



## **GIDDENS ABOUT THE THIRD WAY**

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**Abstract:** This dynamic process of globalization does not refer to the environment only, but also to the social, economic and political connections that cross the borders between countries. Globalization is so complex that we might have to wait several generations to see in today causes the effects of tomorrow. European social-democracy closely circumscribes the ratio of inter-conditioning, inter-potentiality and complementarity between the spheres of individual and public life, workday flexibility, educational opportunities, environment, housing and economic democracy. Nations keep, and will keep doing it for the foreseeable future, the cultural, economic and government power on their citizens on the international arena as well . Globalization transforms the institutions of the societies we live in. Social democratic position polarizes concepts such as opportunity of equal chances, personal responsibility and mobilization of citizens and communities. A social democratic government aims for purposes such as fiscal discipline, health care reform, investment in education and training, assistance-through-job programs, urban renewal programs and a firm stand against crime and conviction.

**Keywords:** ethics of communication, process of globalization, social-democracy, liberalism and neoliberalism, socialism, libertarianism.

Ethics of communication and the use of mass-media can not be understood in a true and authentic perspective, if we don't take into account, in addition to liberalism and neo-liberalism (libertarianism being only a more pronounced and exaggerated variant thereof), the social democratic ideology, ideology that faced overt Nazi and Bolshevik totalitarianism and of course, the Romanian version of it, during the five decades of socialism and nationalism-socialism in G. Gheorghiu-Dej', respectively Ceausescu's era. Interrelation between liberalism and social democracy took place in the socialist and post-socialist period. Moreover, conditioning and their relative detachment now occurs in a context strongly marked by globalization.

This dynamic process of globalization does not refer to the environment only, but also to the social, economic and political connections that cross the borders between countries. Globalization is so complex that we might have to wait several generations to see in today causes the effects of tomorrow. In the context of liberalism and neoliberalism, of irreversible globalization, the post-communist social democracy proposes a new balance between individual and collective responsibilities. Political life is nothing without ideals, without values, but they are empty if not considering the actual possibilities.

Socialism, in an early stage of thought, was intended as a stream of thought opposed to individualism. It was above all a philosophical and ethical impulse. Marx was the one who gave it an elaborated economic

theory. He also put socialism in the context of comprehensive understanding of the history. Compared with the liberalism and the neo-liberalism, even with the libertarianism that was anarchic, the socialism advocated by Marx had a revolutionary character in what concerns the economic and moral matters. Social democracy in its classical phase ruled for legal means of reforming of the society without recourse to violence. It was intended to protect the family and individuals' life throughout the entire life.

The common note for pre and post-communist social democracy is the defence of the meritocracy starting from a regularized market growth. This becomes possible if we form a middle class, avoiding the extreme polarization between rich and poor.

European social-democracy closely circumscribes the ratio of inter-conditioning, inter-potentiality and complementarity between the spheres of individual and public life, workday flexibility, educational opportunities, environment, housing and economic democracy. Social democratic ethos is one of solidarity in which individual achievement (meritocracy) and economic competitiveness must prevail. Solidarity and individualism should not be opposed.

The neoliberalism speaks in favor of market freedom, but does not want a strong control of the state over the family, drugs and abortion. "Libertarians" are for individualism and low involvement of the state on all fronts of social life.

"Socialists" are opposites to the conservatives: they want an increased intervention of the state in the economic life, but are distrustful in market and cautious on government involvement in moral issues, but before the collapse of socialism in the East it became "authoritarian", ie trying to become a strong hand in all areas, in economic as well as in the moral fields.

During postmodern period the globalization refers not only to economic interdependence, but also the transformation of space and time in which we live. Economic events affect us more directly than before. Communications technology revolution and the spread of information technology are closely linked to globalization process.

Nations keep, and will keep doing it for the foreseeable future, the cultural, economic and government power on their citizens on the international arena as well. Globalization transforms the institutions of the societies we live in. New generations are facing human rights, in addition to the economic, legal political and sexual freedom, all these values expressing the increase of affirming realm of ethical values.

People are invited to constitute themselves as individuals: to plan, to understand, to assert themselves as individuals and / or human figures. Returns the foreground theme of responsibility and mutual obligations, regarded as the discovery of a new balance between individual and collective responsibilities.

The new individualism goes closely with the pressure towards greater democratization. "*We all have to live in a more open and more meditative way than previous generations*" (Giddes, 2001).

The distinction between left and right is polarizing. This dissociation does not take into account only the polarity but also the attitude towards equality. Left is in favor of greater equality, while right considers the inevitably hierarchical society. Equality is a relative concept. "The idea of equality or social justice is fundamental to the left thinking" (Giddes, 2001).

Being a leftist means to believe in policy of emancipation. Equality is more important than all because it is relevant for prosperity, self-esteem and people's living conditions. In the context of globalization, a democratic society generating large-scale inequality produces alienation and conflict to the same extent. But



there are problems that do not depend on this dichotomy (left, right), but on the life course itself.

Thus we legitimately question ourselves: ***Where the global warming leads to? Accept or not accept the use of nuclear energy? What is the future of the European Union?***

Ulrich Beck is right when he says that the decline in interest in the party and parliamentary politics is not the same as depoliticization (Beck U., Giddens A., Losk Scot, 1994). Social movements, single-theme groups, NGOs and other civic associations will certainly play a political role by following a continuous path - from the local to the global levels.

The groups with special interests can govern, but not as government. An attribute of government is to reconcile the divergent positions of groups of interest in practice and in law. „*We can not automatically rely on experts to find out what's best for us and they can not always provide unequivocal truths; they should be required to justify the conclusions and political acts by public vote*” (Giddens, 2001). Environmental risks enter into the substance of modern politics. The ratio between benefits and dangers for scientific and technological progress eludes a precise assessment.

We all need protection against risks and also the ability to confront and take risks in a productive manner. Social democracy must find the way through the major revolutions of our time: globalization, transformations in personal life and relation with the nature. Globalization should be equally undertaken with its positive and negative valences. Social-democratic doctrine must maintain social justice as a key concern. Abandoning collectivism, social-democracy seeks to establish a new relationship between the individual and the community, a redefinition of rights and obligations.

„*In a society where tradition and customs lose their strength, the only way to establish authority is the democracy*” (Giddens, 2001). Social-democratic values are equality, protection of the vulnerable, freedom as autonomy, values that are based on two principles:

- 1. There are no rights without responsibilities;***
- 2. There is no authority without democracy.***

In social democracy, the state institutions (parliament, government, presidency, legal courts, the press and the media) play an important role in the renewal of civic culture.

Fighting crime - from minor to major ones, the fight against crime, in a word, the halt of the degradation of civil life are measures for the insurance of a honest and decent being. The public sphere of democracy implies formal equality, individual rights, public debates, without violence, of the problems and establishing of authority, which is rather morally justified than imposed through other obscure ways. „*Democracy in the family context implies equality, mutual respect, autonomy, decision making through communication and absence of violence*” (Giddens, 2001). In what concerns the relations between parents and children, the latter should also have responsibility towards the parents, and not only vice versa. Family relationships are a part of the social web.

Equality must increase diversity, and not to stay in its way. Redistribution must not disappear from the agenda of the Social Democrats. Nurturing the human potential should replace, where possible, "*post factum*" redistribution". Some believe that the only model of equality should be equality of opportunities and meritocracy. This can not be said without the central value of work and education. Developing a responsible business ethos is also relevant. The most important groups are not only those of the new rich, but those made by members of the middle class. Raising the quality of public education, supporting a well-funded and endowed



health system, promoting a safe public environment and controlling crime levels are all relevant.

For this reason, reform of the welfare state should not be reduced to a simple safety net. Education and specialization have become new tools of rebirth of social democratic politicians. Investing in education is an imperative tool of governance, the fundamental basis for the „*redistribution of possibilities*”.

The welfare state is both an economic and psychological concept, a state of social investment. The idea that "*the welfare state*" should be substituted by "*welfare society*" became a conventional one. That vote aims to or targets the idea that social reconstruction must be integrated into development programs of civil society. Although specialization in certain areas may be necessary for more transitional jobs, the development of cognitive and emotional competence is more important.

Contact between individuals and the government knows a change, as the autonomy and self - knowledge - the environment for the social responsibility –represents the primary goal. Instead the desire, the autonomy; the sickness shall be substituted by active health condition; instead of ignorance and *tabula rasa*, let's institute *paideia* or multivalent education; instead of misery, the goodness; instead of indolence, the own initiative, etc. Social-democratic doctrine currently tries to overcome the deadlock of the interwar period when it did not properly dissociate between national and international. The nation-state provides an integrating mechanism for citizens, but the nationalism can become belligerent.

National identity involves major affirmation of a culture, it has a benign influence on other minority cultures only if it is tolerant and if allows multiple affiliation. Political scientist David Miller believes that nationalism is essentially a matter of feeling or emotion and is devoid of rational content, while nation is ensuring an identity against the forces that might threaten it. The end of the bipolar era, in conjunction with the impact of globalization has radically changed the nature of states sovereignty. Globalization, we should emphasize, is not the same as the internationalization. The rift of bipolar system generated more disorder than increasing interdependence.

The processes of globalization require new rights and obligations "*Ubi societas, ibi ius*" (where there is a society, there has to be laws). Considered in the context of globalization, the European Union is important both for its political role and for the economy, because in this respect it is advanced compared to the rest of the world. Technological mutations are impossible to predict, since by definition no one can not calculate the risks or propose a convincing scenario. Nevertheless, social-democratic orientation can not give up the ambition to build a world where stability, equity and justice reign.

This is the central way or the guiding thread of the social-democratic line against liberalism or neoliberalism, without taking into account the orientations and policy responses of lesser magnitude as "libertarians" and "Green movement" or ecological movement.

Social democratic position polarizes concepts such as opportunity of equal chances, personal responsibility and mobilization of citizens and communities. A social democratic government aims for purposes such as fiscal discipline, health care reform, investment in education and training, assistance-through-job programs, urban renewal programs and a firm stand against crime and conviction. The principle ***there are no rights without democracy*** and the principle ***no authority without democracy*** are guidelines that can not be achieved without stressing the central value of labor and legal and moral rehabilitation of the human person through meritocracy .

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