

## Liberal-Democratic Ideas in the Social-Political Life of the People of the World

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**Abstract:** The article explained that a person has the right to life, the right to freedom, the right to security, the right to own property, the right to pursue happiness, and that every person who has the legal right to use force in every historical period should respect these rights, not violate them, and also guarantee them when they are violated from any side.

**Keywords:** Democracy, Neoliberalism, economic, political-legal, comparison, concept, consumer, consensus, freedom, justice, development.



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Neoliberalism is a product of liberal-democratic ideas. When we classify neoliberalism, we are convinced that the main goal is to solve social problems in accordance with the principles of justice and solidarity. But in the classification of neoliberalism, it is possible to observe a specific ideological integration of a number of liberal, social-democratic and conservative parties after the Second World War.

The political priority of neoliberalism is its focus on solving specific problems in the country. Therefore, neoliberal approaches can be expressed as national or regional forms that reflect the specific tasks of social development. This difference can be compared with the example of liberal development programs in different countries of the world. For example, the incompatibility of socio-economic, political-legal, cultural and other conditions and levels of development in any country of the USA or the CIS does not allow using a standardized approach to equate the national or regional practice of liberalism with a general theory. Classical liberalism, “neoliberalism”, includes liberal concepts characteristic of the Chicago school in the USA and others, and is expressed in social liberalism, which is formed by ideas that occupy a general middle position between social democracy and conservatism. Here, classical liberalism cannot develop in the conditions of the CIS.

Today, no neoliberal or numerous theories of political participation that have emerged on this ideological basis recognize this. In particular, the expansion of the practice of allocating benefits, the implementation of targeted social protection programs, and the introduction of a system of taxation that is more sparing of consumers do not, by their very nature, contradict the goals of political and economic liberalism. After all, neoliberalism recognizes the need to regulate the

market not by manipulating it, but by regulating it in a limited way. In this sense, supporters of neoliberalism have adopted the idea of "consensus", which has changed the concept of the social contract, on the basis of which they deny the universality of market methods to one degree or another, justify the primacy of politics over the market, the impossibility and inadmissibility of solving a number of problems only by market methods. This situation determines the activity of the state in the system of social relations.

In the 1970s, liberalism was viewed as a necessary condition for social justice and an important source of individual freedom, from civil legal and socio-economic equality. For the liberals of the Federal Republic of Germany, the right to spiritual freedom in the individuality of the individual, social justice and social equality, economic growth and economic efficiency were of primary importance. In the USA, the third component prevailed, while in the former USSR, attention was paid to the second. However, it was precisely social development that economic growth was conditioned by the latter two. The reality of life shows that equality of opportunities has been replaced by equality of results. The excessive ease of achieving social well-being leads to their devaluation, which leads to the development of dependency and, ultimately, to a decrease in the socio-economic activity of the population. Here again, the importance of freedom is devalued and it falls into second place, giving way to social guarantees. The main thing is that the boundaries of freedom disappear.

We agree with I. Ledyakh that ensuring the balance of equality, freedom and justice was the impetus for the formation of radical liberalism, left liberals and right liberals. Because equality and freedom are seen as a real opportunity for each person to satisfy their individual material and non-material needs and realize their personal physical and spiritual abilities. Freedom requires diversity. Diversity means competition and patience. The program of principles also connects political and economic freedom.

It is noteworthy that in liberalism, democracy should penetrate deeply into all spheres of social life. That is, there should be less statehood and less commandism by limiting decentralization, privatization and regulation. In this sense, it is necessary to create conditions that will serve to activate the participation of citizens in political processes.

So, the essence of liberalism, its creative power, first of all, is that according to its philosophical and political essence, it prevailed in schematism, uniformity and fanaticism. A person who deeply understands the liberal worldview can never be a fanatic. Because it contradicts the views and principles of this system according to its content. Liberalism will never turn into totalitarianism. In this sense, the fundamental principles of liberalism mean the principles of scientific and objective knowledge, based on the priority of human rights and freedoms, and the criteria of truth are experience, practice, as well as moral and ethical norms and values of society.

Today, there is no ideology in the world without elements of liberalism. Because liberalism has a perspective, even if this ideology is believed and implemented only by opposition political parties and individual citizens, its future is bright. As long as there are forces that protect liberal cardinals, there is a chance that democracy will be a beneficial system for society.

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