



LITERATURE REVIEW MLA EXAMPLE



LIBERAL THINKING IN PHILOSOPHY

Historically, liberalism, as a political thought, began to evolve parallel to the decay of the feudal order in Europe in the 16th and 17th centuries. Liberalism, as a middle class "product", which was strengthened during that period, was directed against the privilege of aristocracy and monarchy. The doctrine so understood has played a major role in events around the French and American Revolution (Gray 1995). In England, Gray, which was the center of empiricism (Locke, Berkeley, Hume) in the 17th century, was conceived of a liberal state theory based on the idea of social contract and general will (Hobbes, Rousseau). In the same period we have a renewal of rationalism under the influence of Descartes and Cartesian philosophy (Spinoza and Leibniz), a stream that is said to have brought faith back to the human mind. All these events have opened the way for the idea of freedom of the individual, of faith, of thought and conscience, that is, of all that the ultimate goal has been to develop the idea of tolerance (especially religious affairs) as a stand that enables and promotes freedom. Although the words 'liberal' and 'liberalism' did not emerge before the first decade of the nineteenth century (Dewey 1935), to mark the special social philosophy, some ideas that pertain to that doctrine began to develop much earlier. Namely, the beginning of their development is perceived in the theories of classical liberalism, Adam Smith, utilitarianism, J. S. Mill, and others remain valuable in theories of modern liberalism, neoliberalism (new right), libertarians, post-liberalism, political liberalism. In his work Liberalism, J. Gray states that all variants of liberal tradition have something in common, and that is a very modern concept of society and man. The basic features of this concept are: individualism (because liberalism establishes the moral championship of a person versus any collective); egalitarianism (because it gives the same moral status to all human beings); universalism (because it affirms the moral unity of the human race) and meliorism (because it determines the infinite perfection of the human race).

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Liberalism, as quoted in the Lexicon of Basic Concepts of Politics, as a starting point takes on individualism and on that basis puts man in front of him, making him responsible for all his actions and deeds. He understands himself as a stand-alone creator and organizer of his own existence. The person thus understood is a person oriented towards the future, and the future of each individual depends on his moral and intellectual activity. In this way, liberalism expresses trust in man as an individual, in his intellect, in the sense that he knows best what is best for him.

In the philosophy of Immanuel Kant, individualism occupies a central place. With his Copernican turn, he returns man to the center of the world. Man, as an autonomous and responsible subject, thus becomes the starting point but also the goal of his entire philosophy. This anthropological predisposition of his philosophy Kant expresses through the question "What is this man?" Man is by Kant and theoretical and practical being, and in his actions he leads to subjective principles or maxims, which are binding only for his will, but also for objective moral law, which is imperative for all minds. This objective moral law - which is apriority, formal and intelligible - Kant calls categorically imperative. One of the definitions of the categorical imperative is: "Acting so that the maximum of your will at any time can also be valid as the principle of general legislation" (Kant 2002).

The individual, with his original natural rights, is the central figure of the liberal worldview. J. Dewey, in his analysis of liberalism, highlights J. Locke's thesis that the government establishes to protect the rights that the individual possessed even before the political organization of society. These are natural rights: the right to life, freedom, the pursuit of happiness, the right to property and, as the culmination of liberal thought, the right to revolution. R. Nozick invokes this classical doctrine of natural rights and emphasizes that human beings have by their nature moral rights, have the ability to apply before others, society and the state.

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According to him, these rights are preconceived and belong to every individual and before the establishment of the political community. Their source has a universal morality that affirms the moral unity of the human race. The moral force of the theory of natural law in the 17th century was opposed to the doctrines of monarchic absolutism and patriarchal rule, and today it fights with the moral relativisms of utilitarianism. By the class imperative, which source has in the human mind, Kant expresses his understanding of universal morality. By linking freedom and morals, he unquestionably associates freedom with every individual. "If, by general law, one can oppose the freedom of others, freedom (independence from someone's forcible pursuit) is only the original right that every man belongs to on the basis of his humanity" (Kant 1996). Issues were being raised in the development of liberal thinking and offered solutions to protect the natural rights of an individual. From J. Locke, J. J. Rousseau to J. Rawls, the idea of a social contract and of the general, legislative will as a paradigm that has the task of preserving and protecting natural rights. "We cannot remain absolutely free and we must give up one part of our freedom to preserve the rest" (Berlin 1990). Political theories of liberalism existed and there are currents that differ in terms of understanding the extent of freedom, however, and in the political community, should remain an individual. Locke, Smith and Mill advocated greater freedom. Hobbes and other, especially conservative thinkers, sought greater control and limitation of human freedom. But both were struck by the fact that one part of human existence must remain independent of the sphere of government, at least a part related to freedom of opinion, freedom of religion and expression. Every individual in a liberal sense has the same moral status, so power for that reason should be treated as equal, with equal consideration and respect (Kymlicka 1991). Rawls emphasizes that, with their ignorance and original position, people are equally equal because they possess two moral powers: the ability to feel the righteousness and the ability for a good concept.

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According to the theory of political liberalism, he states, it is necessary to provide individuals with equal start positions. For Liberals - as stated in the Lexicon of Fundamental Concepts of Politics - the most acceptable ideal of equality "equality in freedom". In an analogous sense to the liberal view that equality society is not a society of unity, it is necessary to emphasize Kant's idea of "praise diversity". Because of differences between people, society is dominated by the competitive spirit and antagonism that Kant values positively. Bobbio thinks that Kant's comparative antagonistic and harmonious society, from a standpoint not only economic but also moral, has formulated a position that can rightfully be considered an essential nucleus of liberal thinking (Bobbio 2006).

For justice Kant states that it is a true right or right without any coercion. People are able to realize righteousness, he states, because they possess the moral power of reasonable and rational autonomy. Reasonable autonomy relies on hypothetical and rational to categorical imperative. In this way Kant once again points to the relationship of noumenal and phenomenal spheres. It differentiates the civil (political) justice, which is achieved when an individual acts in accordance with reasonable autonomy, i.e. when acting in accordance with a positive law. On the other hand, moral justice is realized when an individual acts in accordance with moral law, which the source has in mind. Just righteous justice, by Kant, is a real justice that every individual should strive for. Rawls states that the foundation of a just society is the responsibility of an individual both toward himself and others, and that idea of responsibility is contained in the categorical imperative of Kant. Crossing the consensus, confirming the contradictory religious, moral and philosophical teachings, closely related to the idea of tolerance for which the liberal theory advocates (Rawls 1993).

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