

## **ABSTRACT**

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### **Topic of Research: CIVIL SOCIETY MOVEMENTS AND DEMOCRATISATION IN EGYPT: A CRITICAL ANALYSIS OF ROLE OF MUSLIM BROTHERHOOD**

The concept of civil society has been widely acclaimed among the social scientists since 1980s. The intellectual traditions of civil society which began in the discourses with the modernity in general. The concept of civil society is multifaceted, heterogenous, and difficult to find a single definition. In the beginning of disintegration of Soviet Union, it considered as the implementation of civil society in the debate of democratisation process. Numerous civil society movements emerged, all over the world., either in democratic state or in authoritarian state. In the contemporary discourses, the civil society has been in the form of as voluntary associations, Non-governmental organisations (NGOs), the trade unions and various social movements etc. Italian scholar Robert D Putnam discussed that the civil society as a thick networks of social associations produce the 'social capital'. The social capital is the outcome of social relations or the social connectedness. That contributes the ability of society to work together and attain certain social goals. In Putnam's theorisation the social capital as the civil society. Putnam discusses the essential aspects of the democratisation, as a direct relationship of social networking, social capital and democracy.

The development of civic associations, social interactions, enable to generate more social capital, which founded on the trusts, consensus and negotiations on social disputes. For the empowerment and sustainability of democratic tradition, this is essential. It can be taken as an example, the civic associations as a parameter of high level of citizen participation in a growing democracy. So the major parameter of the democracy is that the subordinated groups should have sufficient resources to play an important role within the civil society and there is a relation to the state. Civil society here a mean to correct the imbalances of the state. And the struggle between the state is thus, a means to the democratisation process. The collective social activism, social organisation and protests are healthy signs of democratisation.

In the contemporary times, we can see that, the civil society directs to the democratisation. As it has manifested in the Arab Spring. In this context the thrust of my hypothesis discusses the case of Egypt. The popular revolution in 2011 overthrown 30 years old military dictatorship of Mubarak. As in the words of Jean Grugel, the breakdown of the authoritarian regimes, the loss of legitimacy of dictatorships, the collapse of the state, such contexts particularly inspires to the evolution of the civil society movements and other social mobilisations. Here in consolidation of social capital, and civil society movements the social media, electronic media, print media have carried out an exceptional role. Habermas one of the contemporary philosopher on civil society says that, civil society actors can acquire only influence, and not the political power within the boundaries of the public sphere, or at least of a liberal public sphere. The balance of power between the state and civil society should be proportional. The state and civil society must be balanced each other in their positions.

It has been very clear that the possibilities of democracy greater than the problems in the current Egyptian political scenario. There had been largely a constructed intimidation of

the Brotherhood's ascendancy to the power. And the implementation of Sharia laws in Egypt. Such a discussion has been marginal now. Once the Brotherhood's ideologue, Sayyid Qutub advocated radical Islamism, which centred on the theme of inseparability of the religion and state. Now this concept been absolutely irrelevant with the Arab Spring/Egyptian revolution. Now, the Brotherhood endorses the popular sovereignty. The popular sovereignty has become the demand of the people of Egypt than that of sovereignty of God. The debate on 'end of post colonialism' is very relevant now, with this Arab spring, since that the revolution was very indigenous. Arab Spring was peaceful in general. No US flag, no Israel flag burnt in the protests. People demanded only the freedom, social justice and the dignity.

The women's participation has been well known in the Arab Spring and Egyptian revolution. They have been integrated to the mainstream as in any other modern revolution with similar demands like gender equality. The challenges to democracy in the region in general and Egypt in particular have been widely known that, the intervention of US in West Asia and its financial and military aids to Israel and Egypt. Now the idea of 'democracy', is not called as an idea of modernity. It has become an indigenous idea in West Asia. The Brotherhood largely intended to conciliation with social realities in their policies. It can be observed that, the Brotherhood seemingly, not willing to establish any radical propaganda in Egypt. The widely acclaimed AK Party's Turkish model of democracy, which is optimal to modern Egypt. It is observed that the labelling of Islamic movements, as political Islam, Islamic fundamentalism or Jihadism is an agenda of the west to maintain its global hegemony. Since the Islamists now work on a democratic platform, it must be admitted. However, it is unnecessary to idealise the Islamists. The bottom-line should have been that social justice to all citizens, irrespective of religion, ethnicity and politics.

The modern political ideals, like democracy, freedom, equality, social justice and inclusion and dignity have been already constituted in the classical Islamic texts. It can be concluded here it is that, there should have epistemologically, the hermeneutic readings of the Islamic texts to the contexts, whenever it needs to the Muslim society.