and rational relations),
124 the principle of universality (universal awareness and realization of values).

125 With a spiritual and righteous choice, citizens achieve spiritual improvement, become cultural and form a
126 cultural society with spiritual improvement. Cultural society is the unity of cultural individuals who perform life
127 activities on the basis of ethical lexicon of communication and moral relations. Cultural reality is recorded in
128 the form of cultural experience of interacting subjects.

129 Spiritual improvement of society is a state of coordinated interaction of internal worlds of citizens on the
130 basis of spiritual experience. Spiritual experience records spiritual reality. Spiritual experience reflects eternal
131 and human reality. Through the individual embodiment of eternal truths, spiritual human nature manifests
132 itself. Spiritual life is eternal human life. Eternity is claimed by spiritual life. Spiritual life is revealed by
133 gradual adherence to eternal truths. Spiritual qualities come from the depth of eternal truths, eternal values.
134 The preemptive man embodies eternal, spiritual experience and aspires to eternity, to holistic immortality. Love
135 for eternity, for immortality man shows through love for life. Eternity must be understood dynamically. The
136 experience of eternal spiritual life is built up by the experience of spiritual life of mankind. Spiritual life unites
137 all times.

138 The disclosure of spiritual life is determined by the humane spirit out of necessity and is carried out through
139 the test of the spirit. The external picture of this disclosure is the creative process. The source of the necessary
140 disclosure is spiritual experience. Spiritual experience is the creative dynamics of the free manifestation of
141 spiritual forces. Creativity is a mystery of freedom and novelty. This mystery is opened up by a free immersion
142 in the depth of novelty by a reasonabletrue choice.

143 Reasonable-true choice citizens become professional and form a professional society with civil improvement.
144 Professional society is the unity of professional individuals performing life activities on the basis of professional
145 knowledge, skills and relations. Civic improvement of society is a set of socio-economic conditions and resources
146 for the self-realization of every citizen.

147 Cultural professional citizens with spiritualrighteous reasonable-true choices in the process of moral professional
148 rotation form the social improvement of society.

149 Social improvement of society is a combination of socio-economic conditions and resources for the integration
150 of citizens "self-realization into the harmonious life of society and for the improvement of the social and economic
151 structure of society through moral professional rotation. Cultural professional citizens in a society with spiritual
152 civic and social improvement form the economy of healthy people, acquire knowledge and skills to be healthy,
153 form a healthy society with material improvement.

154 4 III. Harmonization Process Activization

155 The State and society are intensifying the process of harmonization between man and society [1][2][3][4]
156 [5][6][7][8][9][10][11]. Cultural, professional, healthy society is a society with spiritual, civil, social and material
157 improvement.

158 Spiritual improvement is determined by socioeconomic conditions for the formation of spiritual vision and the
159 achievement of harmonious integrity.

160 Civic improvement is determined by the socioeconomic conditions of harmonious lifestyle and predefined self-
161 realization.

162 Social improvement is determined by the merger of pre-defined self-realization into a single activity and the
163 improvement of the social and economic structure of society through moral professional rotation.

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

5 CONCLUSION

168 Spiritual reasonable physically healthy, cultural professional mentally healthy citizens form, embody and
 169 develop social reality with spiritual civic social material

5 Conclusion

171 The State and society can and should intensify the process of harmonization of man and society through spiritual
 172 multiplication. Then a healthy lifestyle will become a cultural tradition. It will become the norm for man
 173 and society. In the process of spiritual multiplication, a person will improve the quality of a healthy lifestyle,
 174 professional and cultural life and the social reality of a cultural professional healthy society.

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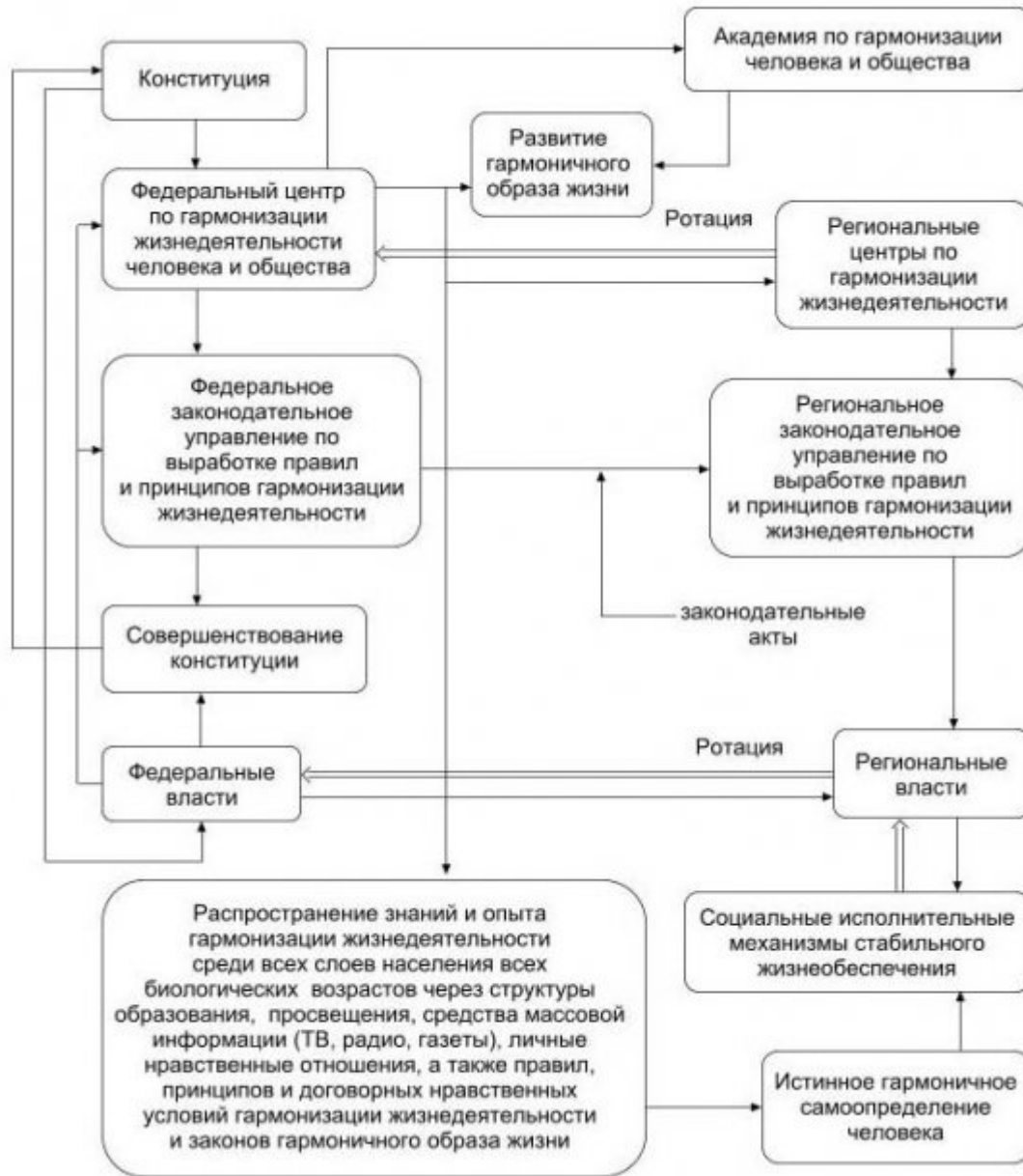


Figure 1:

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