



Socio-Philosophical And Political Interpretations Of Liberalism

Muborak Shodmonqulova

Senior Lecturer, Department Of History, Faculty Of Social And Economic, Gulistan State University, Gulistan City, Uzbekistan

Journal Website:

<http://usajournalshub.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

This article examines the features of the validity of the ideas of liberalism in the socio-political life of society, its manifestations, its achievements and some critical views on this doctrine. So far, the lack of special philosophical monographs devoted to the teachings of liberalism indicates the importance of research in this direction. Having studied the socio-philosophical aspects of this ideology, the author considers it appropriate to comprehensively study the features of the validity of liberal ideas. The article considers the priority of this problem in modern society from the point of view of the manifestation of the conceptual foundations of liberal-democratic ideas. On the basis of the reform of society and the formation of a socially oriented market economy, a deeper analysis of the socio-political strategic goals and objectives of the idea of liberalism, tested in the world experience, the sustainable development of the country, the implementation of fundamental and urgent tasks aimed at achieving the well-being of the population is necessary.

The article analyzes the philosophical and political interpretation of liberalism. From a practical point of view, the methodological relations of the explanation and acceptance of modern forms of liberalism in relation to the classical content are based on the ideas of the classics about the modern analysis of liberalism. The positive role of classical liberalism, the struggle against absolutism on the basis of political instruments were considered as scientifically and philosophically grounded teachings and progressive humanistic transformations of public consciousness. The "classical" and "neoliberal" currents of liberalism are also analyzed. The essence of the philosophy of liberalism is explained.

KEYWORDS

Liberalism, Philosophy, Politics, Ideology, Neoliberal, Classical, National Consolidation, Totalitarianism, Authoritarianism.

INTRODUCTION

It is known that liberalism was formed, developed and decided in different socio-historical and national-cultural conditions. At the same time, it has evolved in various forms, that is, in the form of ideas, worldviews, political and economic ideology, and political philosophy. In this sense, the types of liberal practices and the historical traditions of liberalism differ in certain socio-political systems. From a cultural-historical point of view, liberal traditions can be divided into Anglo-Saxon and continental European species. Liberalism is also divided into "classical" and "neoliberal" currents, depending on the choice and relevance of the main ideas and principles in the context of historically different countries. Such a division does not, in practice, mean that any form or alternative of liberalism is obsolete. Even the fact that society is not "ready" to accept liberal ideas, that democratic political culture is not sufficiently developed, and other reasons do not lead to their rejection. Forms and stages of liberalism are specific periods that are inextricably linked with the logical-historical development of democratic social consciousness.

METHOD

In order to understand and accept modern forms of liberalism from a practical point of view, it is first necessary to define a methodological approach to its classical content. First of all, it is necessary to consider the stages of formation and development of liberal ideas for a certain period, for example, in the experience of political or economic reform as an ideological basis.

Scientific and methodological foundations of the study of the ideas of liberalism

Traditional liberalism in its time played an important role in the formation of the foundations of political and economic conditions that served the prosperity of Western countries. In the XIX century, the Anglo-Saxon tradition of liberalism greatly influenced the strengthening of democratic values and the development of constitutional rules, the decision-making and improvement of the principle of free trade on a global scale. The important value and principle inherent in this tradition were sought to introduce into life. The Liberal Party of Great Britain later in the second half of the XIX century became one of the two mature political parties in this country. Liberals, who struggled to find a decision on the right to elections, develop a free market economy and reform the political system, achieved serious success, having achieved a weight of adoption of the laws on elections adopted in 1867 and 1884, especially the law on the general right to elections in 1918. After the laborist party, which shifted the working class to its side, took to the political scene, the Liberals began to gradually lose their position. In 1940-1945 years, they had participated in the government Union for the last time.[1].

The Liberal Party of Great Britain later in the second half of the XIX century became one of the two mature political parties in this country. Liberals, who struggled to find a decision on the right to elections, develop a free market economy and reform the political system, achieved serious success, having achieved a weight of adoption of the laws on elections adopted in 1867 and 1884, especially the law on the general right to elections in 1918. After the laborist party, which shifted the working class

to its side, took to the political scene, the Liberals began to gradually lose their position. In 1940-1945 years, they had participated in the government Union for the last time. The main emphasis of liberalism in the continental European traditions was on the processes of national consolidation (unification) and the rejection of all forms of economic, political and intellectual authoritarianism. In Europe, liberalism developed inextricably linked with the process of national self-awareness, the mutual unification of states that are close to each other from the ethnomedical point of view, the disintegration of empires and the formation of independent states, in many respects manifested itself as a mobilizing force, a source of socio-political activity.

Liberalism also served as the constitutional and ideological foundation of the Weimar Republic. History also testifies to the fact that, in a sense, it served as a kind of vehicle for the emergence of German Nazism. Here liberalism interfered with the political and socio-economic basis for which it was not sufficiently prepared. As a result, the Nazis, taking advantage of the declining state of German society, came to power through parliament, took control of it, and paved the way for the activities of the Third Reich for twelve years. In its end, it ended with the Second World War, when mankind was subjected to unprecedented suffering. However, at the end of the war, precisely because of the policy of political and economic liberalism, it rose to the level of the leading countries of the world community. A similar qualitative change occurred in Japan, which was defeated in the Second World War. Japan, which was destroyed as a result of the war, became one of the most developed countries in the world for only 15-20 years, relying on the ideas of liberalism.

Well, the question arises as to what the power of liberalism is. Its strength is determined, first of all, by the depth of the foundations of the social worldview. The basic principles of liberalism in its traditional form are the humanistic worldview, "... directly influenced by the culture of the Renaissance and the Enlightenment, the ideas of the French Revolution, and thus defined the essence of social order in a liberal civilization based on the rules of freedom [2]."

Liberalism, as a doctrine contrary to totalitarianism, authoritarianism, and violence in all its forms, is opposed to any fanaticism (unconditional and firm obedience to old beliefs and principles), intolerance, and disrespect for the knowledge and views of others.

Modern liberalism has significantly expanded the boundaries of classical interpretation, and today it includes such types as "political liberalism", "economic liberalism", "cultural liberalism", "social liberalism". The socio-philosophical approach to the study of the ideas of liberalism requires clarification of the essence and specific features of each of its types.

A well-known representative of modern liberalism, the British scholar Isaiah Berlin, argued that "political liberalism" is the struggle to establish democracy and end absolutism or authoritarianism; "Economic liberalism" - ensuring the inviolability of private property and limiting state interference in the economy; "Cultural liberalism" - the protection of individual freedom and the universalization of cultural values; "Social liberalism" is used in the sense of equal opportunities and the fight against economic exploitation. [3].

In political liberalism, the idea of social contract takes the lead. According to him, the consent of society and the strict observance of the laws adopted in the interests of every citizen are required. In other words, in political liberalism, the rule of law is of particular importance. Moreover, for political liberalism, the importance of the introduction of universal suffrage and the principle of direct participation of citizens in the administration of power through free elections is immeasurable.

The essence and ideological foundations of the idea of liberalism

Economic liberalism advocates the right to own property and freedom of contract. This form of liberalism is based on the principle of non-interference of the state (*Laissez faire*) and the idea that the market should be self-governing without state intervention. However, among the representatives of economic liberalism, there are cases of different, even completely contradictory, interpretations of its basic ideas and principles. For example, some liberals say that the state must control the activities of monopolies and cartels, while others believe that it is the intervention of the state that leads to the monopolization of the market and the elimination of competition.

Proponents of cultural liberalism oppose the state's interference in the spiritual, socio-cultural and spiritual world of man, advancing the ideas of the individual's worldview, way of life, cultural diversity. As J. Mill points out in his essay *On Freedom*: "The sole purpose of people interfering in the activities of others, independently or within a group, is to protect themselves. Such actions can be justified in order not to harm others [4]."

Social liberalism that arose at the end of the XIX century T.Gobbs, J. Mill views, especially the English thinker I. It relies on the concept of utilitarianism put forward by Bentam, as well as some ideas and principles advocated within the framework of other currents, including those belonging to the socialist and socialist-democratic direction. The manifestations of social liberalism emphasize that the state should be responsible for creating the necessary conditions in society, first of all, for the satisfaction of social needs, in particular, for the acquisition of education, the use of medical services and other similar fundamental needs. In addition, the state must ensure that each individual has the opportunity to realize his or her abilities, to prevent social conflicts and to undertake social protection of his or her population in order to achieve the goals pursued. Therefore, representatives of social liberalism support the idea of limiting economic competition to a certain extent.

It is clear from the above considerations that the main difference between the currents of economic and social liberalism is that the first is that positive rights cannot be tolerated because they lead to the violation of negative rights. While the functions of the state should be limited mainly to security, defense and the judiciary, the second is that the main function of the state is social protection, providing food and shelter to the needy, medical care, education, pensions, crime prevention, children, the disabled and emphasizes the need to focus on helping the elderly, assisting victims of natural disasters, protecting minorities, and advancing science, literature, and the arts. This means that although economic and social liberalism strives for a single goal - personal freedom, it differs in the ways and means of achieving it.

All of the above forms of liberalism imply that there must be a certain balance between the responsibility of the state and the individual, and that the functions of the state must be limited to matters which the private sector cannot perform. All their forms are aimed at the protection of human values, his rights and freedoms, the removal of any obstacles and restrictions on the behavior of the individual, and serve the interests and development of society.

The desire for freedom and its realization has been characteristic of different peoples and cultures at all times. For example, in the polities of Ancient Greece and Rome, although the sphere of Freedom was limited to a certain extent (while only a part of the population was considered a free citizen), it was highly valued[5]. Or it proves our idea that in the XV century, in the structure of the city-states of Florence and Venice, to a certain extent, elements of the rule of law and democracy, as well as free enterprise, were manifested.

The formation and development of liberalism

A special place in the formation and development of liberalism as an idea is occupied by the Renaissance. Some experts argue that the first methodological ideas concerning freedom, human rights, the principles of its material, social and spiritual perfection, ensuring the inviolability of private property, were put forward by scientists of the Renaissance. By the Enlightenment, these ideas had grown to the level of philosophical, political, and ideological teachings. The idea of freedom, its essence, criteria and principles of practical implementation form the basis of this teaching.

The idea that free individuals can be the foundation of a stable society was originally

put forward by John Locke. His "Two Treatises on government [6]." (1690) is based on the principles of private land ownership, which includes the right of ownership and the freedom of private property. He said that while individuals have natural rights such as residence, activities and ownership of personal property, they operate under a social contract, at the same time, citizens must pass their authority in favor of the government which protects their natural rights. Despite the fact that Locke advocated progressive ideas, defending the interests of the bourgeois class, his views are somewhat limited, monotony is striking. For example, the philosopher interprets Catholics as people who do not have freedom of religion, and slaves and peasants as people who do not have human rights. Furthermore, although many of the ideas put forward by Locke formed the basis of the theory of democracy, it is difficult to say whether his attitude towards democracy was positive. In any case, he was more in favor of a constitutional monarchy.

In Europe, it was Charles Louis Montesquieu who theoretically substantiated the principle of equality of all before the law, even the supreme ruler, the rule of law. In his view, the main criterion that limits state power is the separation of powers and the principle of federalism. The thinker and his followers, Jean-Baptiste Sey and Destuyt de Tracy, sought to promote the principle of non-interference in the economic activity of the state.

Voltaire, a proponent of a constitutional monarchy who lived and worked in the Enlightenment, and Jean-Jacques Rousseau, who developed the idea of natural freedom, were among the scholars who greatly influenced the development of liberalism and the theory of democracy. Voltaire, for

example, argues for the concept of human rights, advocating individual freedom, inviolability of property, and freedom of conscience and speech. The scholar opposes religious intolerance, bigotry and ignorance, arguing that this leads to discrimination of human rights, restriction of freedom, and discord in the cooperation of peoples and cultures. And Russo "about the social contract" (1762 y.) explaining his views on the free and fair society in his tractor, he emphasizes that such a society is expressed in a social contract concluded on the basis of mutual agreement of people. He drew attention to the fact that many people become a member of society without ownership, that is, a social contract only strengthens the rights of property owners. In order for this contract to take a legitimate position, a person should be able to use only the resources that society can provide instead of his land. Russo believes that one of the sources that will help a person achieve success and raise him to the level of a citizen, subject to the law, is education. As another source, it is freedom that expresses a person's belonging to his nationality and national needs. Already an educated person realizes that he should limit his freedom to himself, that this is in his interests. The manifestation of the will of the nation as a whole is only due to the awareness of the people themselves.

Ideas of liberalism

Based on the above comments, we can say that the ideas of liberalism are an expression from a system of ideas that, in its essence, makes a person a person, makes his life free and guarantees his free activity. After all, the main goal of a person is determined not by eating or drinking, satisfying natural needs, but by working with the mind and mind, being able to think independently, possessing high spiritual

qualities. We know that radical changes in economic, socio-political relations in society affect human thinking and activity, encouraging him to act more freely and actively. In this sense, the effective use of the ideas and principles of liberalism contributes to the improvement and stabilization of the mechanisms of development of society.

The ideas of liberalism include economic activity in social life, the real practical needs of society, a new observation of nature, a critical approach to the spiritual heritage of ancient Greece, observation in determining the subject and direction of research, experimentation, abandonment of old scholastic, abstract forms and principles of free thought has risen to a higher level of perfection by relying on style. Recognition of individual freedom, the primacy of human rights, is based on the idea of private property. That is, the concept of liberalism is formed on the basis of free competition, market relations, protection of the ideals of entrepreneurship, the main criterion for assessing the development of society is manifested as a theory that promotes the idea of individual freedom.

It should be noted that the ideas and principles of liberalism have deep historical and philosophical roots. They have been refined and refined over the centuries in the process of intense debate and controversy. Therefore, in the implementation of liberalism, it became the source of the formation and development of a holistic worldview, served as the basis for the prosperity and unprecedented development of Western civilization. At this point, the views of the great English thinker J. Locke play an important role. While arguing for the naturalness and objectivity of human rights, J. Locke first sought to scientifically prove the legitimacy of this phenomenon [7].

In his view, there are moral principles and objective existence similar to the laws of nature, which are described as an expression of the will of the Creator, perceived through the natural state (freedom serves as a source of truth). These laws and principles determine man's relationship with nature, what man can and cannot control.

The philosopher argues that without the objective laws of social existence, human society cannot be formed. The philosopher refers to the creation of laws for the management and protection of property, as well as the implementation of these laws, taking into account the public interest in the first place, including the use of force to protect the state. A person who is absolutely free and arbiter of his actions does not feel guilty, because no law gives him the right to own anything and does not forbid anything. [8]

Apparently, when J. Locke thinks of human freedom, he interprets it as a natural phenomenon subject to the objective laws of nature, in which a person who feels his responsibility consciously uses his freedom. Focusing on the meaning of human natural freedom, Locke believes that "it is manifested in being superior to any authority there, in disobeying the will of another, and in acting only on the laws of nature [9]."

By the laws of nature, he means the laws that are objectively determined or constitute the basis of spirituality, morality, social relations, which are specific to society and necessary as elements of the preservation of human freedom. It is impossible to imagine the development of a human society without these laws. From today's point of view, we can admit that the philosopher, in a sense, tried to justify

the future paths of development of society, the objective scientific basis of human existence.

Two hundred years after Locke, the famous English philosopher J. Mill wrote in Guy's Treatise on Freedom... warns that the "oppression of the majority" is part of such atrocities that society should beware of it [10]. Mill believes that the dictator of the majority is even more dangerous than the tyranny of power, because he affects the minds of the majority of people, undermines the individual, hinders the general state and development of political and legal culture. In his opinion, "there is a limit to the independence of a person, which cannot be attributed to public thought, it is necessary to establish it and protect it from any aggression, as in the interests of the people, to protect society from political despotism [11]." "When Mill said [12]." the influence of social thought," in a certain sense he was referring to English conservatism, which had a greater power of influence than even the legislature.

The fact that liberalism is based on man, his freedom, the high status, dignity and inherent rights of the individual, has allowed this idea to become a broad socio-political and economic practice. Alekseev notes that "the tendencies of growth, development and formation inherent in any natural organism in its society are realized through the most fundamental element that characterizes the community of conscious beings – human freedom. Only then will the trends of formation, growth and development themselves be realized in a natural way [13]." Such tendencies are manifested in political parties and movements, in the activities of liberals, in the economic, socio-political and spiritual life of many developed countries.

Some theorists of liberalism, speaking about individualism, first of all recognize the priority of its rights and freedoms and respect for them. For example, according to Hayek, individualism means " respect for the individual, that is, recognition of the views and feelings of each person within the framework of his activities, no matter how narrow they may be, absolute priority, recognition of his personal potential and development tendencies [14]."

In Mill's views, an unusual approach is noticeable. On the one hand, "writes J. Mill," it is necessary that there should be a difference of opinion at a time when humanity has not yet reached its level of perfection, and on the other hand, it is necessary that there should be full-fledged conditions in which different experiences would accumulate during human life, as well as the ability of people to demonstrate their specific abilities that do not harm

others. It is also necessary to create an opportunity for people to check the feasibility of various methods of organizing their lives [15]." In other words, individualism for liberalism is an element of pluralism, it cannot exist without patience, humanism and other liberal qualities of society and the individual. A person has the right to express his or her individuality if his or her activities do not affect the interests and freedoms of others. Because, according to classical liberalism, it is a factor of happiness, social and spiritual progress

RESULT

Today, there is no one who denies the free market of liberalism, competition not only in the economy but also in social relations, competition, fanaticism, non-interference, inviolability of private property and other

principles. Each of these interrelated principles plays a special role in the economic, social, political and spiritual development of society.

Indeed, individualism had become a priority value for classical liberalism. At the same time, the majority of the founders and representatives of this idea also warned against allowing unrestricted individual freedom, which would violate the principle of equality. They argued that the interpretation of liberalism as an unrestricted absolute freedom would lead to anarchy, and opposed the harmonization of individualism with the principle of selfishness.

In societies where collective interests are absolute, the violation of individual rights and freedoms, insufficient attention to his vital interests and needs, limited opportunities for the expression of individual abilities and initiative can lead to increased social conflicts; it is impossible to ensure that people live in harmony, that is, the socio-political stability of society.

DISCUSSION

In this sense, in a society based on the mutual harmony of social and individual interests, their, so to speak, a unique synthesis, socio-political stability can be established, it can develop and rise in all respects. Some liberal theorists have used the term individualism to refer primarily to the recognition and respect for the primacy of human rights and freedoms.

Liberal theory is based on holistic humanistic notions, ideas and views about the sovereign individual as a basic social value that emerge at a certain historical stage in the development of traditional societies.

CONCLUSION

In this sense, the relevance of the issue is shown in the following:

1. Based on a comparative analysis of approaches to the formation of democratic ideas, the study of the priorities of the process of democratization and modernization, which is being conducted today, shows that it is of current importance.
2. The democratization of society, the improvement of forms and methods, the liberalization of the activities of public organizations, including political parties, the renewal of public administration and the reliance on the ideas of liberalism in the modernization of the country are also of paramount importance
3. The manifestation of the national characteristics of the ideas of liberalism and its development does not always go smoothly, evenly. Because, of course, due to the peculiarities of each period, different problems arise. In this context, it is also important to develop concrete practical proposals and recommendations to ensure the effectiveness of the work carried out in this direction.

This indicates that today, in the socio-political life of our society, it is extremely important to study the features of the implementation of the ideas of liberalism from a socio-philosophical point of view.

The above-mentioned aspects determine the essence of liberalism, the need to study the features of its socio-economic development on a holistic and coordinated basis.

REFERENCES

1. Gadjiev K.S. Introduction to political science. -M.: Logos, 1997. – p.373-374
2. Lokk J. Sochineniya: 3 vols. Volume 3 -M.: Mysl, 1988. –p.3-5
3. Larsen, Timothy. John Stuart Mill: A Secular Life (англ.). — Oxford University Press, 2018. — p. 14.
4. Mill Dj. About freedom / Пер. с англ. А. Фридмана // Science and life.– 1993. № 11. p.10–15.
5. Umarov B. The idea of freedom in Western social thinking takomili. - T.: Akademiya, 2011. – p.270.
6. Locke J. Two treatises on government. - Moscow: Mysl, 1988. - p.137-405
7. Locke J. Two treatises on government. - M. Kanon, 2009. – p.40
8. Locke J. Essays:3rd edition. - Moscow: Mysl, 1988. – p.8-9
9. Locke J. Two treatises on government. - Moscow: Kanon,, 2009. – p.47
10. Mill Dj. About freedom. - Saint Petersburg: V. Kubinsky, 2017. p. 11
11. Mill Dj. About freedom. - Saint Petersburg: V. Kubinsky, 2017. p. 19
12. Mill Dj. About freedom. - Saint Petersburg: V. Kubinsky, 2017. p. 10
13. Alekseev S. Filosofiyaprava. M.: Norma, 1997. - p. 303
14. Hayek F. The road to slavery // Novymir. № 7. -1991. - 183с
15. Mill Dj. About freedom. - Saint Petersburg: V.Kubinsky, 1901. p. 109