Research on the Development of Liberalism and Nonsmoking Policy from the Perspective of Order and Happy Life

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Abstract: Based on human social order and good life, this paper first introduces the historical origin of western liberalism, combs the development process of liberalism, and finally points out that order is the basis of harmonious life of human society and liberalism. The same is true for the non-smoking policy. Smokers have the freedom to smoke, non-smokers also have the freedom to stay away from the source of smoke. However, their freedom cannot affect others' freedom to breathe fresh air. Freedom is not unlimited. Freedom is based on the premise of not interfering with the legitimate rights of others. This is the basic concept of modern society ruled by law. In other words, how to establish legal order or enjoy freedom under the framework of law. Liberalism is not only to achieve personal interests. If liberalism is completely like Hobbes's "jungle law", then each of us will always live in terror. Who is willing to live in such a society? Therefore, human happiness is the ultimate destination of liberalism. As Rousseau, a liberal and democratic thinker, said, "life is free, but without chains, there is no future". The same is true for the nonsmoking policy. It is necessary to establish the corresponding legal order or public order. The good life in this paper is also based on this social order.

Key words: liberalism; order; human happiness; nonsmoking policy

INTRODUCTION

What is freedom? Many people have asked or been asked this question, and many people's answer is: "Freedom means doing whatever you want, without any interference from other people or the outside world."[1] This slightly biased answer is to the extent that it overstates freedom and its limits, that freedomis not what most people think it is: freedom is that I can do whatever I want. Undoubtedly, freedom means to be in charge of oneself.After understanding the objective world and the law of development of things,people can ransform the world according to one's own knowledge without restrictions and constraints.

Political freedom refers to the rights of citizens without restrictions on their own volitional activities within the scope stipulated by the law, such as: freedom of speech, freedom of assembly and association, etc. Sun Yat-sen pointed out many times in his speeches that a person's freedom is true only if it does not infringe the freedom of

others, and if it violates the freedom of others, it is not true freedom.[2]Marxism also interprets freedom as: "A state in which actions can be left unaccounted for except that public order needs to be observed." The above statements all show that freedom has its limits, even in the West. Many Chinese people highly admire the Western freedom and believe that freedom in Western society is freedom in the true sense. As we know, as early as the ancient Greek period, the sages believed that freedom was a state under natural law. In the famous "Pericles' Funeral Oration", Pericles preached:

Just because our political life is free and open, so is our daily life with each other. When our neighbor next door does whatever he wants, we will not be angry because of it; we will not give him an unsightly color to hurt his emotions, although this color does not actually harm him. In our private lives, we are free and forgiving; but in public affairs, we obey the law[3].

It can be seen from Pericles's emphasis on the many characteristics of Greek city-state politics, such as freedom, equality, democracy, and the rule of law, that the ancient Greeks' emphasis on the rule of law is the basis of the idea of freedom and democracy. The ancient Greeks had a strong belief in freedom, that is, freedom must respect the law. In Sabin's argument:

The Athenians did not imaginethemselves as completely unconstrained, but set extremely strict limits on constraints: one kind of restraint is nothing more than succumbing to the arbitrary will of another person, and the other kind of restraint is the recognition of the dominance of the law. This dominant position has the right to be respected, so in this sense, restraint is voluntarily accepted.[4].

Therefore, whether it is traced back to ancient Greek philosophers or modern political thinkers, it seems that freedom is not what we usually think of as doing whatever we want, without any restrictions, but is restricted by law and subject laws and rules. The low line of freedom is to ensure social order, that is, not to harm the interests of others when pursuing personal interests, and the high line is the good life of our human

beings. In this way, to say that smoking in public is not allowed to infringe upon the personal freedom of smokers is actually a double standard, focusing only on their own freedom and not taking other people's freedom seriously. Smokers have the freedom to smoke, and non-smokers also have the freedom to stay away from the source of smoke. Therefore, whether smoking is prohibited in public is not a topic related to whether individual freedom is violated by the government or the majority of people. If we have to talk about freedom, it is most about how to weigh the weight of the two freedoms. On this issue, it can only be said that smokers are bound to lose, whether in terms of the scope of free people or the benefits brought by freedom; Smokers may say, "even if cigarettes are harmful, they are willing to be hurt by cigarettes. This is my way of life, my freedom and my right. You see, excessive fat intake is also recognized as harmful to people's health. Can the state introduce a law to stop eating fatty foods?" it seems that these "immortals" are persuaded only on the grounds of health, Sometimes it's useless. In a society ruled by law, it is the thinking of the rule of law that can really penetrate into the hearts of the people and resonate. However, smokers have the freedom to smoke, and others have the right not to smell choking smoke. You have the freedom to smoke, but your freedom cannot affect others' freedom to breathe fresh air. Freedom is not unlimited. Freedom is based on the premise of not interfering with the legitimate rights of others. This is the basic concept of modern society ruled by law. There is a famous case in the United States that my freedom is limited to the nose of others.

Freedom is a necessary but not sufficient condition for individual happiness. Because a person who enjoys freedom may be impoverished, or may have no say in political affairs, but this does not deny the fact that this person is free. As Mr. Xu Datong said: "Man is not subject to an alien external force, but to his own nature."[5]As a natural thing, human belong to a part of the material world, which is completely driven by natural interests and governed by laws of nature, without moral judgments and choices. To have this "freedom" requires compliance with laws or rules. However, as a rational person, he is free. This kind of freedom lies in knowing and obeying the

inevitable destiny. Only when personal choices are consistent with natural rationality can people be free. This is the individual's own inner spiritual freedom and moral freedom, which requires the individual to have extremely high moral self-discipline, and this freedom has nothing to do with the person's external situation. A man in shackles and chains may be free, but an arrogant emperor may be a slave. The above is the definition and understanding offreedom, which also pave the way for the discussion of liberalismin the following part. This is because liberalism is an inconclusive doctrine and ideology as well as a movement, and it has become a dominant system in many countries. As a doctrine with complex historical changes, liberalism is not a set of invarible theories, but a collection of diversified and constantly evolving theories. It does not have a completely unified definition.Takea look at the works of Western scholars on liberalism,people will find that there are as many different definitions as there are books and no two liberal thinkers have exactly the same idea. Only after understanding the definition of freedom can we further discuss liberalism, because the core principle of liberalism is freedom. After clarifying the views and understanding of freedom, the next task is to discuss liberalism, which needs to start with the origins of liberalism.

Since the emergence of liberalism, liberalism has always been the mainstream thought in Western society, especially since modern times, liberalism has almost occupied the theoretical high ground in the field of Western social ideology. In fact, liberalism is also an issue that has been controversial in Western academia for decades. It not only constitutes the focus of contemporary Western academic debates, but to a large extent has also become a problem that our country's academic circles have been thinking about in recent years. Scholars' discussions on freedom and its limits, civil society, market economy and property rights, the relationship between the state and individuals or society, democracy and the legal system, etc., will more or less involve the evaluation of the basic theories and principles of liberalism. As far as the mainstream values of Western society (Politics) are concerned, the developm

ent history of liberalism is also the development history of Western political thought.Liberalism has had a very significant impact on Western society, politics, and economic activities. The policies adopted by all aspects of contemporary Western society are all based on Liberalism. The mystery of liberalism is also that it maintains the basic social order while ensuring individual freedom and promoting a happy life for mankind.

THE ORIGINS OF LIBERALISM

The Liberalism is a modern phenomenon, but this does not deny that liberalism has ancient origins. From ancient philosophers to today's thinkers, mankind has been exploring about what kind of social life should be lived, and what kind of social and political organization should mankind establish? When human beings discuss these social and political issues, the most fundamental issues are the nature of human beings, the nature of society, the nature of the country, and the relationship between individuals, society, and the country, which are also the core concerns of liberalism.[5] It is worth mentioning that what is contained in ancient thought is only the precursor of liberal theory, not the system theory of liberalism. Systematic liberalism is the product of modern capitalism. The history of liberalism can be traced back to ancient Greece. When William A. Orton explored the historical origins of liberalism, he described the relationship between ancient Greek philosophy and freedom：

Few places show the dilemma between freedom and organization, progress and order as vividly as the ancient Hellenic Republic. The Hellenic Republic has not succeeded in solving these problems, and its failure is inevitable to a certain extent. They often degenerate freedom into anarchy and order into tyranny...[6]

That is to say, the gene of liberalism has been conceived during the period of the ancient Greek Republic, but this kind of liberalism belongs to the liberalism of low-line politics. It is to maintain the social order under the slave system at that time and realize people's happy life (Mainly slave owners), so as to achieve social justice. There are many factors of later liberalism in Greek political tradition, contains many,among which the most

important is the "rule of law tradition",which can be said that the modern world is a direct descendant of ancient Greece and Rome in terms of emphasizing the concept of "freedom under the law". In ancient Greece, "the law is the only force to unite the city-state society." One the one hand, this confirms that the freedom mentioned above is not only not as we usually think that people can do whatever they want; on the other hand, it also shows that even Western liberalism is liberalism under the rule of law. Of course, while attaching importance to the rule of law, the Greeks also attach importance to the cultivation of morality. For example, the citizens elected in the citizens' assembly must be people with perfect knowledge which is the need of justice. Law and morality are indispensable to social order as the two wings of a bird are to a bird. Law and morality are indispensable to social order as the two wings of a bird are to a bird. The rule of law of the Greeks influenced the political system of Greece, and the rule of law of the Greeks also shaped "the general outlook of Western thought." So, how did ancient Greek thought become the source of liberalism? In his book "The Open Society and Its Enemies", the contemporary liberal philosopher Karl Popper identified the Greek thought and practice in the fifth century BC as the earliest source of liberalism (which Popper called theOpen Society). Pope called the Athenians "the great generation" "in the period before and during the Peloponnesian War".[7] Pope listed the contributions of some famous figures in this period to the so-called "open society":

Among them are great conservatives, such as Sofox or Thucydides. Among them, there are also figures representing this period of transition. They are shaken, such as Euripides, or skeptical, such as Aristophanes. But there is also the great democratic leader Pericles, who put forward the principles of equality before the law and political individualism. [8]

The open society here is relative to the free people of Athens, does not include slaves, and is to maintain the order of the city-state community. Therefore, in the eyes of many liberals, the system of the Greek city-state is not so much a liberal, but rather a collectivist. Hobbes once pointed out,

"The freedom that is often praised in the writings and discussions of the philosophy and history books of the ancient Greco-Romans and the people who inherited all their political theories from them is not the freedom of individuals, but the freedom of the state." In his views on freedom of ancient people and freedom of modern people, Constant summarized the two kinds of freedom as community freedom and individual freedom. Constant noticed that freedom as understood by the ancients was mainly a kind of citizenship, that is, the right to participate in public affairs debates and decision-making,[9]and this freedom is also equivalent to the positive freedom proposed by Berlin later. The ancient city-states were small communities with small territories, and the slave system provided free people with leisure, so the main content of their lives was public life. Citizens devote almost all their energy and time to public affairs, so that they have great importance in the political activities of the community. However, corresponding to the ancient people's participation in community affairs, the ancient people did not have a clearly defined private sphere, without any personal rights, whoacknowledged that the individual's total obedience to the authority of the community was compatible with the pursuit of freedom. In ancient times, individuals were always sovereigns in public affairs, but slaves in all private relations. Therefore, many liberals believe that it is not the theory and practice of the Greek city-states of the fifth century BC that gave birth to modern liberalism, but that the philosophers of the Hellenistic period gave birth to the core of modern liberalism—individualism. After the Kingdom of Macedonia conquered Greece, philosophers' hopes of realizing moral ideals in city-state politics were shattered. Increasingly, they seek self-fulfillment in their personal lives, they naturally leave away from politics, and philosophers begin to ask: How can people be virtuous? In a suffering world, how can people live happily? As a result, the political life of the ancient Greeks began to shift, from liberalism in pursuit of community order to liberalism in pursuit of people's happy life. This shift also heralds the possible divergence of liberalism in the future. In the origins of ancient liberalism, the philosophy of Stoicism more obviously contains the germination of modern

liberalism, the most important of which is the concept of natural law[10]. It had a profound impact on Roman law, medieval Christian political doctrines and modern natural law doctrines. Natural law maintains that there is a higher law above the real law which is the law of nature and the law revealed by human reason. The real law must be based on natural law to have its accuracy. Moreover, this natural law has the characteristics of universalism, which advocates that all people are created equal. The concept of natural law emphasized by Stoicism is a concept of moral order in whichpeople can participate directly through God-givenrational ability,and the reason why people want to "live according to nature" is thatman shares natural rationality or sharescommon rationality with God. In this sense, Stoic's natural law is individualistic, but at the same time it is cosmopolitan, because the Stoic liberalism, which believes that nature, humanity, and reason are the same thing, has a profound impact on laterliberalism, which was generally positive. One of the most important points is the legal tendency of the Romans.

In the ancient Roman period, the territory of the kingdom was greatly expanded, and for a Rome country with territoryspanning the three continents of Europe, Asia and Africa, it was an inevitable trend of history to embark on the rule of law. The formation of Roman law was influenced by the Stoic philosophy of natural law, in which Cicero was the main figure who introduced the Stoic concept of natural law into Roman thought, making a detailed and systematic elaboration of the Stoic philosophy of natural law. Cicero was the most liberal thinker throughout the Roman period,[11]in the Cicero's era, the social structure and political system of the Roman Empire was completely different from the Greek city-state politics, which was reflected in the expansion of the scope of citizens, including not only the slave owners and free people in the Greek period, but also the gradual popularization of citizenship to all freemen throughout the empire.As a political philosopher, Cicero was the first to propose that the state is the cause of the people, and this led to the emergence of the core theory later discussed by liberalism, that is, the theory of the relationship between

the individual and the state. Cicero's thought of equality is the inheritance and development of the natural law thought, which transcends the deep gulf between people and slaves, citizens and non-citizens, natives and Gentiles in the politicsof the city-state era, and looks at all people from the perspective of no fundamental difference, believing that all people are connected as a whole by natural law, which became the origin of liberalism's principle of equality. In addition, the concept of state in Ciceroplaces particular emphasison the role of law, arguing that there can be no state without laws of common compliance, and that such artificially enacted laws must be consistent with natural laws——that is, a higher level of just rule that transcends human choices and human systems, and that the best form of such just rule is the republican regime, which became the origin of later liberalism on democracy and the rule of law. Although many philosophers and political thinkers have conducted in-depth discussions on the basic principles of liberalism, such as freedom, equality, and the rule of law, and each proposed different analytical approaches, with the fall of the Roman Republic, the Roman Empire was established. The discussion of philosophy also fell into silence. Therefore, during this period, there was only the forerunner of liberalism, and a systematic theory of liberalism had not yet formed. The formal formation of liberalism is still a matter of modern times.

THE FORMATION AND DEVELOPMENT OF LIBERALISM

Liberalism is modern theory and ideology. Although it is possible to find the components of liberalism from the history of ancient Greece and Rome, these components only constitute the prehistoric content of liberalism, not a part of liberal theory. As a political thought and intellectual tradition, the emergence of liberalism was a matter of the seventeenth century, and this is also the mainstream view in Western academia.[12]When people trace the history of liberalism, they generally start with the British Revolution in the seventeenth century, especially with Locke as the first thinker with the characteristics of liberalism. The concept of

"personal ownership" put forward by Locke became a powerful weapon for the bourgeoisie to oppose feudal dictatorship and religious persecution at that time. However, although the origin of liberalism can be traced back to the seventeenth century, the origin of "liberalism" as a term was first used to refer to a political movement.In the Spanish parliament in 1810, the political party that advocated British constitutionalism was called "Liberal". In 1812, theterm was adopted by the liberal parties in Spain, andthen widely used in Europe and North America,where it was later used as a synonym for bourgeois schools of thought. From the seventeenth century to modern times, the development of liberalism can be said to have experienced a transformation from traditional liberalism to modern liberalism. The traditional liberalism from the seventeenth century to the nineteenth century mainly emphasized political freedom,against feudal autocracy and oppression, which was also related to the social background of the emerging bourgeoisie at that time,during which the main representatives of liberalism were Hobbes and Locke of England.

At the end of the nineteenth century and the beginning of the twentieth century, traditional liberalism faced a serious crisis.[13]The result of free competition was economic development on the one hand, and serious polarization and sharp class contradictions on the other. As a result, modern liberalism emerged, which has continued to the present, and is sometimes called neoliberalism. The main representatives are Green, Hob house, etc. Whether it is traditional liberals or modern liberals, their discussion of liberalism and its connotation cannot be separated from the construction of order, whichis also the starting point for discussing liberalism. The result of order construction is to realize the rights of individuals and thus realize the happy life of mankind. It can be said that the liberalism from Hobbes and Locke to today's Rawls has been in the process of constructing a political order to achieve social justice and a happy life for people. The following will talk about this development of liberalism from the two dimensions of traditional liberalism and modern liberalism[14].

TRADITIONAL LIBERALISM

In the early days of the formation of liberalism, it was the Renaissance and Protestant reform movements that first initiated the influence of liberalism in modern times. The Renaissance was an important turning point in the development of European history. From the beginning of the Renaissance, the liberal world outlook began to take shape, and from this time onwards, liberalism began to become a continuous historical movement. It is not only a movement of ideas, but also a social and political force with substantial content.

In the Renaissance, there were two concepts that were extremely important to liberalism. One is humanism, and the other is individualism. The core content of the Renaissance is "humanism". British scholar Alan Bullock pointed out three different modes of humanism's view of man and the universe. "The first mode is thesupernatural, namely a mode that transcends the universe, focusing on God, and regards man as part of God's creation. The second mode is natural, that is, the scientific mode,which focuses on nature and regardsman as part of the natural order, just like other organisms. The third mode is the humanistic mode, which focuses on people and uses human experience as the starting point for people's understanding of themselves, God, and nature." The essential characteristic of the humanism of the Renaissance is to reaffirm the principle of the ancient Greek philosopher Protagora that "man is the measure of all things".[15]Certainly, the Italian Renaissance also contained a tendency of individualism. For example, the literature and art of the time showed individual uniqueness and portrayed individuals outside the social environment. But this kind of individualism still has strong classical characteristics. The subsequent Protestant Reform Movement played a more important role in the rise of individualism and liberalism in the modern West. Regarding the relationship between Protestant reforms and modern liberalism, we can use the more popular expression in Western academic circles, that is, liberalism is nothing more than Protestantism without God. Marx Weber's theory of Protestant ethics and capitalist spirit is well known, and the

most important of this capitalist spirit is the modern liberal democratic system. Weber pointed out that only Protestant ethics can give birth to typical modern individualism, and that Protestant reforms have reduced the role of church organizations in personal salvation, allowingindividuals to communicate directly with God, effectively elevating the status of individuals. In this way, individual will has independence and sacredness, and individualism is conducive to strengthening the foundation of philosophy and religion.

However, it should be pointed out that although the Protestant Reform contains individualistic connotations, the Protestant movement has strong authoritarianism and intolerance. Calvin's doctrine and the system of unity of politics and religion established by him illustrate the intolerance and persecution of heretics. Since the Reformation, religious conflicts and wars have always been important phenomena in European politics,[16]and the early development of liberalism is also related to the appeal for religious tolerance. This kind of religious tolerance developed into a complete theory in Locke, which is also Locke's contribution to the development of liberal theory. To a certain extent, liberalism is a product of the European Reformation. After the Protestant reform initiated by Martin Luther, Christianity was split,anddenominationswanted to use the power of the state to promote a unified belief and morality, sparking sectarianstrifethat ledto bloody Civil wars and brutal religious persecution in Europe.

Under such circumstances, the implementation of the new concept of religious tolerance to establish a new order that adapts to religious pluralism has gradually developed in European political and ideological circles, and has begun to build a secular state with a new order. This idea became the core proposition of early liberalism. Rawls once pointed out in "Lectures on Moral Philosophy" that the emergence of liberalism has two historical origins, one is religious tolerance, and the other is the rise of nation-states. Locke made a systematic interpretation of the theory of religious tolerance. In "On Religious Tolerance", he demonstrated passionately and speculatively that religious belief is a personal matter, and the state or government has no right to interfere, whichis a subversion of classical political philosophy. Classical political philosophy represented by ancient Greek philosophy centers on the pursuit of a good life, which is also the core of medieval Christian theory. The Religious Reform has created many sects,breaking the basis of people's consensus on a happy life and instead making the pursuit of a happy life more and more a source of persecution. The concept of religious tolerance advocated by Locke provides a basic rectification plan for liberalism in the face of religious and value pluralism. The essence of this plan is to separate people's problem of happy and good life from politics and make it a problem of private faith. The goal of politics has been reduced from the pursuit of justice, goodness and happiness to the pursuit of order, so that the masses can live together in a peaceful life.From Locke's religious tolerance, to Mill's theory of freedom, and finally to Rawls's political liberalism, it embodies the recognition of the pluralism of modern social values, which is also a great progress in people's explorationfrom the order of low-line politics to the good life(justice) of high-line politics.

John Stuart Mill was a master of the liberal era and the last thinker in the history of modern liberalism to comprehensively expound the principles of liberalism, whosedoctrine of liberal theory represented the end of British classical liberalism. For example, Mill believes that for a person's well-being, he or sheis the person who is most concerned about; the concern that anyone else has for his/her well-being is meagre and superficial compared to the concern his or her own, which leads to philosophical radicalism. After nearly two hundred years of development, British liberalism reached its perfection in Mill,where all the internal contradictions of liberalism have also been clearly exposed here. At this point, traditional liberalism has turnedto neoliberalism. In the development of liberalism for more than a century, it is more about maintaining its own principles and coping with challenges from various aspects, such as: totalitarianism, postmodernism, etc.; or deepening certain principles of liberalism in a more specialized way.

MODERN LIBERALISM

When classical liberalism achieved its greatest achievement, it was also the beginning of its decline. In the mid-nineteenth century, as liberal capitalism brought about serious social problems such as working hours, sanitary and safety conditions, intellectuals began to criticize industrial capitalism from the perspective of morality and aesthetics. Starting from maintaining social order and safeguarding the interests of capitalism, in Britain, the hometown of liberalism, parliament began to pass factory laws intermittently, stipulating working hours and conditions. Economic and social life is increasingly being regulated and restricted by laws. Liberal government has begun to show a tendency to expand government functions in actual legislation, which is contrary to the verbal insistence of liberal theorists on laissez-faire economy and minimal government. Thus, liberal theorists are forced to reinterpret classical liberalism. The most thorough explanation of classical liberalism is undoubtedly Berlin of Oxford idealist, who put forward the famous concepts of "positive freedom" and "negative freedom" in the history of liberalism. It is believed that traditional liberalism advocates negative freedom, that is, freedom that is not restricted by law; while positive freedom is "a positive force or ability to engage in something worth doing or enjoying something worth enjoying." Berlin's concept of positive freedom is related to power and ability, andfreedom is no longer a negative concept lacking external limitations, but rather the power or ability to do something to achieve a certain goal. This kind of positive freedom is actually advocating the role of the state, buthe is not a nationalist, he is justamending the traditional liberalism, thus giving liberalism new vitality and adaptingliberlism to the new social, political and economic environment. Liberalism in this period introduced the element of nationalism, the purpose is to save liberalism with nationalism, or to explore liberalism at the basis of maintaining order, in order to deal with the problems brought about by domestic and international socio-political and economic development. However, the development of liberalism still cannot avoid the fate of criticism and accusation from conservatism, totalitarianism, and even internal factions of liberalism. The neoliberalism of Berlin and others cannot stop the decline of liberalism. The First World War was a serious impact on Western civilization as well as an impact on liberalism, with the instensification of conflictsbetween countries and internal contradictions in the society, strengthening the power of the state to resolve the contradictions within and between countries has become the mainstream concept in Western ideological circles[17].

Keynes's theory is a typical representative of the characteristics of liberalism in this period. Keynes's means of saving capitalism have typical characteristics of the times. He hoped that the state would play an important role in economic life, and hebelieves more inthe ability of people's conscious behavior tocontrol social activities than classical liberals.His liberalism can be said to be the continuation of neoliberalism represented by Berlin. This idea that the state should intervene in social and economic life to mitigate the negative effects of capitalism has constituted the important connotation of liberal economic theory for a long time. After World War II, there was a revial of liberalism,which can be divided into two periods: the Cold War periodand the 1970s. Hayek's "TheRoad to Serfdom" published in 1944 ushered inthe revival of liberalism after World War II. Hayek was neither the first scholar to criticize socialism nor the only apologist for liberalism. His lifelong goal is to reiterate the basic theories of classical liberalism and provide an epistemological basis for classical liberalism. Hayek showed people that a good society that provides people with a happy life must be a society that implements a liberal system and the rule of law. His motivation for creating is also to "restate the principles of justice in liberalism." He is the first theorist to fully expound and defend liberalism since John Mill. However, along with the revival of liberalism came a new invention of mankind-totalitarianism, which originated from the total collapse of universal values, beliefs and systems in Western society, and was the despair caused by the fact that the new order has not yet been established after the collapse of the order. The aforementioned Hayek's "The Road to Serfdom" revealed the huge

risk of state intervention that monopolistic control of economic activities causes controlin all areas, including private life, making people lose their autonomy,which is the starting point of a total socialslavery. Since liberalism advocatesindividual freedom, it is natural that the opposite, totalitarianism, should emerge when free can no longer be free.This was also the greatest contribution of liberalism to the Western camp during the Cold War. Totalitarianism advocated a totalitarian society, which was completely opposed to the pluralist society advocated by liberals, and was criticized by liberals. In this critique, Isaiah Berlin's influence on the development of liberalism is devastating.

Isaiah Berlin, who has experienced two world wars in the twentieth century, was shocked by the fact that Western societies with a tradition of liberalism still could not avoid the tragedy of the world war. He thus distinguished two kinds of freedom-the concept of positive freedom and negative freedom. Berlin believes that negative freedom is the field in which a person can act without being hindered by others, and positive freedom means the realization of one's decision to do this, become this, rather than do that. He also criticized totalitarian monism with competitive pluralism. He carried out liberalism's tolerance and pluralism to the end, advocating that different values and cultures are in an incommensurable and incomparable state. The tragedy caused by the development of liberalism is that It was a tragedy caused by universalism formed by the Enlightenment. Starting from the basic point of order, Berlin believes that the issue of political freedom can be solved by establishing a fair order that can give freedom to all rational beings and make them feel happy. This is actually emphasizing negative freedom and criticizing the loss of social order caused by the emphasis on positive freedom in modern times. Green's criticism of rationalist monism and the concept of historical necessity promoted the transformation of analytical philosophy from logical positivism to historicism, promoted the development of practical rationality and public rationality after the 1970s, and especially promoted the prosperity of political philosophy. This is also the revival of liberalism in the

second period after World War II, which is represented by Rawls's "A Theory of Justice".

Rawls uses the new method of rational choice to give new vitality and meaning to the traditional social contract theory. His neoliberalism is characterized by the theory of justice, trying to solve the contradictions between freedom and equalityin history, especially the coordination of freedom, equality, and fraternity, which isactually theproblem of people's happy life on the basisofan orderly social order.Rawls' theoretical framework places liberalism on the theoretical basis of Locke and Kant's social contract theory, and strongly criticizes the utilitarianism that has formed the cornerstone of liberalism since Bentham. Rawls inherits the tradition of contract theory. On the basis of the original state and the theoretical edifice of the veil of ignorance, Rawls assumes that rational people can make the most just choice in a primitive state. The core of this choice is his two justice principles -one is the principle of equality, and the other is the principle of difference, and then apply this principle to the political system, economic system and social system to establish the justice of the system, which constitutes his justice theory system. Rawls emphasizes equal freedom and rights, but more importantly, it emphasizes the principle of equality, which is based on the principle of equality of opportunity based on the status and position of the principle of efficiency and the principle of social justice for the least beneficiaries. His liberalism is liberalism with an equal tendency, which is a systematic interpretation of the traditional concepts of freedom, equality, and fraternity in the history of liberalism, as well as the response to various problems that emerged in the reality of American society at that time. However, Rawls's concept of multiple overlapping consensus in political liberalism has triggered the contradiction between liberal universalism and pluralism. Since Locke, the political goal has been reduced from the pursuit of perfection to the pursuit of order, but in Rawls's case, the political goal has re-elevated from seeking order to pursuing people's good life.

LIBERALISM AS A GRADUAL IMPROVEMENT

Through the review of the development history of liberalism, it can be seen that liberalism has gradually developed from infancy to adulthood, and has now entered the mature period. This analogy may be inappropriate. Up to now, liberalism has experienced ups and downs, and today it is still challenged by various parties, including conservatism and radicalism. The basic principles of liberalism, such as individualism and pluralism, are increasingly being questioned. Nevertheless, the basic issue that liberalism is concerned with is still the realization of social order and the happy life of mankind, and whether it is the realization of social order or the realization of a happy life of mankind are reflected by the viewpoints of liberalism on individual and collectives, progress and order, universalism and particularism.The starting point of liberalism is to pursue a certain balance between individuals, society and the country, that is, a harmonious order, which has both a unified will and a personal will; both social progress and social stability; both authority and personality. However, the initial liberalism was highly rational, tending to talk about atomic individuals, advocated for progress, required to get rid of the fetters of religion on individual behavior, and denied the imprint of social influence on individuals. It is unwilling to accept without criticism the systemleft to future generations by tradition, and unwilling to accept the existing order of society without questioning. These are certainly powerful levers to promote social progress, but it is precisely these traditions and religions that provide the source of order for liberalism with individualism at its core. Without these traditional, cultural and religious prerequisites, it would be difficult to maintain the modern order in the West. In this sense, conservatism's criticism of liberalism is more conducive to the understanding of liberalism.

Liberalism is essentially a state theory. Even though liberalism has always taken individualism as its core theory, and its critics even accused liberalism of lacking the concept of the state, its focus is on the state system, and its ultimate goal is to achieve a good life for people. When liberals say that people are selfish and individuals have the right to pursue their own personal interests, it does not mean that liberals disregard social morality and the interests of others. The purpose of liberalism is to build a political system based on individual rights, and its focus is on the issue of system construction. In the process of constructing the system, liberalism generally recognizes the rationality of the status quo, and does not change the status quo in a drastic way like radicalism to achieve a good life. It emphasizes the role of law, individual creativity, and gradual improvement on the basis of the status quo, to change the unsatisfactory aspects of the existing system with the power of human rationality, and to achieve a better society and a happy life for people.

The development of liberalism shows that liberalism has always appeared on the stage of history as a progressive reformism and has adapted to the changing social conditions. It is different from both the conservatism's maintenance of the traditional order and radical reforms of activism.Rather, it is constantly improving and enriching itself under the guidance of rationalism, and as a result, it has gained the mainstream status of Western political thoughts since its birth. It can be said that different genres can be attributed to liberalism to some extent.

Under what circumstances is personal freedom worth sacrificing? According to the harm principle put forward in John Stuart Mill's on freedom, which is widely used in today's legislation and justice, only legislation protects the personal freedom that does not harm others and society, and only intervenes to restrict the personal freedom that hurts others and society. Once the implementation of individual freedom causes harm to the third party and society, even if the freedom owner does not agree to give up his freedom, the third party and society, as a passive party, have all reasons to protect their freedom from infringement. On the issue of smoking prohibition, due to the negative externalities of smoking, "relevant departments" and the public have absolute reasons to interfere with smokers' personal freedom, and non-smokers have absolute reasons to obstruct the implementation of smoking freedom. Even if we don't talk about whether it has

caused harm, in order not to infringe on others' freedom, smokers who want to smoke in public areas must at least obtain the consent of the non-smokers. The most effective way to ensure fairness is to ban smoking in public places - otherwise, it is required that every smoker ask the people around before lighting a cigarette? When the freedom of different individuals does not interfere with each other, the implementers of freedom are basically unaware of the existence and significance of freedom; When they collide with each other, they become a zero sum game with the smell of gunpowder. I am more free, which means you are less free. At this time, freedom suddenly becomes noble and sacred. Social freedom is limited. We are often subject to cognitive defects. We only see some of our deprived and restricted freedom, and everyone strives to be a freedom fighter; In fact, in order to protect our more basic and important freedom, we need to weigh our different levels of freedom, our own and others' freedom, and the necessary compromise and sacrifice can be exchanged for the protection of freedom.

CONCLUSION

From the perspective of order and good life, the development of liberalism began with Locke, went through Mill, Green, Keynes, Hayek, Berlin, and finally settled in Rawls. Through this brief combing, the important viewpoints of the main representatives of liberalism in different periods are presented. In this way, since the birth of liberalism, the political goal has been reduced from the pursuit of supreme good in ancient Greece to the search for the order of human society, with order as the starting point, liberalism has begun its bumpy fate. Because of the critical nature of Liberalism, it can stand up in the changing political vicissitudes, thus realizing the renaissance of classical liberalism in Rawls and returning to the track of its ultimate goal-the pursuit of human happiness.Of course, there is a lot of research on the content of liberalism. This article only sorts out from the dimensions of the order of the bottom lineand thegood life of the high line, based on previous studies, with reference to related works. It is concluded that the

fundamental purpose of introducing strict tobacco control measures is to maintain people's health and realize a better life, which is bound to win the support of most people in the society. Banning smoking in public places, establishing an effective smoking order, effectively safeguarding citizens' right to health, and drawing a clear boundary for the relationship between freedom and rights.

Author Declaration

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