

Liberalism and the Idea of Just Society

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www.ijrah.com || Vol. 2 No. 6 (2022): November Issue

Date of Submission: 13-10-2022

Date of Acceptance: 04-11-2022

Date of Publication: 23-11-2022

ABSTRACT

At the beginning of the third century, liberalism was the preferred philosophy. It is not easy to define any political party, as with conservatism. Liberal ideology dates back to the end of the seventeenth century when the political turbulence of England's middle civil wars left the nation in a state of great social upheaval. Following this, the nineteenth century is explored, and significant ideas of 'classical' and 'New' liberalism are described. Before the First World War, the limits of British liberalism were already apparent, and its decline was virtually total throughout the interwar period. In light of the demise of Soviet communism in the late 1980s and the subsequent rise of liberal capitalist democracy, we review the rebirth of liberalism. An investigation of some of the current failings of liberalism is conducted, and the authors predict the fate of liberalism.

Keywords- Liberalism, Society, Idea, Ideology, Rights.

I. INTRODUCTION

The origins of liberalism as a distinct political ideology initially arose during the Enlightenment. It spread among Western philosophers and economists. The idea of Liberalism had little patience with the traditions of hereditary power, official religion, and absolute monarchy. John Locke may be credited with helping found liberalism. Locke was a prominent English philosopher and political theorist from the 17th century. Locke's Two Treatises of Government, published in the 17th century, is often regarded as the earliest work on liberalism. Locke believes that only the consent of the governed can bestow legitimacy on political power. In Locke's view, the government is meant to safeguard its people's lives, liberty, and property. Locke also believed in a restrained administration and a distinct executive branch, as well as laws and legal precedent. An armed uprising against a perceived oppressive ruling class was justified in the Glorious Revolution, the American Revolution, and the French Revolution by the liberal ideas of leading radical thinkers. Liberalism took off following the French

Revolution, particularly with the rise of Napoleon. Democratic governments were formed throughout Europe, North America, and South America in the 19th century. Liberalism had tough intellectual challenges after conservatism, but it withstood them from the rise of fascism and communism. As liberal democratic governments prevailed in the great wars, the ideology of liberalism gained even more adherents. Social liberalism became a critical component in creating the welfare state in Europe and North America. All across the globe, liberal parties continue to exert influence and authority.

The free market and capitalism that liberalism is known for may be traced back to 18th-century Scottish moral philosopher Adam Smith, best famous for his magnum opus, The Wealth of Nations. Smith argues that successful economic development for society requires the breakdown of jobs and independent decision-makers working in their self-interest. A more specific way is that the economy can be made stronger for everyone by encouraging more competition.

Liberalism is a political philosophy that prioritizes individual rights and social mobility, ensuring that the most valuable citizens of a nation may attain

satisfaction and fulfillment. Individualism, rationality, freedom, fairness, and tolerance are the core tenets of liberalism. Liberalism asserts that humans are self-determining first and foremost and therefore proposes that the most significant attainable freedom for each individual should be balanced with similar freedom for others. Liberals believe everyone should be respected and given equal chances regardless of their different degrees of ability or willingness to work and support the concept of meritocracy. A diverse and pluralistic culture defines liberal society with liberal equality as its framework. Constitutionalism and consent are two fundamental concepts that are essential to liberal society.

II. POLITICAL LIBERALISM

A political ideology is a cohesive group of ideas on the role of government and politics. Its broad spectrum of stability may characterize a political ideology. Human thought was the source of this new product. The belief was that human development was destined to occur. Every human being should be treated the same in the eyes of the law, and no one was allowed to be above the law (*Vincent Geoghegan, Rick Wilford, 2014*).

Additionally, it was thought that everyone was born free and could excel in one skill or another, regardless of their opportunities. Liberals believed that all governments should reflect the interests of their people, not be controlled by them. As Hansen, Curt, and Curtis (2008) note, freedoms like assembly, speech, press, and protection from arbitrary arrest would be required to accomplish this.

III. LIBERALISM

Liberalism is a dominant political philosophy in Western and the United States. In contrast to classical liberalism, which concentrates on liberty, social liberalism emphasizes equality. Although Liberals have a wide-ranging perspective, they typically favor concepts and programs such as freedom of speech, freedom of religion, freedom of the press, free markets, civil rights, democracy, secular governance, and international cooperation. Liberalism is the ideology of the industrialized West, which is characterized as a political movement (*Vincent Geoghegan, Rick Wilford, 2014*). Even while liberals' confidence in defense of individual liberty is unwavering, the definition of the term "liberty" has continued to evolve throughout time.

IV. MEANING OF LIBERALISM

Liberalism is a political philosophy that believes in civil freedoms such as free speech and religious tolerance, extensive public involvement in politics, and the removal of regulations on capitalism. Liberals' primary interest is protecting individual liberty

and giving people the opportunity to choose. Liberalism is a 180-degree turn from conservatism.

V. CONCEPT OF LIBERALISM

Liberalism is a set of ideas on the ideals of individual liberty, equality, and free enterprise, all of which are governed by the principles of limited and democratic government and the rule of law. The liberalism political philosophy, originating from the Latin words for liberty and equality, is a comprehensive worldview that permeates politics. The freedom of people is central to the Liberal worldview, say thinkers. Until the early nineteenth century, liberalism was not a well-known political concept. However, liberal views and ideals had been cultivated through time due to major social transformations, which could be traced back as far as ancient Greece and Rome, with minor divergences from the basic tenets. Liberalism and support for free markets and private property rights are also strongly connected with economic freedom.

VI. EVOLUTION

Liberalism is different from other political ideologies because it places primary importance on the individual in all facets of life-social, economic, and political. Individual well-being is the benchmark to determine the appropriateness of norms, traditions, policies, and institutions. Adam Smith's notion of the invisible hand and Friedrich Hayek's theory of spontaneous order show that individual interest and the common good are not opposed. Liberalism is the concept that enables individuals to discover what policies are needed to create harmony between personal profit and public benefit: limited government, the rule of law, private property, open competition, and voluntary exchange.

Liberalism in India has passed through three distinct phases. The first stage includes concern for worldly life and materialism, the second is concerned with social reforms and political independence, and the third is concerned with economic and social freedom. I will now provide a quick overview of the history of the liberalization of the economy and society.

VII. ANCIENT LIBERALISM OF MATERIALISM

As a part of India's 2,500 year-old civilization, there must be some thinking today that we call liberal or libertarian. Liberalism is a way of life for the earthbound, except how people feel about the hereafter. In the Indian philosophical tradition, the life that follows the earthly one has been of particular interest, with its linkages with the one before it. Evaluating present and past actions, one may plan for their future. However,

many philosophers who advanced the philosophy of life brought in earthly enjoyments and material elements to frame their ideas. Charvak was the most famous of these theorists. Liberalism began with an emphasis on living a decent and virtuous life here on Earth.

VIII. MODERN LIBERALISM OF SOCIAL REFORMS

Liberalism in India started in the middle and late nineteenth century when social reform movements were popular. Through the Arya Samaj and Brahma Samaj organizations, Raja Ram Mohan Roy, Gopal Krishna Gokhale, and others began a comprehensive campaign against the oppressive societal norms of sati and bans on widow remarriage. These movements gained popularity in eastern and western India and still have followers. Even though it began early, this area of social progress has a long way to go since rising aspirations for independence from the British led to the decline of social reform liberalism and the development of political independence reforms.

IX. LIBERALISM OF POLITICAL FREEDOM

With intense debates and conversations, the activists were not just discussing how to persuade the British to leave India. They also considered the governmental and economic structure that India would need to use after it gained its freedom. Freedom warriors and social reformers alike rallied under the Congress Party flag. Many prominent freedom fighters, exposed to and drawn to Fabian socialism, influenced the discourse over India's future political and economic institutions. The Socialists established a separate congress, the Liberal Party. The Liberal Party was then further split by liberal dissenters, although both the Congress Party and the liberal parties continued to operate under the same political cover. The Congress Party had exclusive authority over the freedom fight, regardless of whether it was for social or political liberty. It is worth noting that some of these measures were needed because of the paradoxes in state-led development. The state's supremacy had choked off the initiative of private citizens and left lofty goals perpetually short of resources. The state has to participate in company-level planning and extensive, comprehensive state-level planning and distribute each penny of capital wisely, balancing all the time needs and luxury to avoid wasting any resource. While Jawaharlal Nehru was in power, he had implemented democratic socialism; after his rule, Indira Gandhi implemented a "license-permit-quota" socialism. She had a unique Indian socialist ideology. Once started, there was no way to avoid sliding down the slippery slope of planning, with its relentless march of more and greater government involvement and control.

X. LIBERALISM OF ECONOMIC FREEDOM

The government's authority was challenged initially, with Professor B R Shenoy's notable dissent over the Second Five-Year Plan. He fought vehemently against planning, state ownership, privatization of state businesses, prudent monetary policy, foreign assistance, open competition, and free trade until he died in 1978. A D Shroff, a Bombay businessman, has launched a Free Enterprise Forum to educate the general public on the vices of private sector planning and virtues. M R Pai has capably carried out the Forum's purpose. Among the founding members of the Swatantra Party, Minoo Masani founded numerous groups dedicated to independence. He advocates liberal ideas and policies in his magazine, Freedom First. Despite the liberal efforts to deal with the issue, the problem remained overwhelming. However, the country took its first steps toward liberalization when it abolished the restrictive licensing and permission system during a foreign-exchange crisis in 1991. In the modern world, the WTO sets the rules of international commerce. However reluctant, India will continue to reduce barriers and open trade. The WTO provides a convenient excuse for politicians who are hesitant to speak about this issue. Professor Shenoy's earlier work provides a framework for this next stage of liberalization. There is a significant lack of awareness among political and intellectual leaders about the broader policies and structures that may conflict with personal interests.

While Former Prime Minister Narasimha Rao and Former Finance Minister Manmohan Singh were directly responsible for the 1991 liberalization, they had different objectives for pursuing their policies. Rao himself admits that his policies were a blunder. Dr. Singh has remained faithful to the liberal platform but has done nothing to advance it with the general people. Technocrats control the reform agenda. If it did not have public support, it would be impossible to implement the more complex changes, such as denationalization of banking and insurance, the privatization of PSUs, liberalization of agricultural and labor markets, and abolishing the small-scale sector reserve. Strong growth rates, such as those of the early and mid-1990s, could not be achieved without these changes.

In the 1990s, liberal organizations developed to support the work of preceding liberal organizations. Mumbai is home to the AYBI, Loksatta, Liberty Institute, and the Indian Liberal Group (ILG) of New Delhi. CCS and another organization, the Indian Liberal Group, are in Mumbai, whereas CCS and my other organization, the Indian Liberal Group, are in New Delhi. The Friedrich Naumann Foundation helped establish and operate several of these organizations. For example, the Center's founding got financial assistance from the Foundation headed by Dr. Rainer Adam. Since then, the Foundation has helped the Centre in several

ways. The Center was instrumental in helping fund South Asian delegates to the renowned Mont Pelerin Society's Asia regional conference, co-hosted in Goa, India, from January 27-31, 2002. The society was founded in India and was first convened in the country.

XI. HUMAN RIGHTS

A fundamental commitment to human rights is first. As a member of society, every human being has the right to certain things. Their purpose is to protect a person's dignity and independence. Violations of human rights can elicit rage, hatred, and instability. They are vital to the well-being of society and the maintenance of peace.

People's fundamental rights, such as dignity, life, freedom of religion, freedom from slavery, freedom of belief, freedom of speech, freedom of association, are all examples.

Liberation from slavery is an unassailable right that is not subject to compromise. Nevertheless, is freedom of speech enough? For example, you can not let individuals scream "fire" in a packed theatre when there is no fire. Such a move would create fear and injury to others. However, liberals generally oppose censorship since governments frequently use it to stifle opposing ideas and opinions.

XII. EQUALITY

Equality is one of the critical fundamental human rights. There is disagreement over what equality implies, just as with other fundamental rights. All liberals will agree that equality implies that discrimination cannot be tolerated. An example is that discrimination based on color (black or white), gender (male or female), or religion cannot exist in a court of law (Christian or Muslim). In certain areas, women are still given less weight than men in a court of law. This inequitable treatment is evident.

Do people also have to be paid the same wage and live in the same residence? Liberals will say "no" to more chances for the poor but insist that all people have the same opportunity to better their life. They stress educational reform as a means to this end. In other words, liberals support equal treatment under the law and equal access to opportunities.

XIII. RULE OF JUSTICE

Unless they are enforced, laws and constitutions are worthless. One of the core principles of the rule of law is that law must reign. Laws govern, not people. In a liberal democracy, laws are passed via the democratic agreement of elected representatives, not by a person or organization exercising authority.

It follows that this rule of law establishes order. Only when the law has violated the law may you be

punished. The law must treat everyone fairly (equality under the law). If this does not happen, the law itself is subject to arbitrary treatment, directly conflicting with the rule of law concept. Enforcement of the law is a need for the rule of law.

All people and authorities alike must obey the law. A rule of law principle limits the powers of a democratically elected person or leader. Even a president or prime minister may face criminal prosecution or jail time for abuse of power. When authority is limited, the rule of law helps maintain the separation of the three branches of government. By this reasoning, we can avoid judicial corruption.

Even though equal treatment under the law is ensured, the law also prohibits discrimination and preferential treatment for particular groups of people. Laws should never enable preferential treatment for specific people and particular prejudice against others.

There can be no such thing as the rule of law in tyrannies and totalitarian regimes, also known as governance under law. Both conditions deny equality under the law and judicial independence.

XIV. PERSONAL LIBERTY

These liberal values are based on the idea that individuals and their rights and duties are essential. Each individual is valuable. Liberals think that everyone should make their own decisions and not be micromanaged all the time. People have the right to choose the life they wish to lead, but they should not prevent others from doing the same. Thus, your right to swing your arms without hindrance ends when it interferes with someone else's freedom to do the same.

Individual liberty is the underpinning of all the other previously mentioned concepts. Liberalism also requires us to tolerate divergent views, even those that conflict with our own. A writer of renown said, "Though I do not agree with what you have to say, I would defend to the death your freedom to express it."

XV. PROPERTY RIGHTS

In the economic sphere, liberals emphasize the importance of individual liberty and individual rights. When you look at history, you see that individual freedom and rights are rooted in the idea of property rights.

First, the idea that individuals may possess property is an important concept. It is fundamentally true that no one can be someone else's slave. It is possible for someone in this position to possess additional property, such as clothing, books, furniture, land, homes, vehicles, and even intellectual property, which is sometimes termed intellectual property.

Next, owners of property should be allowed to freely purchase and sell others' property, as well as meet amicably to trade their own. It can only happen in a

business environment free of influence from the economy.

XVI. FINANCIAL LIBERTY

One of the critical elements of economic freedom is human choice, joining and competing in markets, and the right to defend people and property against violence.

The choice of economic freedom means that customers may choose what they deem to be best for themselves while also granting people the ability to establish their enterprises or participate in legal commerce with other countries. Companies are free to compete fairly with each other.

Freedom for individuals and free markets provide advantages for everyone. Overall, it yields a rise in income and prosperity. It is shown through empirical research that economic freedom correlates with prosperity and poverty. They also demonstrate a connection where the more economically free a country is, the greater its employment rate.

The options are available to individuals, and voluntary trade decreases in heavy taxes and regulation. Their actions also restrict economic freedom by limiting access to many fields and activities.

The exact opposite is true: A country that seeks a free market in which economic freedom is prioritized would want to maintain trade obstacles, such as tariffs and taxes, at their lowest possible levels. People are treated equally when it comes to free commerce and economic opportunity.

A well-functioning market and private enterprise system offer merchants, companies, and consumers economic freedom and profit. With freedom of choice, consumers may buy from manufacturers or suppliers who provide the best quality, price, and service.

XVII. GOVERNMENTAL ACTION MAY HELP BOOST ECONOMIC FREEDOM

It established laws that enable even-handed contract enforcement and protection against assault, coercion, and fraud. Enabling the populace to access sound money, Avoiding any activity that limits the ability of people and companies to make their own choices, engage in voluntary exchanges, and compete freely. The market economy is the label for an economy with a high degree of economic freedom.

XVIII. DEMOCRATIC LIBERALISM

When you consider the values on their own, liberal democracy does not have the fundamental principles of democracy. However, liberal democracy is

the only system where these values may exist. The word represents a union of liberal and democratic ideals. Liberalism is based on personal freedom and the preservation of such freedom. In reality, democracy means the rule of the majority, which may be tyranny if the majority is in charge. Such an occurrence would enable lawmakers to enact legislation that places ethical minorities at a disadvantage.

There are legal procedures and a fair process of democracy that are part of the constitution to provide equal protection for everyone in a liberal democracy. Because of this, extra consideration must be given to specific provisions that exist for minorities to pass a law. The majority cannot enact legislation that helps them, but that infringes on the rights of the minority. If they can, they may appeal to the constitutional court.

The rule of law is essential to liberal democracy, and it restricts the authority of the state while assuring judicial independence. A system of checks and balances is in place to guarantee that the government does not have unlimited authority to do anything it pleases, with public scrutiny of its activities to back it up.

A liberal democracy believes in the importance of diversity and open-mindedness. It regards differences of opinion as natural and even helpful. Many people are correct or incorrect. If something is wrong, honest discussion and debate amongst individuals with conflicting beliefs and convictions may make it right. There is no chance to know what people desire, or ideas may be better without dialogue.

XIX. THE IDEA OF A JUST SOCIETY

John Stuart Mill and other philosophers revived interest in a "just society" when they questioned, "What is a 'just society'?" Their papers addressed many views. These included the notion that people should be given to everyone, even those who deserve first, so long as they did not violate rights to others. John Stuart Mill's Utilitarianism, a treatise released in 1861, was headed "The Subjection of Women." In this famous article, Mill argues that it is preferable to focus on the "common good" rather than the "good of the few." In order to do so, he adds, policymakers must consider the "interests of the many" and collaborate with the general public to create programs and communities that benefit everyone.

XX. WHAT IS A JUST SOCIETY

A just society should provide;

1. Everyone needs to have an equal chance to succeed. There must be no prejudice in any regard.
2. There is equitable respect for everyone, regardless of economic class, background, or other distinctions.
3. Offering free education to all: This will assist with implementing the first objective.

4. Society cannot be strong if it is filled with sick people. Provide free primary health care to all citizens.

I have heard that physicians used to get a monthly salary to maintain their patients in good health, and if they became sick, the doctors had to pay for the expense. The underlying concept is excellent, but it need not be similar.

When it comes to governance, lack of transparency is the source of many issues.

XXI. PRINCIPLES OF JUST SOCIETY

1. Every individual has inherent dignity and value, regardless of social status.
2. People are not just sophisticated socioeconomic, and materialistic machines are only one aspect of their nature. In addition, they are spiritual creatures with the rights and duties conferred by God. Everyone is a union of body and spirit created to connect with God, one's neighbor, and the planet.
3. Because biblical religion teaches that God evaluates nations by treating the least advantaged, every policy, governmental and private, must be assessed by its effect on the poor and disadvantaged.
4. Both government and civil society should aim to promote healthy, two-parent households.
5. Every individual and family must be given equal access to the productive resources they need (without regard to race, religion, or gender) to make a livelihood and be an honorable member of society.
6. Everyone who can work should do so, and society, when feasible, should provide everyone with job opportunities. Every employee who shows up to work regularly should get a reasonable wage.
7. To be treated with respect and dignity is essential to society caring for people who cannot take care of themselves.

XXII. CONCEPT OF JUST SOCIETY

In our view, an ideal society embodies liberty, equality, social justice, and tolerance. The complete fulfillment of this idea has so far been just a concept, although many civilizations are working hard to achieve it.

What does it mean to have a socially fair society?

How human rights are expressed in the daily lives of individuals in all societal strata is social justice. There are a variety of social justice movements fighting for change in society.

Why is liberalism critical?

Liberalism is a political philosophy that advocates the individual's freedom as the primary concern of politics. Liberal thinkers often think that government must be there to safeguard people from the dangers of other people. However, they also understand that government may threaten personal liberty.

XXIII. LIBERALISM AND REVOLUTION

During the rebellions in America and France, the revolutionaries used liberal thought to justify violent resistance against oppressive authority. During the nineteenth century, liberalist political philosophy guided the establishment of governments in European, Latin American, and North American countries. Liberal ideologies grew in popularity in the twentieth century. In the West, Liberalism has been the dominant intellectual force influencing political thought. The fact is, some academics define liberalism as a Western concept that coincides with Western culture. Liberalism came about because of the decline of feudalism and the rise of a capitalist society in its stead. Although liberalism was once popular among the middle class, the commoner has embraced it in recent years. Both capitalism and liberalism have been intimately tied together since their origins. Liberalism as a political concept has existed from the beginning. It opposed authoritarianism and aristocratic privilege, arguing favoring a constitutional government and, subsequently, representative governance. Laissez-faire capitalism was extolled by classical liberalism in the 19th century, and all kinds of government intervention were criticized.

Nonetheless, from the late nineteenth century on, a social liberal ideology, typical of contemporary liberalism, came to have greater regard for the welfare and economic involvement. Francis Fukuyama (1992) and other theorists claimed that the last century ended with a definitive, global victory of liberalism. It was believed to mirror the fall of all plausible economic and political alternatives to market capitalism and liberal democracy.

XXIV. CLASSICAL VS MODERN LIBERALISM

There are significant differences between classical liberalism and modern liberalism.

XXV. CLASSICAL LIBERALISM

Classical liberalism's foundation in politics was formed in the social revolutions of the sixteenth century. The late medieval period envisioned the dissolution of feudalism and the growth of absolutism. Additionally, the pope's influence declined, and religious reform became apparent throughout Europe. One way that rulers were required to enforce compliance was to make Roman Catholicism or Protestantism compulsory. Conflicts arose among and among the states because of this procedure. The Thirty Years' War, which took place from 1618 to 1648, resulted in significant damage to Europe. As industrialization picked up pace in the coming century, the middle class came into being. They

hoped for more political involvement and financial independence. The Glorious Revolution in England in 1688, the French Revolution in 1789, the American Revolution from 1775-83 were all spurred by these reasons. Political liberalism developed as a way of thinking in this scenario.

Classical liberalism is a political philosophy in which the state's only role is to maintain order and keep its citizens safe. Liberals from the Classical period believe that humans are self-centered and self-sufficient and should be responsible for their own lives and situations. The benefits of a free market, where government interference is regarded as both unneeded and destructive, are prized by classical liberals as an economic concept. The foundations of libertarian thought are outlined in classical liberal concepts such as the natural rights theory and utilitarianism.

Basic classical liberalism is the liberal view that stresses limiting government authority to protect individual freedom. An answer to urbanization and the Industrial Revolution in the 19th century, the ideology came to be known as modernism. This group supports civil rights and believes in minimal government, private property, and free-market economics.

XXVI. MODERN LIBERALISM

Despite its success in certain parts of the world, the free market system showed many difficulties by the late nineteenth century in England and North America. Although the public gained relatively minor, a few large corporations held most of the profits from the booming industry. The rich-poor divide has been expanded substantially as a result. Additionally, since the poor could not afford to buy what was being produced, there was an excess of supply, which caused depression. At the same time, as the wealthy acquired influence, they were able to use their power to influence politics and control competition. Early-twentieth-century liberals envisioned changes because of this situation. The Mill is credited as being the key figure in liberal philosophy, and he impacted their views considerably.

XXVII. THE LIBERAL IDEOLOGIES OF THE TWENTIETH CENTURY

Liberalism's dominance marked the early part of the twentieth century. It was a crucial component of the world's leading nations, which secured their empires by building political, economic, social, and cultural progress on the shoulders of liberal triumphs of the previous century.

Even when this loss occurred, liberalism still held favor. After the war, the Treaty of Versailles proved as unhelpful as the League of Nations. Liberalism was unable to provide a booming global economy throughout the interwar period. It, however, did manage to launch another military campaign in 1939 to oppose the

development of fascism and communism. Fascism and communism, with their new and young outlook, were seen as a fresh alternative to the worn-out worldview dominant for years.

Liberalism, however, was victorious in the twentieth century's ideological struggles. After the Second World War, the world had rid itself of fascism and communism. The progressivism of free trade and modest social programs was warmly praised. Western dominance in the economic, military, technological, and cultural spheres marked the end of the century, and this had an impact on Asia, Africa, and Latin America, as well as the former Soviet Union's states, where liberal economic systems, political institutions, and moral values became the norm. Despite this, Western liberalism and Western dominance have been challenged.

No other time in history has liberalism had such sway. Several writers, including Friedrich von Hayek, Isaiah Berlin, John Rawls, Ronald Dworkin, Robert Nozick, Karl Popper, Milton Friedman, and Michael Walzer, revived their liberalism when the Soviet Union collapsed in the early 1990s. Among other right-wing think tanks, the Adam Smith Institute, the Institute of Directors, and the Freedom Association joined the neo-liberal assault on the social-democratic state by making policy recommendations. During the 1970s, British and American conservatives were looking to solve long-term economic stagnation. They found a host of academics and politicians who proposed private initiatives and a decreased role for the government as the answer.

As a defining concept in the 1980s, neo-liberal economics, often called "classical liberalism," dominated Western societies. The economic policy known as Reaganomics was used in the US, whereas analogous Thatcherism was used in the UK. The idea took hold in France, Germany, Spain, Italy, and others, and it came about under both conservative and liberal governments. They each tried to privatize state-owned assets, cut income taxes, and decrease the power of unions while providing less social services but were met with different levels of success. The liberal credo (civil rights, devolution, and communitarianism) has been a core component of British political life since the New Labour Party adopted it in the 1990s. While parties on opposite sides of the political spectrum disagree on divorce, abortion, and homosexuality, there is consensus on all these matters.

After achieving success, the liberal parties, such as the Liberal Democrat Party/ British Liberal, found they now had more work to perform. Voters who emerged from the post-war period associated the Liberal Party with the center-ground. In 2001, the Liberal Democrats' opinions on taxation, refugees, and immigration, as well as public spending, constitutional reform, and other issues, started to move to the left of Labour's positions. Over the previous decade of working with the Labour Party, which was sometimes referred to

as a "crucial alliance," a fundamental rift has formed within the Liberal Democrats. Even though the strategy had proven effective in 1997 and 2001, by helping the Liberal Democrats to gain a substantial representation in the House of Commons, it was unsuccessful in 2010.

Liberalism has been attacked in various forms throughout the globe. The United States shifted dramatically to the right with the election of George W. Bush in 2000 concerning welfare, abortion, crime, and international affairs. The rise of religious extremism in the Islamic world, the resurgence of nationalism in the Middle East and the Balkans, and the proliferation of racist and fascist groups in Europe were even more troubling. While the liberal principles of globalization and the globalizing process were debated, globalization was closely associated with liberalism.

Higher-level philosophical problems also occurred. The premise that human nature is inherently good has been reversed by animal behavior studies, which indicate that the actions of both humans and animals are connected. Environmentalists have attacked liberal and totalitarian regimes for failing to address the damage done to the environment. As well, the notion that the individual was the sole moral judge of society was no longer tenable, since it would degenerate into debauchery and chaos, to be succeeded by either some populist fanaticism or a form of an authoritarian response.

However, being on the barricades is not a real option for liberals since they face the dilemma of whether to be on the other side. Should the UK military participation in Kosovo in 1998 be characterized as "humanitarian war" (pro) or "imperialism" (con)? Although liberals had been involved in the fight for free choice and human rights, they were just as likely to demonstrate against police brutality, which often ended in deaths.

The victory of the Cold War seemed to have put an end to the last of the world's great totalitarian regimes and the chaos they brought about. Liberal-capitalist democracy was considered the most effective method to ensure individual freedom, growth, intellectual advancement, and a higher quality of life. A sense of uncertainty then followed this lack of trust.

As the welfare state had not yet arrived, before the emergence of these social concerns, it was thought that they were problems that would not be solved, such as drug addiction and environmental damage. Unfortunately, the idea of liberty, which is the foundation of liberal thought, has been confused with license, a lack of self-respect, and regard for others' rights.

Social democracy, an intellectual movement, was being pushed by both the left and the right. Despite ideological differences, both the left and the right took ideas from liberalism. They made them their own, producing a confusing image of modern liberalism related to its ideas and beliefs—an extreme desire to

keep things the exact causes liberals to turn to historical approaches. Politicians who favor tax increases and more government intervention often seem to conflate their interests with socialism.

Even with all these doubts and worries about the nature of liberalism, its goals, and its purpose, it is comprehensible. The Democratic Party's ability to self-evaluate and improve is well-known. If you think about humanity's direction in the future, it seems clear that Western liberalism will play a key role. Instead of pretending to be appalled or looking away, we should be admitting and enjoying it. So, it may turn out to be incorrect in the future, and I would not know.

XXVIII. CONCLUSION

Today, the most prominent world philosophy is Liberalism, particularly in the West. Classical liberalism came into being in the late 1700s, with a significant expansion throughout the 1800s. Liberal ideology underwent a thorough reappraisal in the early twentieth century, resulting in the emergence of new liberalism. The individual's rights depend on several different and particular issues. The rights of citizens are the focus of any administration. Liberals have a rosy view of the future and humanity's place in it. Despite holding freedom in high regard, the public views the state as a threat to personal liberty. Being ruled by the mob is just as dangerous as any tyrants. Private property and free markets are suitable for the economy, but they may come at the expense of other liberties.

Moreover, they do this even though most people view national independence as a good thing. Liberalism triumphed in the twentieth century, but this victory has been difficult, as the two primary opponents it vanquished, fascism and communism, can attest. The free market does not provide equal access to social opportunities. Things have worsened despite the absence of any convincing resolutions to these issues, including crime, poverty, terrorism, and environmental devastation. Liberalism's unique talent is its capacity to self-reflect and adapt, making it an attractive ideology for the future.

DISCLOSURE

This research paper has been presented as a full-length paper at the International Conference on Humanities, Sciences & Technical Education (IC-HSTE-2022) organized on 25th and 26th February 2022 at Thakur College of Engineering and Technology situated at Kandivali (E), Mumbai, Maharashtra, India.

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