

**PRAGMATIC MODELS OF THE IDEAL SOCIETY CONCEPT IN CONTEMPORARY  
POLITICAL PHILOSOPHY**

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**Abstract:** This study is devoted to the analysis of pragmatic models of the concept of an ideal society in contemporary political philosophy, focusing on theoretical approaches formed on the basis of real political institutions and social mechanisms, in contrast to utopian representations. The research provides a comparative analysis of the major theoretical directions developed in twentieth- and twenty-first-century political philosophy, including liberal theories of justice, the concept of communicative democracy, the model of civil society, and the theory of the welfare state. These theories interpret the idea of an ideal society not as a model of absolute perfection but as a pragmatic institutional system aimed at ensuring social justice, political legitimacy, and democratic governance. The findings demonstrate that in contemporary political philosophy, the concept of an ideal society functions as an important normative framework for evaluating and improving real political institutions.

**Keywords:** ideal society, political philosophy, liberal democracy, theory of justice, civil society.

**Annotatsiya:** Mazkur tadqiqot zamonaviy siyosiy falsafada ideal jamiyat konsepsiyasining pragmatik modellarini tahlil qilishga bag'ishlangan bo'lib, unda utopik tasavvurlardan farqli ravishda real siyosiy institutlar va ijtimoiy mexanizmlar asosida shakllangan nazariy yondashuvlar o'rganiladi. Tadqiqot davomida XX–XXI asr siyosiy falsafasida shakllangan asosiy nazariy yo'nalishlar – liberal adolat nazariyasi, kommunikativ demokratiya konsepsiyasi, fuqarolik jamiyati modeli hamda ijtimoiy davlat nazariyasi qiyosiy tahlil qilinadi. Ushbu nazariyalar ideal jamiyat g'oyasini mutlaq mukammallik modeli sifatida emas, balki ijtimoiy adolat, siyosiy legitimlik va demokratik boshqaruv tamoyillarini ta'minlovchi pragmatik institutsional tizim sifatida talqin qiladi. Tadqiqot natijalari zamonaviy siyosiy falsafada ideal jamiyat g'oyasi real siyosiy institutlarni baholash va takomillashtirish uchun muhim normativ konsepsiya sifatida qo'llanilayotganini ko'rsatadi.

**Kalit so'zlar:** ideal jamiyat, siyosiy falsafa, liberal demokratiya, adolat nazariyasi, fuqarolik jamiyati.

**Introduction**

Since the second half of the twentieth century, attitudes toward the idea of an ideal society in political philosophy have undergone significant transformation. While classical utopian models sought to depict a perfectly organized society, contemporary political theories increasingly focus on improving society through real social institutions. This shift is also reflected in the methodological orientation of political philosophy. Theories of liberal democracy, concepts of justice, and perspectives on civil society have reinterpreted the idea of an ideal society not as a theoretical fantasy but as a criterion for evaluating real political systems. In particular, the theory of justice developed by John Rawls has provided a crucial theoretical foundation for reconsidering the problem of the ideal society in modern political philosophy. According to Rawls, a just society must be based on principles of liberty and equal opportunity. At the same time, Jürgen Habermas, through his theory of communicative rationality,



emphasizes the essential role of open dialogue and civic participation in the formation of democratic society. These approaches contribute to linking the concept of an ideal society with pragmatic political models. Therefore, examining the interpretation of the ideal society in contemporary political theories is of significant scholarly importance for understanding the development of political philosophy and analyzing the theoretical foundations of democratic institutions.

### **Literature Review and Methodology.**

In contemporary political philosophy, the concept of an ideal society is analyzed in relation to real political institutions and social mechanisms rather than utopian abstractions. One of the most influential contributions to this field is the theory of justice developed by John Rawls. Rawls constructs a model of an ideal society based on principles of liberty and equal opportunity, emphasizing that the justice of political institutions is a fundamental condition for social stability. His concepts of the “original position” and the “veil of ignorance” provide a theoretical framework for organizing a just society and are considered key methodological foundations of liberal democratic theory. Jürgen Habermas, in turn, highlights the importance of communicative rationality and open public discourse in the formation of democratic society. According to his theory, political legitimacy emerges through free and rational communication among members of society. Habermas’s concept of communicative democracy has significantly influenced the development of modern theories of civil society. At the same time, Robert Nozick’s libertarian theory justifies the minimal functions of the state and interprets individual freedom as the central principle of social organization. Although this perspective stands in contrast to Rawls’s theory of justice, it has enriched academic debates on the relationship between freedom and equality in contemporary political philosophy. Anthony Giddens and other modern theorists have sought to reconcile liberal democratic principles with ideas of social justice through the concept of the welfare state and the “third way.” In this context, the concept of an ideal society is interpreted through pragmatic political models rather than abstract ideals. The study employs an integrated methodological approach combining political theory and the history of philosophy. The research utilizes historical-comparative analysis, conceptual analysis, and interpretative methods. The historical-comparative approach enables the comparison of different theoretical models proposed by Rawls, Habermas, Nozick, and other thinkers, identifying their similarities and differences. Conceptual analysis examines key categories such as justice, liberty, political legitimacy, civil society, and democracy. The interpretative method facilitates an in-depth understanding of classical political-philosophical texts within their historical and theoretical contexts. The study identifies three primary models through which the concept of an ideal society manifests in contemporary political philosophy: the liberal-democratic model, the communicative-democratic model, and the welfare state model. These models are not aimed at depicting a perfect society but rather at improving real political institutions. Methodologically, the research treats the concept of an ideal society as a normative political theory that serves as a criterion for evaluating and refining existing political systems.

### **Results.**

Ideal society has acquired a fundamentally new meaning distinct from utopian representations. Since the second half of the twentieth century, utopian models aimed at describing perfect societies have been replaced by pragmatic theories focused on improving real political institutions and social mechanisms. The findings indicate that the concept of an ideal society is primarily used as a normative model for evaluating political systems. Rawls’s theory of justice establishes liberty and equal opportunity as fundamental political principles and argues that social institutions must be organized in accordance with principles of justice. Habermas’s concept of communicative democracy, in turn, demonstrates that political legitimacy can be



achieved through open and rational dialogue among citizens. Furthermore, contemporary theories interpret civil society, democratic institutions, and the welfare state as practical manifestations of the idea of an ideal society. The research identifies three main theoretical models: the liberal-democratic model, the communicative-democratic model, and the welfare state model. These models aim not at describing a perfect society but at developing political institutions in a more just, stable, and effective manner.

### —Discussion

The results indicate that while the importance of the idea of an ideal society remains significant in contemporary political philosophy, its content has undergone substantial transformation. In classical utopian thought, society was depicted as a perfect and complete system; however, in modern political theory, the notion of perfection has acquired a relative and pragmatic meaning. Contemporary political thought focuses less on constructing idealized models of perfect societies and more on ensuring the just functioning of political institutions. The theories of Rawls and Habermas emphasize the necessity of organizing society on the basis of normative principles. At the same time, modern political theories interpret civil society institutions, democratic governance mechanisms, and the welfare state as practical embodiments of the idea of an ideal society. This shift also transforms the ideological function of the concept. While utopian models primarily served as tools for criticizing existing political systems, contemporary theories employ the concept as a framework for guiding social and political improvement. Thus, the idea of an ideal society is no longer regarded as a utopian fantasy but as a crucial theoretical instrument for evaluating the effectiveness of political institutions and advancing democratic systems.

### Conclusion.

This study has examined the evolution and theoretical content of the concept of an ideal society in contemporary political philosophy through the analysis of its pragmatic models. The findings demonstrate that the idea has evolved from utopian representations to complex political theories. In modern political philosophy, it is not treated as an abstract model of a perfect society but as a normative framework for organizing society in a just and democratic manner. The theories of Rawls, Habermas, as well as approaches to civil society and the welfare state, represent contemporary interpretations of the concept. These theories aim to improve social institutions, ensure civil liberties, and strengthen political legitimacy. Consequently, the idea of an ideal society serves as an important ideological orientation in contemporary political thought. It functions as a significant scientific and methodological foundation for analyzing socio-political development and improving democratic institutions.

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