

PHILOSOPHICAL PERCEPTION OF CIVIL SOCIETY

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Abstract: The article highlights the importance of studying civil society and explores the role of philosophy in shaping it. It discusses different perspectives on the matter, emphasizing how philosophy serves as a theoretical foundation for understanding civil society while also as a field of study playing a pivotal role in its practical implementation.

Keywords: civil society, philosophy, civic consciousness, civil education

The article was written using the method of analyzing scientific and popular sources on the topic, comparing and analyzing the data obtained, formulating conclusions and generalizations. Logical methods of information analysis were also used, as well as verifying the accuracy and relevance of the information.

Globalization processes have led to significant, qualitative changes in every aspect of social life, necessitating a thorough philosophical analysis of contemporary perspectives on a shifting society. In this context, it is quite interesting to investigate the characteristics, indications, and formation circumstances of contemporary civil society. For almost two decades, the issue of civil society creation has persisted in the post-Soviet arena. Political, economic, and sociocultural changes brought forth by modernization movements that got underway following the fall of the Soviet Union are what make it relevant today. The degree to which civil society has developed in post-Soviet nations determines how social reforms will go there. Building a rule of law state and civil society is a goal that is declared in the constitutions and policy papers of several CIS nations, and this is no accident. Since civil society is a multifaceted and multidisciplinary phenomena, it is studied by several disciplines, each

of which takes into account the phenomenon in light of the particulars of its own field.

Civil society is a concept that has been of interest to philosophers for centuries. It is a complex and multifaceted idea that is crucial for understanding the relationships between individuals, communities, and institutions within a society. In this article, we will explore the philosophical perception of civil society and its importance in shaping our society today.

Historical Foundations

The concept of civil society dates back to ancient Greece, where philosophers like Aristotle and Plato discussed the polis, or city-state, as a community of citizens who engage in collective decision-making, the importance of the public sphere in promoting democratic values and fostering civic engagement.

Aristotle viewed civil society as essential for achieving eudaimonia, or human flourishing, through active participation in public life.

Aristotle discussed In his work "Politics," that civil society is essential for promoting justice and equality among citizens, as it allows for the free exchange of ideas and opinions within a com-

munity. Aristotle made the observation that “the most important of all means that contribute to the preservation of the state system, which is now neglected by everyone, is education in the spirit of the corresponding state system. The most useful laws, unanimously approved by all those involved in government, will not bring any benefit if citizens are not accustomed to the state order and brought up in the spirit of it (Aristotle, 1983).

Similarly, Plato emphasized the need for a well-ordered society that is governed by reason and virtue, in which individuals are able to participate in political life and contribute to the common good (Plato, 2011, pp. 355-360).

In the Enlightenment era, thinkers such as John Locke and Jean-Jacques Rousseau further developed the idea concept of civil society as a realm of voluntary associations and organizations that exist independently of the state. Locke, in his “Two Treatises of Government,” argued that civil society is essential for protecting individuals’ natural rights and promoting freedom and equality among citizens. Locke saw civil society as a realm of social contract where individuals consent to form a government to protect their natural rights. Rousseau, on the other hand, emphasized the general will and the importance of collective sovereignty, viewing civil society as a means to achieve true freedom through communal participation.

Rousseau, in his work “The Social Contract,” emphasized the importance of civil society as a means of preserving the general will and promoting the common good within a society.

A special place is occupied in the context of considering the synergetic philosophy of history. To solve the problem, the features, signs, and characteristics of the super attractor as one of the main mechanisms for the disclosure of social synergetic are identified and argued. The super attractor, as a product of the realization of the absolute ideal, and the people who make it up, have the ability to transform the world around them and themselves (Oganyan et al., 2023).

Modern Interpretations

In the 19th century, Hegel and Marx offered contrasting views on civil society.

German philosopher Georg Wilhelm Frie-

drich Hegel further elaborated on the concept of civil society in his work “The Philosophy of Right.” Hegel argued that civil society is a crucial intermediary institution that exists between the family and the state, and serves as a space for individuals to pursue their own interests and develop their capacities. According to Hegel, civil society is essential for achieving social harmony and promoting ethical values within a community.

Hegel perceived it as a necessary stage in the development of ethical life, where individuals pursue their interests within a framework of laws and institutions. He believed that civil society mediates between the family and the state, providing a space for personal freedom and social integration.

Marx, however, was critical of civil society, seeing it as a domain of bourgeois interests that perpetuates class divisions and exploitation. For Marx, true emancipation could only be achieved through the abolition of civil society and the establishment of a classless, stateless society.

Contemporary Perspectives

In the 20th and 21st centuries, the concept of civil society has been revitalized by scholars like Jürgen Habermas and Robert Putnam, they further explored the idea of civil society as a realm of public discourse and deliberation.

Habermas introduced the idea of the public sphere, a space where citizens engage in rational-critical debate, free from state and market pressures. He argued that a vibrant civil society is crucial for democratic legitimacy and social integration.

Jürgen Habermas, in his seminal work “A Theory of Justice,” argued that civil society is a vital space for promoting the principles of justice and fairness among citizens, as it allows for the rational exchange of ideas and opinions within a pluralistic society. Habermas, in his work “The Structural Transformation of the Public Sphere,” emphasized the role of civil society in fostering democratic participation and promoting the values of rationality and solidarity within a community.

Putnam, in his seminal work “Bowling Alone,” highlighted the decline of social capital in American society, pointing to a weakening of civil society as people become less engaged in communal activities. He stressed the importance of civic engagement and social networks for the

health of democracy and community life.

Today, the concept of civil society continues to be of relevance to contemporary philosophers and political theorists. With the rise of globalization and the proliferation of new forms of communication and technology, civil society has become increasingly important as a means of promoting social cohesion and ensuring democratic

governance within a diverse and interconnected world. As such, philosophers continue to explore the potential of civil society as a space for promoting social justice, human rights, and democratic values in our society today.

At table 1 we can see Philosophy and Civil society connection.

Table 1	
Civil Society	Philosophy
Carries out an exchange of opinions and ideas, contributing to the development of democratic processes and active participation of citizens in public life. Promotes the principles of civic responsibility, respect for the rights and freedoms of every person.	Uses philosophical ideas to analyze and criticize current social phenomena, research the principles of justice, equality and freedom. Promotes the formation of values that underlie civil society, such as justice and tolerance.

Civil society is nowhere fixed in any institutional forms, does not exist in any completed state. It cannot be introduced by decree, “built”. One can only go to it — by a conscious path of historical development. It is also impossible to postulate his theory. It would be too multidimensional, because each of the existing concepts of civil society covers a complex set of problems, includes the discoveries of the largest political thinkers, tasks that have not been solved to this day. Such theories are best understood from their origins, in their formation, from their historical movement. In this story, we get to know ourselves, see our current problems and get the opportunity to compare the experience of solving them (Kravchenko, 1991).

Civil society, a term that has evolved over centuries, is a cornerstone of political philosophy and social theory. It represents the arena outside of the family, market, and state where individuals come together to advance common interests. Philosophers have long debated its nature, purpose, and impact on human life. This article delves into the philosophical perceptions of civil society, tracing its historical roots and examining its contemporary relevance.

Civil Society in the Digital Age

The advent of the internet and social media has

transformed civil society, creating new opportunities and challenges. Online platforms have enabled unprecedented levels of connectivity and mobilization, allowing individuals to organize and advocate for causes on a global scale. However, they have also given rise to issues such as misinformation, echo chambers, and digital surveillance.

Philosophers and social theorists continue to grapple with these developments, exploring how digital technologies can both enhance and undermine the principles of civil society. The challenge lies in harnessing the potential of these tools to foster inclusive, participatory, and deliberative forms of civic engagement.

The philosophical perception of civil society is a rich and evolving field, reflecting the complexities of human social life. From Aristotle's polis to the digital public sphere, civil society remains a vital concept for understanding how individuals come together to pursue common goals and shape their collective destiny. As we navigate the challenges and opportunities of the 21st century, the insights of past and present thinkers can guide us in building a more just, inclusive, and vibrant civil society.

What impact does philosophy have on forming civil society? But first, let's give T. I. Oizerman's philosophy definition: “Philosophy is a system of beliefs that form a general theoretical worldview, which comprehends, critically ana-

lyzes, summarizes scientific knowledge, everyday practice, historical experience, explores the diversity of forms of universality inherent in nature and society, developing on this basis the principles of cognition, assessment of behavior and practical activity in general, with which people in various historical epochs associate their fundamental life interests" (Oizerman, 1999, p. 448).

In his definition philosopher highlights the importance of and theoretical and practical aspects of philosophy. In considering the question, it is important to recognize and distinguish between both approaches. The first approach focuses on the theoretical exploration of the various issues within civil society, known as the theory of civil society. In this context, philosophy serves primarily as a scientific field, with functions such as epistemological, methodological, prognostic, and critical analysis taking precedence. On the other hand, due to the practical significance of the issue of civil society, philosophy also serves as an educational field, playing a role in shaping ideology, values, and education, and ultimately contributing to the development of civil society (Bektanova, 2016, p. 85).

Philosophy and civil society have long been connected in various ways. Philosophy, as the study of fundamental questions about existence, knowledge, values, reason, mind, and language, plays a crucial role in shaping the principles and values that guide civil society. Civil society, on the other hand, refers to the arena of social life where individuals come together to pursue common interests and promote the common good.

One of the main ways in which philosophy and civil society are connected is through the concept of social justice. Philosophical theories of justice, such as those put forth by philosophers like John Rawls and Amartya Sen, provide a framework for understanding and addressing inequalities and injustices within civil society. These theories help to inform and shape the values that underpin civil society organizations and movements working towards social justice.

Furthermore, philosophy also plays a role in informing the ethical principles that guide civil society organizations and individuals in their actions. Ethical theories, such as utilitarianism, deontology, and virtue ethics, provide a framework for thinking about moral dilemmas and making ethical decisions in the context of civil society.

These ethical principles help to shape the behavior of individuals and organizations within civil society, promoting accountability, transparency, and ethical conduct.

Additionally, philosophy can also help to foster critical thinking and dialogue within civil society. Philosophical inquiry encourages individuals to question assumptions, think critically about issues, and engage in reasoned debate with others. This critical thinking and dialogue are essential for addressing complex social problems and building consensus within civil society on how to address these challenges.

Also article considered synergetic philosophical analysis. The research of the synergetic philosophy of history leads to a fundamentally new approach to the study of personality and rational understanding of the meaning of life, what has its impact to the formation of society (Khitaryan et al., 2022).

Philosophy and civil society are connected in various ways, with philosophy playing a crucial role in shaping the values, principles, ethics, and critical thinking that guide civil society organizations and individuals. By engaging with philosophical theories and concepts, civil society can better understand and address social injustices, promote ethical behavior, and foster dialogue and consensus on important issues facing society. Ultimately, the connection between philosophy and civil society is essential for creating a more just, ethical, and inclusive society.

Philosophy approaches civil society as a science by examining various aspects such as historical and philosophical, socio-philosophical, ontological, socio-cultural, axiological, political-philosophical, hermeneutical, and theoretical-methodological considerations.

The historical and philosophical aspect focuses on the evolution of the idea of civil society, while the socio-philosophical analysis views it as a unique social phenomenon and subsystem of society.

Ontological research explores the structures, elements, and principles underlying civil society, while sociocultural research emphasizes personality, culture, and social organization.

Axiological analysis examines civil society in terms of spiritual values and norms, political-philosophical discourse considers the role of the state in its formation, and hermeneutical analysis addresses the ambiguity of the concept. Philoso-

phy synthesizes all these approaches to develop a comprehensive understanding of civil society, serving as the overarching foundation for scientific exploration in the social sciences.

The issue of civil society is complex and encompasses various dimensions within the realm of philosophical science. To address this sociologist Y. M. Reznik suggests creating an integrative theory of civil society grounded in socio-philosophical principles (Reznik, 1998, p. 127).

Civil society is a network of independent public institutions and relationships that support individuals and groups in achieving their full potential. It also plays a crucial role in sustaining social, cultural, and spiritual aspects of society, ensuring their continuation and passing down to future generations (Gadzhiev, 1991).

Philosophy helps individuals develop critical thinking skills, analyze complex ideas, and think creatively. In this way, philosophy plays a crucial role in shaping individuals' values, beliefs, and worldviews. Additionally, philosophy serves as a bridge between different disciplines, connecting various areas of knowledge and encouraging interdisciplinary thinking. By engaging with philosophical concepts and theories, individuals are better equipped to navigate the complexities of the modern world and make informed decisions. Ultimately, philosophy is essential for fostering intellectual curiosity, open-mindedness, and a lifelong love of learning.

It is not without reason that the founder of pragmatism D. Dewey defined philosophy as a general theory of education, noting that "education is a laboratory in which philosophical judgments are concretized and tested" (Dewey, 2000, p. 384).

In a civil society, individuals are expected to uphold certain values and standards that are essential for the smooth functioning of public life. This includes principles of morality, legality, and ethics, as well as qualities like honesty, trustworthiness, and responsibility. These values are instilled through education and upbringing, which play a crucial role in shaping individuals into responsible and conscientious citizens.

The foundation of civil society lies in spiritual values, which guide individuals towards the common good and foster a sense of community and solidarity. By promoting moral and civic education, society can ensure that its members are equipped with the necessary skills and values

to contribute positively to public life and uphold the principles of democracy and equality.

Ultimately, the promotion of civic qualities such as decency, honesty, and responsibility is essential for the establishment and maintenance of a civil society. It is through the cultivation of these values and virtues that individuals can fulfill their roles as active and engaged citizens, working towards the betterment of society as a whole.

Through civic education, individuals learn about their rights and responsibilities as citizens, as well as the importance of active participation in society. It helps individuals understand the principles of democracy, the rule of law, and human rights. By providing a well-rounded education that includes civic education, individuals are better equipped to make informed decisions, critically analyze information, and engage in civil discourse.

Civic education also plays a crucial role in fostering a sense of community and promoting social cohesion. By instilling values such as respect, tolerance, and empathy, individuals learn to appreciate diversity and work together towards common goals. This, in turn, helps to build a more inclusive and democratic society where everyone's voice is heard and respected.

In summary, civic education is essential for the development of responsible and engaged citizens who actively contribute to their communities and participate in the democratic process. It empowers individuals to advocate for social change, uphold democratic values, and defend their rights. By investing in civic education, we invest in a brighter and more democratic future for all.

In higher education institutions, civil qualities and competencies are formed in the process of studying a block of social and humanitarian disciplines: philosophy, political science, history, cultural studies, law, sociology, and the theory of economic doctrines.

Therefore, it is crucial that philosophy and other disciplines of the socio-humanitarian cycle are given proper attention and importance in educational curricula at all levels. Civic education is essential in shaping responsible and active citizens who are aware of their rights and responsibilities in society. It is through the study of disciplines like philosophy that individuals can develop critical thinking skills, ethical values, and a

sense of social justice.

It is important for the government to take a more active role in promoting civic education and developing a unified strategy for its implementation in Armenia. By prioritizing civic education in schools, universities, and non-formal education settings, the country can work towards creating a more informed and engaged citizenry.

Overall, the inclusion of philosophy and other socio-humanitarian disciplines in educational programs is vital for the holistic development of individuals and the advancement of society as a whole. By emphasizing the importance of civic education, Armenia can nurture a well-informed and socially responsible population that actively participates in the democratic processes of the country.

In Armenia, the course of “social studies” was introduced in schools as a compulsory subject, which, among other disciplines of the humanitarian cycle, is also aimed at the formation of citizenship, which also includes civic and patriotic education as the main goals of educating school-children. However, no specific mechanisms for the implementation of civic education have been proposed. A unified course of civic education is needed. Mainly through the efforts of international organizations, various projects on civic education have been developed and implemented. Unfortunately, it cannot be said that these developments were introduced on a permanent basis into the course of disciplines studied at the university. International and non-governmental organizations actively promote various civic education projects at all levels – school, university and non-formal (adult). There is still no unified state strategy and concept for civic education in the republic. In these conditions, the role of philosophy as the most important component of civic education is increasing. Philosophy, fulfilling ideological and axiological functions, in its appeal to values and ideals acquires civic significance and relevance by specialists in other fields of scientific knowledge, both natural science and the humanities, serves to fundamentalize modern education. It introduces a person into the circle of those “eternal” problems that formed the content of philosophy throughout its centuries-old development. First of all, these so-called “eternal” questions have an enduring reflexive and anthropological significance: they contribute to the formation of personal and civic consciousness

and self-awareness.

“Civic consciousness as the socio-psychological basis of the modern state of civil society,” writes M. S. Kagan, “presupposes the extension of the democratic–dialogical attitude of man to man, race to race, nation to nation, class to class, denomination to denomination, gender to gender, generation to generation, to the attitude of man to nature, for this is the condition for the survival of mankind” (Kagan, 2000, p. 58).

Philosophy plays a crucial role in shaping our values and beliefs, which in turn influence our actions and decisions as citizens. By engaging in philosophical discussions and debates, individuals are encouraged to critically analyze their own beliefs and values, as well as those of others. This process of self-reflection helps individuals develop a deeper understanding of the principles that underlie a democratic society, such as equality, justice, and freedom.

Through civic education and upbringing, philosophy helps individuals learn how to effectively participate in civic life, whether through voting, community service, or activism. By examining different ethical and political theories, individuals are better equipped to navigate complex social issues and make informed decisions that align with their values.

Furthermore, philosophy encourages individuals to consider the perspectives of others and to engage in respectful dialogue with those who hold different beliefs. This promotes empathy and understanding, fostering a sense of unity and cooperation within a diverse society.

In essence, philosophy serves as a foundation for cultivating active and engaged citizens who are committed to upholding democratic principles and advocating for the common good. By promoting critical thinking, ethical reasoning, and open-mindedness, philosophy helps individuals become informed and responsible members of their community, capable of making positive contributions to society as a whole.

The analysis of the concept of civil society allows us to provide a general definition of it. Civil society is characterized as a society with developed economic, cultural, legal, and political relations between individuals themselves, separate from direct state intervention. In such a society, the public sphere thrives, encompassing associative life, mass movements, parties, and groups based on shared interests and convictions. This

environment fosters the decentralization of state power through self-governance, promoting interaction and coordination between state institutions and society. Civil society emphasizes the integration of civic and professional qualities in individuals, promoting a sense of common identity and mutual exchange of characteristics.

It is essential to note that civil society is not solely defined by technology or scientific knowledge, but primarily by the ethics of activity and the types of personalities capable of generating and implementing new knowledge. The moral values and ethics of labor established within civil society influence the type of personality of individuals engaged in economic activities. Furthermore, the collective consciousness that emerges in civil society plays a significant role in shaping the image of man and guiding his actions, emphasizing a sense of belonging to a shared culture and participation in societal development.

The historical narrative underscores that neither the government nor the legal framework alone can serve as authentic enforcers of laws in the absence of societal legitimization. Only when laws are sanctioned by society itself can their adherence be ensured, thereby precluding unlawful practices on both societal and state fronts. Achieving this level of compliance requires a sophisticated degree of civil, cultural, material, and intellectual advancement culminating in the establishment of a civil society. In such a society, individuals are not constrained by fear or subjugation but are instead empowered by ownership. The possession of property instills responsibility for its upkeep and growth, along with safeguarding other personal and public assets like quality of life and political and social rights. Correspondingly, the state assumes the responsibility for ensuring the security of individuals and society on all fronts.

At the core of civil society lie fundamental virtues such as decency, honesty, and humanity, forming the bedrock of legality. These qualities foster a truly cohesive societal fabric, eschewing malpractices like corruption, bribery, nepotism, and subversion of institutional norms that run counter to the ideals of civic consciousness. While these virtues may not yet distinctly differentiate the legal consciousness of a civil society from that of a law-abiding community of another kind, genuine legal relations in a civil society are characterized not only by the rule of law but also

by the democratic and civic essence embedded in the laws themselves.

Individuals within a civil society experience freedom, public trust, and respect, underpinned by a nuanced legal consciousness that precludes any notion of exemption from the law based on personal status or privilege. Whereas the development of political systems may unfold as historical adventures, the evolution towards civil society represents a regularity in the historical continuum, symbolizing a deliberate movement structured within the historical process.

The evolution of civil society does not necessarily depend on the political regime in power, as demonstrated by its existence in historically restrictive environments. It gives rise to a new form of spirituality focused on individual principles and a universal awareness within man and society. The development of civil relationships within this society establishes a new type of personality oriented towards creativity, civil engagement, and spiritual growth.

In civil society, the traditional forms of unity and collectivity no longer suppress individuality but rather allow individuals to stand out while maintaining a sense of commonality and shared destiny. The shift towards independence and self-reliance marks the transition of society towards a more integrated and legal-political unity. As democratic processes become globalized and scientific advancements progress, the relevance of civil society grows, expanding its scope to address global challenges and promote a more inclusive understanding of societal development.

A variety of projects envisioning a “new” society as a reimagining of civil society have emerged, including concepts such as the “lean” society (W. Harman), “completed” society (D. McLelland), “active” society (A. Etzioni), “co-operative” society (D. Clifford), “organizational” society (R. Prestus), “informational” society (D. McLuhan), “telematic” society (D. Martin), and others. These ideas align with the overarching notion of a post-industrial society where material needs are met, allowing a focus on cultural development, echoing the conceptual evolution of civil society. The notion of modernizing society and individuals, pursuing the “American dream,” and emphasizing development are recurrent themes in evolving conceptions of a civilized civil society.

It is essential to note that discussions on civil

society do not encompass criminal opposition, underground movements, and marginalized groups, as these deviate from the core principles of civil relations. The imperative of nurturing civil society in our country as a means of overcoming crises and fostering renewal is indisputable. Instances of crisis, stagnation, social tension, internal and external conflicts, authoritarianism, and totalitarianism are antithetical to the growth of civil relationships.

As we confront the foundational challenges of civil society, drawing insights from historical examples, the bourgeois nature of civil society stands as an inevitable outcome shaped by New Time history. While the origins of the rule of law trace back to bourgeois societies, earlier manifestations found in Roman and Greek civilizations. This historical context does not preclude but rather anticipates the emergence of more sophisticated forms of civil society in the future, promising pathways for further development. The theoretical exploration of civil society may extend into the realm of futurology, envisioning potential advancements.

At present, humanity relies on its real-world experiences and established forms to navigate the complexities of civil society. Rather than devising novel or alternative pathways, emphasis should be placed on refining existing structures and adapting them to contemporary conditions. The ongoing pursuit of enhancing civil relations to align with evolving societal needs forms the essence of advancing toward an “ideal type” of society, an archetype contemplated by generations of thinkers globally (Ushinskii, 1968, pp. 56-61).

The focus on common good, justice, freedom, and civil rights in various countries underscores the importance of continued research on civil society and its evolving role in shaping societies at both local and global levels.

The Role of Philosophy in Shaping Civil Society

There are several philosophical points in shaping Civil Society:

1. *Ethical Foundations*

Philosophy provides the ethical foundations upon which civil society is built. Philosophical theories on justice, rights, and equality have formed the basis for the moral values that guide the actions and interactions of individuals within a civil society. Thinkers such as Aristotle, Kant, and

Rawls have explored the ethical principles that should govern human relationships and have influenced the development of institutions and practices within civil society.

2. *Political Philosophy*

Political philosophy is another crucial area where philosophy intersects with civil society. Philosophers have long debated the nature of political authority, the legitimacy of the state, and the principles of governance. The ideas of social contract theory, democracy, and citizenship have all played a role in shaping the structures and functioning of civil society. Philosophers like John Locke, Jean-Jacques Rousseau, and John Stuart Mill have offered insights into the nature of the social contract and the rights and responsibilities of individuals within a political community.

3. *Epistemology and Education*

Philosophical inquiries into epistemology, or the nature of knowledge and belief, have also had implications for civil society. The role of education in fostering critical thinking, reason, and informed citizenship is essential for the functioning of a vibrant civil society. Philosophers have explored the relationship between knowledge and power, the limits of human understanding, and the importance of rational discourse in shaping public debate and decision-making processes.

The Impact of Civil Society on Philosophical Inquiry

While philosophy lays the theoretical groundwork for civil society, civil society also provides a fertile ground for philosophical inquiry and debate. Civil society, as the space of voluntary associations, public discourse, and civic engagement, serves as a forum for exploring philosophical ideas and values in practice.

Freedom of Thought and Expression

Civil society promotes freedom of thought and expression, allowing individuals to engage in philosophical discussions and debates without fear of censorship or retribution. This freedom is essential for the exploration of diverse perspectives and the challenging of established norms and beliefs.

Pluralism and Diversity

Civil society encompasses a diverse range of groups and organizations representing different interests, ideologies, and identities. This plurality of voices fosters a rich philosophical dialogue that exposes individuals to alternative viewpoints and challenges them to reconsider their own assumptions and beliefs.

Social Justice and Activism

Civil society also serves as a platform for philosophical activism and social justice advocacy. Philosophers engaged in issues of ethics, human rights, and distributive justice often turn to civil society to mobilize support for their causes and effect social change. Movements for equality, environmental sustainability, and peace often find their roots in philosophical reflections on justice and the common good.

Conclusion

Civil society and philosophy are two concepts that have been intertwined throughout history. Philosophy, as the study of fundamental questions regarding existence, knowledge, values, reason, mind, and language, plays a crucial role in shaping the ideas and values that underpin civil society. In this article, we have explored the relationship between philosophy and civil society, highlighting how philosophical ideas have influenced the development of civil society and how civil society, in turn, provides a space for philosophical inquiry and debate.

So, the relationship between philosophy and civil society is one of mutual influence and dialogue. Philosophy provides the intellectual foundations for civil society, shaping its values, principles, and structures. At the same time, civil society offers a space for philosophical inquiry and debate, where ideas can be tested, challenged, and refined in the crucible of public discourse. By recognizing the importance of philosophy in shaping civil society and the role of civil society in fostering philosophical engagement, we can deepen our understanding of the complex interplay between ideas and actions in the quest for a more just and equitable society.

Philosophy not only provide us with the tools to understand the concept of civil society, but it also guides us in our actions within that society. It encourage us to think critically, act thoughtfully, and consider the consequences of our actions. Philosophy, therefore, plays a crucial role in shaping individuals who are not only knowledgeable about civil society but are also actively engaged in strengthening and improving it. By bridging the gap between theory and practice, philosophy becomes an essential component in the development and sustainability of civil society.

As A. Schopenhauer rightly noted, the theoretical philosopher “translates life into a concept”, and the practical philosopher “is guided by concepts in his actions”, “translates concepts into life”, “acts entirely intelligently, that is, consistently, systematically, thoughtfully, never acts hastily or passionately, never succumbs to the impression of the moment...”

Theoretical philosophers interpret and analyze life through the lens of concepts, while practical philosophers put these concepts into action in a deliberate and intelligent manner. The approach life with systematic and thoughtful decision-making, avoiding rush or impulsive actions and maintaining a consistent and logical approach in their behavior. By transcending the feeling emotions of the moment, practical philosophers are able to navigate life with wisdom and clarity.

The philosophical perception of civil society is a crucial concept that has shaped our understanding of the relationships between individuals, communities, and institutions within a society. Through the works of various philosophers throughout history, we can see how civil society has evolved as a vital space for promoting justice, equality, and democratic values among citizens. As we continue to navigate the complexities of our modern society, it is essential that we continue to explore and uphold the values of civil society in order to ensure a more just and equitable world for all.

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