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# THE PRINCIPLE OF “INTERDEPENDENCE OF ORDERS” AS THE MAIN IDEA OF SUSTAINABLE DEVELOPMENT AND THE BASIC CATEGORY OF WILHELM RÖPKE AND ALEXANDER RÜSTOW’S SOCIO-ECONOMIC THOUGHT

DOI: 10.26399/meip.1(64).2019.02/j.bokajlo/m.dahl

“Analysis in terms of balance is, therefore, an introduction to research into major problems in economics”.

O.E. Williamson

## INTRODUCTION

The Social Market Economy (SME) is a concept of sustainable socio-economic, legal, and institutional order which since the end of the Second World War has been implemented to a greater or lesser extent by German government coalitions. On the basis of Max Weber’s thought of order (*Denken in Ordnungen*) Walter Eucken – one of the main representatives of ordoliberalism, which is an economic component of the SME – introduced the principle of interdependence of orders (*Interdependenz der Ordnungen*) into his concept. On this basis, Alfred Müller-Armack, the creator of the SME concept, assumed that the practical implementation of the concept is possible only with a balanced approach to each order. He assumed that all the orders

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“overlap” and each of them is an immanent part of the others, therefore, the economic order is possible only in a favorable social environment based on a legally organized institutional order. Moreover, all of them are determined by normative axiological, ethical, and cultural frameworks. All the orders, therefore, should be considered in their mutual, balanced interaction and never in an isolated way or through the primacy of one order over another.

Both Wilhelm Röpke, a representative of sociological neoliberalism, who was ideologically connected with the trend of economic humanism, and Alexander Rüstow, a representative of sociological humanism, presented the holistic approach to the principles of the order policy since the early 1990s<sup>1</sup>. Both of them were focused on so-called The Freiburg School (a research and scientific community of lawyers and economists of the University of Freiburg; founded in the 1930s), exposing the category of philosophical and sociological order – *ordo*- and the role of an individual/a human in it. Reinhold Behlke considered them to be a part of the so-called neoliberal continental group, which ideological bases derived from the Viennese school (whose main representatives were, among others, Frierich A. von Hayek and Ludwig von Mises) and the Chicago School (with Milton Friedman at the forefront). The Chicago School differed from the other two because of the more socially oriented approach and anthropological perspective<sup>2</sup>. On the basis of the Church’s social doctrine and the principle of personalism supported by the neo-Thomistic interpretation, the representatives of this school argued that a man as a social being (*zoon politikon*) integrated in the community (*Gemeinschaft*) is not a rationally calculating *homo oeconomicus*, engaging in, as Aristotle would put it, *chrematistike*<sup>3</sup>. The human role is to strive not only to multiply material goods but to create well-being, namely managing

<sup>1</sup> D. Haselbach (1991), *Autoritärer Liberalismus und Soziale Marktwirtschaft*. Baden-Baden: Nomos Verlagsgesellschaft, p. 161.

<sup>2</sup> J. Henger (2000), *Alexander Rüstow: Ordnungspolitische Konzeption und Einfluss auf das wirtschaftspolitische Leitbild der Nachkriegszeit in der Bundesrepublik Deutschland*. Stuttgart: Lucius & Lucius, pp. 6–9.

<sup>3</sup> Following Heber, Sadurski believes that “the concept of “ordo” inspired by Christianity and neo-modernism is an old symbol of the perfection of the highest shape of the world”, which is the image of the “pre-structural itarian harmony of things” – W. Sadurski, A. Haber (1963), *Mity ekonomiczne w NRF* [Economic myths in NRF]. Wrocław –Warszawa–Kraków: Ossolineum; A. Krawczewski (1962), „*Anty-Keynesizm liberalistów niemieckich*” [“Anti-Keynesianism” of German liberals]. „*Ekonomista*”, No. 1; W. Bokajło, A. Paczeński (ed.) (2008), *Podstawy europeistyki. Podręcznik akademicki* [Fundamentals of European Studies. Academic textbook]. Wrocław: Alta2, pp. 56–62, 118–120.

in a favorable social environment and a sustainable natural environment, because only in such conditions is a human able to implement his or her inalienable rights: the right to life, freedom and property, which constitute his or her dignity. However, in defense of dignity stands the inviolable, subjective character of a person and the principle of subsidiarity inseparably connected with solidarity. A social and political organization of society (including *societas perfecta* – as the Aristotelian-Thomistic tradition described a “state”), based on these values is a specific *ordo*.

The aim of the study is to conduct a comparative analysis of the views presented by Wilhelm Röpke and Alexander Rüstow in the context of the concept of sustainable development. Presented ideas focus primarily on the long-term system’s ability to achieve sustainable social development, taking into account the assumption of the interdependence of orders and with a special consideration of a human as a subject of civil society. Its superior role, as a “rational subject”, defines the degree of individual, organized freedom in the community “*in Freiheit ordnen*”<sup>4</sup>, which allows the management of resources (including natural ones) in creating social ties and coordination of informal institutions, in order to achieve the most sustainable and long-standing, intergenerational development.

## 1. “VITALITY” AND ITS SIGNIFICANCE FOR ALEXANDER RÜSTOW’S CONCEPT OF SUSTAINABLE ORDER

Alexander Rüstow paid particular attention to the elements that balance economic order and increase its effectiveness. He, as an economist, but, above all, a social philosopher and sociologist of culture, considered the development of the political and sociological dimension of neoliberalism to be very important. In the SME concept, therefore, he focused on the „social” component, which in his interpretation did not refer to state egalitarianism. It distracted attention from market imperialism towards a free but fairly competitive order in which a man fulfills himself or herself in the non-material sphere basing on individual responsibility and subsidiarity<sup>5</sup>. He described this sphere as “*Vitalpolitik*” – a policy of vitalization, that is, a sense

<sup>4</sup> L. Miksch (1947), *Wettbewerb als Aufgabe. Die Grundsätze einer Wettbewerbsordnung*, Stuttgart, Berlin, 2., erweiterte Auflage, Godesberg, p. 15.

<sup>5</sup> F.P. Maier-Rigaud, R. Maier-Rigaud, *Rüstows Konzept der Sozialen Marktwirtschaft – Sozial- und wettbewerbspolitische Dimensionen einer überwirtschaftlichen Ordnung*, [in:] M.C. Mländer, P. Ulrich (Hrsg.) (2009), *60. Jahre Soziale Marktwirtschaft, Illusionen*

of fulfillment and dignified development related to non-economic aspects, namely the qualitative dimension of a satisfying life. At the same time, integration in the community through individual self-fulfillment is important as it will translate into the common good and economic success. This means socially responsible thinking and acting in terms of sustainable development – organized, sensible and prospective enough to take into account the needs of present and future generations. Economic welfare surrounded by clean natural environment and fulfilling social life should have a global and intergenerational dimension. That is why it is so important to contribute to the development of social capital and care for demographic development, on the basis of which a diversified social division and organization of work could develop, allowing for the acquisition of education and independent development of material well-being. Based on such a basis, it is possible to achieve a higher level of cultural development on which individuals could develop spiritually being free from economic constraints. The order created in this way must be supplemented with an ethical and moral “superstructure” oriented to the idea of humanity with freedom and responsibility in its center; freedom, which is “in the development of humanity to the development of humanity”<sup>6</sup> is of fundamental importance. “Without freedom, one cannot be a human being”<sup>7</sup> and vice versa, “the framework meaning of freedom must be filled with humanity”<sup>8</sup>. According to A. Rüstow, this freedom can neither be boundless nor can it be limited by the following external factors: concentration of political and economic power (both in the hands of ruling units and in the form of cartels and monopolies), particularism of interests and lack of harmony between three values – freedom, faith, and morality. The best environment for implementing human freedom is an organized, orderly community of values. In order to improve “vitalizing”, overcome materialism and social disintegration, traditional, materialistic social policy one-sidedly directed at increasing pay and shortening of working time should be replaced by vitalizing policy (*Vitalpolitik*) oriented to the “essence of a man” – one that takes into account all the factors that really affect his or her satisfaction.

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*und Reinterpretationen einer ordnungspolitischen Integrationsformel*. 1. Auflage, Haupt Verlag, Bern–Stuttgart–Wien, pp. 71–72.

<sup>6</sup> M. Prollius von, *Alexander Rüstow, Deutscher Sozialphilosoph, Kulturosoziologe und Nationalökonom (1885–1963)*, [http://michael.von.prollius.de/archiv/liberty.li\\_AlexanderRuestow\\_MvP.pdf](http://michael.von.prollius.de/archiv/liberty.li_AlexanderRuestow_MvP.pdf), p. 1 [Accessed: 10.10.2018].

<sup>7</sup> *Ibidem*.

<sup>8</sup> *Ibidem*.

Through humanistic orientation, this policy will serve:

“happiness and good well-being of a human. As the more the conditions in which a man lives will correspond to his or her essence and original, natural needs, the happier a man will feel”<sup>9</sup>.

Thus, the vitalization policy not only wants to influence the economic position of a person through distribution policy, but seeks to improve the general situation of man: “not only takes into account economic values measured in numbers, values expressed in monetary amount”<sup>10</sup>, but is aware that “it is much more important how a person feels in their situation”<sup>11</sup>.

What A. Rüstow tried to prove is a specific necessity of interdependence and balance of cultural and axiological, sociological and economic, political and anthropological order. He placed all of this on the basis of neoliberal principles because they ensure a harmonious coordination between freedom and security (social and societal). The lack of balance of these orders for A. Rüstow was synonymous with the decline of Western culture: relativizing values, excessive universalism, and automatic consumerism. In this perspective, the most dangerous “illness” of civilization is “massification” (*Vermassung*), which gives open space for extremes and absolutization: authoritarianism and totalitarianism and at the same time incurring social costs resulting from the market dogma (*Sozialkosten des Marktdogmas*)<sup>12</sup>.

A. Rüstow’s perception of history of humanity as a three-story theory (*Theoriebausteine*) is an interesting interpretation of the condition of modernity: the first level is the “demographic base”, a cultural pyramid (*Kulturpyramide*), which creates a diverse division of social roles based on human capital; the broader the base, the greater the probability of achieving a higher degree of cultural development. The next stage is a type of interference (*Überlagerung*) strengthening the “accumulated” potential and the last integration (*Integration*) in the natural human environment that is in the social

<sup>9</sup> A. Rüstow (1955), *Wirtschaftspolitische Probleme der sozialen Marktwirtschaft*, [in:] P.M. Boarman (Hrsg.), *Der Christ und die Soziale Marktwirtschaft*, Kohlhammer Verlag, Stuttgart–Köln, p. 70.

<sup>10</sup> A. Rüstow (1963), *Wirtschaft als Dienerin der Menschlichkeit*, [in:] W. Hoch (Hrsg.), *Alexander Rüstow – Rede und Antwort*, Hoch Verlag, Ludwigsburg, p. 82.

<sup>11</sup> *Ibidem*.

<sup>12</sup> A. Rüstow (2001), *Sozialkosten des Marktdogmas is one of the titles of subchapters. Das Versagen des Wirtschaftsliberalismus. Das neoliberale Projekt*, 3. Überarbeitete Auflage mit Übersetzungen, hrsg. von F.P. Riguard und G.M. Riguard, Metropolis – Verlag, Marburg, pp. 210–212.

structure, taking into account the natural ecosystem<sup>13</sup>. The stronger and more conscious human capital is (integrated in the community, responsible for oneself and fellow citizens), the greater the likelihood of participation, competition, and social inclusion. This, in turn, stabilizes the interdependence of orders, especially the cultural, axiological, and political order, which, apart from economic implementation, will ensure a happy and dignified life. As A. Rüstow assumed, it is vitality that promotes *vita humana* – a decent life.

## 2. A MAN AS AN ENTITY BALANCING INTERDEPENDENT FOUNDATIONS IN WILHELM RÖPKE'S CONCEPT

In the publication *The Social crisis of modernity (Gesellschaftskrise der Gegenwart, 1942)* Wilhelm Röpke wrote about the crisis of Western civilization related to the departure from Christian values, traditions, the fall of the middle class and socio-cultural masses. He made a deep critical analysis of the causes and indications of the social crisis which led to the break of natural bonds that had connected and merged the liberal community (*Gemeinschaft*). Instead of it, a "spiritual vacuum" appeared and multiplied "ideological" pseudo-tautologies that captured mass imagination<sup>14</sup>.

Similar to A. Rüstow, he was associated with the Freiburg School and its ordoliberal interpretation. However, in the concept of the SME inspired by the social doctrine of the Church he developed the mainstream of personalism and economic humanism to the greatest extent. At the center of every socio-economic community he put a man. Nonetheless, in reference to the Scottish Enlightenment tradition, he had in mind the smallest, integrated communities, i.e. families, parishes, and associations<sup>15</sup>. An omnipotent, caring state "released" people from activity and responsibility for their freedom and the possibility of shaping their own well-being. Acting in contradiction to the principle of subsidiarity, it developed a class of "helpless proletarians" and

<sup>13</sup> A. Rüstow (1950), *Ortsbestimmung der Gegenwart. Eine Universalgeschichtliche Kulturkritik*, Band 1.: Ursprung der Herrschaft, Eugen Rentsch Verlag, Erlenbach-Zürich, pp. 39–41.

<sup>14</sup> A.M. Schneider (2004), *Ordnungsaspekte in der Nationalökonomik. Eine historische Reflexion*. Haupt Verlag, Bern-Stuttgart-Wien, pp. 119–124. Also: J. Lewandowski (1991), *Neoliberalowie wobec współczesności* [Neoliberals towards contemporary times]. Gdynia: ATEXT, pp. 100–101.

<sup>15</sup> J. Zweynert (December 2007), *Die Entstehung ordnungsökonomischer Paradigmen – theoriegeschichtliche Betrachtungen*, Hamburgisches WeltWirtschaftsInstitut, Paper 5-2, Zweigniederlassung Thüringen, p. 11.

“by organizing a permanent redistribution of income” it led to “politicizing life”, and in “consequences for nationalization”, unrestrained consumerism and bureaucratization<sup>16</sup>. Centralization and monopolization of all power (state and also market), autocratic governments cause numerous conflicts, especially between the rulers and the ruled. This, in turn, undermines the moral foundations of legitimate power and leads to a situation in which:

“just as it was in antiquity, modern government and modern society have found themselves on the verge of downfall as a result of statism and collectivism, and, as it was back then, it could cause the collapse of all civilization and culture”<sup>17</sup>.

On the other hand, he “charged” the absolutization of economics and boundless faith in economic rationality, as he believed that pursuit of continuous multiplication of material well-being and constant aggregation of indicators of economic growth rate is not correlated with social development. It only stimulates consumerist attitudes, makes it dependent on borrowing and on the supply side. Besides, it leads to standardization of products, a drop in their quality, mediocrity and, as a result, to a decline of competitiveness. And yet – as W. Röpke wrote in his famous publication *In addition to supply and demand (Jenseits von Angebot und Nachfrage)* –

“society as a whole cannot be built on the basis of the law of supply and demand (...), and the state organization is more than just type of joint-stock company”<sup>18</sup>.

The reason behind this is that liberalism is no longer free and based on the benefits of exchange, namely on interpersonal communication and coordination of social activities. It becomes a “vulgarized”, disintegrated, ineffective creation that leads to the break of traditional social ties, based on the ruthlessness of competition and “cheap and comfortable uniformity”<sup>19</sup>. Any “cult of amount” and “quantity” is a simple path to imperialism, which classic liberalism did not assume. He treated economic activities, as Max

<sup>16</sup> R. Scheu, *Je grösser der Wohlstand, desto geringer die Wohlfahrt*. Schweizer Monat, Dossier Ausgabe 988 – Juli 2011, <https://schweizermonat.ch/je-groesser-der-wohlstand-desto-geringer-die-wohlfahrt/> [Accessed: 31.10.2018].

<sup>17</sup> J. Lewandowski, *Neoliberalowie...*, *op. cit.*, pp. 101–102.

<sup>18</sup> Cited: J. Dörr (2017), *Die europäische Kohäsionspolitik: Eine ordnungsökonomische Perspektive*. Berlin/ Boston: Walter de Gruyter, p. 20.

<sup>19</sup> *Ibidem*. See also: A. Kłoskowska (2011), *Kultura masowa* [Mass culture]. Warszawa: Wydawnictwo Naukowe PWN, pp. 124–126.

Weber wrote, as deliberately and value-rational, occurring only in the "social relation", i.e. in the social environment<sup>20</sup>. He did not treat economic order as a product of civilization: "a highly infirm and fragile product of the art of civilization"<sup>21</sup>, but as a nature in which the human dimension is its essence. It is a person who balances the political and social system, so the balanced order for W. Röpke means such conditions in which people can create and deepen social bonds. They are based on competition (*Wettbewerb*), cultivating traditional patterns, respecting ethical standards, caring for the natural environment, and nurturing intergenerational solidarity. The institutional conditions (formal and informal) allow not only to create material well-being but, above all, to fulfil oneself spiritually and to express one's humanity through a dignified and happy life.

At this point, it is worth noting that W. Röpke raised one of the most important issues, currently defined as the social choice theory. Together with A. Rüstow, he paid attention to a specific approach to balancing orders; in the management of the socio-political structure, he did not give priority to either economic policy (as the liberals and even an adherent of ordoliberalism Walter Eucken did), or social policy (whose primacy over economy was recognized by, among others, John M. Keynes). In his concepts he also departed from solutions that proposed the dominance of state institutions and from the hegemony of individuals: atomized individuals multiplying profits "at any price" he assumed the proportional "interpenetration" of elements/order: social, economic, institutional and legal, cultural and axiological, individual – although more humanized – and state and natural – related to the natural environment. What's more, he attached the greatest importance to man's responsibility for their formation, due to the fact that they are a natural "ecosystem" of its functioning and development, and on the other hand, they are a common good also the future generations.

He raised the issue of coordinating individual aspirations and expectations with the effectiveness and the possibility of achieving social preferences. This problem was addressed to economists involved in the social choice theory pointing to the difficulty or (non-) possibility (Kenneth J. Arrow) of achieving social well-being or satisfying public goals in the optimal sense according to Pareto, in the conditions of individual and different individual

<sup>20</sup> M. Weber (2002), *Economy and Society: An Outline of Interpretive Sociology*. Translated by D. Lachowska. Warszawa: Wydawnictwo Naukowe PWN, pp. 20–22.

<sup>21</sup> W. Röpke (1942), *Die Gesellschaftskrise der Gegenwart*. 5. Auflage, Eugen-Rentsch-Verlag. Erlenbach–Zürich, p. 87; Also: J. Lewandowski, *Neoliberalowie...*, *op. cit.*, pp. 100–101.

expectations (especially Jean-Charles de Borda) and incomplete information and uncertain knowledge (Marquis de Condorcet)<sup>22</sup>. At the same time, on the basis of public choice theory Garrett Hardin in his article *The Tragedy of the Commons* (1968) raised an issue of common good, although in a slightly different perspective. Hardin pointed to the issue of managing natural resources (common/public) by rational individuals who, while wanting to maximize their profits, will lead to depletion in the long run. He concludes that it is difficult to realize the freedom of individual choices in the community:

“people locked in the logic of community are free only to lead to universal ruin; when they see the necessity of mutual coercion, they feel free to pursue other goals”<sup>23</sup>.

As in conditions of the community “freedom is the recognition of necessity”, therefore, every free person and his or her actions focused on maximizing efficiency and profitability, will cause the destruction of public goods<sup>24</sup>. In order to prevent this, one should either – in accordance with K.J. Arrow’s set of axioms – introduce a dictatorship, which in the conditions of democracy and assuming that freedom is the highest value is absurd, or abolish the common good in the economy, which is also not possible.

All these extreme measures are not optimal, as W. Röpke and A. Rüstow also pointed out in their research, while seeking an alternative route to a socialist economy, both centrally managed and liberal<sup>25</sup>, which contributed to the development of the SME concept. They saw these two forms as abstract “formations”, ideal types that cannot be implemented in the changing conditions of socio-economic progress. From researchers’ of the SME

<sup>22</sup> For more information: G. Lissowski (2010), *Uzasadnienia metod wyboru społecznego* [Justification of social choice methods]. „Decyzje” No. 14. Warszawa: Akademia Leona Koźmińskiego, pp. 5–29.

<sup>23</sup> *Ibidem*.

<sup>24</sup> G. Hardin (Fall 2011), *The Tragedy of the Commons*. „The Social Contract Journal” Vol. 12, No. 1, pp. 34–35.

<sup>25</sup> However, it should be noted that neither W. Röpke nor A. Rüstow questioned the liberal principles – morally and ethically ordered, which were described by Adam Smith in “The Theory of Moral Sentiments” and John S. Mill in “Principles of Political Economy”. The allegations were directed towards “degenerate” liberalism, distorted by the physiocratic principle of *laissez faire*. For more information: J. Bokajło (2015), *Zhumanizowana Gospodarka Rynkowa w obliczu fetyszu pieniądza i społeczeństwa masowego* [Humanized Market Economy in the face of money fetish and mass society], [in:] E. Mączyńska (ed.), *Modele ustroju społeczno-gospodarczego. Kontrowersje i dylematy* [Models of the socio-economic system. Controversies and dilemmas]. Warszawa: Polskie Towarzystwo Ekonomiczne, pp. 88–99.

point of view, the idea of the *third way* was a synthetic concept to a large extent<sup>26</sup>. It was about proper management of the system structure, not only by formal institutions, but also by special influence of informal institutions; not about the management of processes, but the establishment of an organized framework of order (*Ordnungspolitik*) that would enable free and effective shaping of these socio-economic processes. The role of a human is crucial to maintaining the system's coherence: its responsibility and solidarity, social communication, customs, creation of social groups, implementation of rules of conduct, rules and norms of their functioning, enforcement and supervision.

Fundamental significance of informal institutions (of relations and social ties in the cultural and axiological context) in solving the dilemma of the common good, was attributed to Elinor Ostrom. Only members of society/optimal communities (Pareto meaning) are able to create the most satisfactory solutions for themselves. Especially when it comes to long-term, sustainable, and productive use of natural resources. Neither the omnipotent state nor the free market mechanisms are able to do that better<sup>27</sup>.

### 3. RELATIONS BETWEEN THE CONCEPT OF SUSTAINABLE DEVELOPMENT AND WILHELM RÖPKE AND ALEXANDER RÜSTOW'S SOCIO-ECONOMIC AND POLITICAL THOUGHT

Dynamic development of the world economy that has been observed since the second half of the twentieth century has led to unprecedented economic growth, but also to growing social disproportions and burdening the natural environment. Since 1950 global production of goods and services has increased sevenfold. The world population that year was 2.5 billion and in 2012 it exceeded 7 billion people<sup>28</sup>. Over the same period, there has been a fivefold increase in fishing, meat production and energy demand. The emission of carbon dioxide – the main greenhouse gas responsible for global warming – has increased fourfold. Rapid development of agriculture in the

<sup>26</sup> A. Rüstow (2001), *Das Versagen des Wirtschaftsliberalismus. Das neoliberale Projekt*, 3. Überarbeitete Auflage mit Übersetzungen, hrsg. von F.P. Riguid und G.M. Riguid, Metropolis – Verlag, Marburg, pp. 282–283.

<sup>27</sup> E. Ostrom (1990), *Governing the commons. The evolution of institutions for collective action*. United Kingdom: Cambridge University Press.

<sup>28</sup> *World Population. Historical Estimates of World Population*, [http://www.census.gov/population/international/data/worldpop/table\\_history.php](http://www.census.gov/population/international/data/worldpop/table_history.php) [Accessed: 15.08.2018].

20th century has led to an increase in the consumption of drinking water by 600%<sup>29</sup>. However, this has not translated into an improvement in the quality of life of the majority of the world's population. In the second decade of the 21<sup>st</sup> century 20% of the population still has no access to drinking water, 40% to electricity and sanitation, and 800 million people suffer from malnutrition. L. Pawłowski aptly notes that:

“only one fifth of people live in industrialized countries, with highly pollutive production and consumption levels. The other four fifth are residents of developing countries, mostly living in poverty”<sup>30</sup>.

Liberal capitalism that dominates in most countries or a more “mutated” neoliberal capitalist trend<sup>31</sup>, based on competition and unlimited growth of production and consumption, causes growing demand for soil resources, also non-renewable ones. Forecasts predict that by 2050 world population will increase by another 3 billion people, which will put additional pressure on the natural environment. Competition, which in economic relations has a beneficial effect because it contributes to the increase of efficiency, innovation, and progress, has a disintegrating effect on social relations as it assumes the maximization of profits. However, this is not a profit that is developed jointly, in cooperation, ensuring social stability and durability of development but often based on speculation, dishonesty and, risk. This trend is noticeable not only at the level of the societies of individual countries but also in international relations.

Liberalization of markets and trade, increasing mobility of goods, capital and production factors, development of computerization and technology are all natural consequences of globalization and contribute to development and progress, greater mobility of capital, goods and work. On the other hand, there are negative consequences of the process of industrialization mainly in the sphere of natural environment. In this situation, it is necessary to look for alternative ways of a more cohesive and balanced socio-economic

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<sup>29</sup> L. Pawłowski (2011), *Rola monitoringu środowiska w realizacji zrównoważonego rozwoju* [The role of environmental monitoring in the implementation of sustainable development]. „Rocznik Ochrony Środowiska”, Vol. 13, p. 338, [www.ros.edu.pl](http://www.ros.edu.pl) [Accessed: 15.08.2018].

<sup>30</sup> *Ibidem*, p. 338.

<sup>31</sup> G. Kołodko (2010), *Neoliberalizm i systemowy kryzys globalnej gospodarki* [Neoliberalism and the systemic crisis of the global economy], [in:] G. Kołodko (ed.), *Globalisation, Crisis and What Next?* Warszawa: Poltext, p. 95.

development. The concept of sustainable development is a part of this discourse. However, it raises a question as to what extent it can be consistent with the views presented by the adherents of ordoliberalism and the style of the SME.

The concept of *sustainable development* was introduced in 1713 by Hanns Carl von Carlowitz, the head of the Royal Mining Authority in the Kingdom of Saxony. In practice, the strategy for balancing natural resources was used in the European Enlightenment; back then it was about the key raw material – wood. Its shortage contributed to the long-term planning of forest areas development in order to be able to pass them on to future generations<sup>32</sup>.

It is difficult to define unequivocally the methodological approach to the concept of sustainable development. Józefa Famielec classified this category into the so-called ecological economics based on neoclassical economics, in which the main assumption concerns economic rationality and the long-term paradigm of market equilibrium (John B. Say). Although, as J. Famielec observes, these assumptions are at odds with the idea of development, which generates inequalities<sup>33</sup>. Bogusław Fiedor adds that sustainable development is a theoretical category, which should be considered on the basis of economic growth models, in the context of its durability, namely if it is long-run<sup>34</sup>. What still links both of these views is drawing attention to its multidimensionality, interdisciplinarity, and normative character, which is also indicated by the definitions of this concept.

Sustainable development is perceived as the interdependence of social, economic, ecological, and cultural orders, while the goal is to ensure economic growth and social well-being in a multi-generational perspective. In the literature of the subject it is defined as development: "which satisfies

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<sup>32</sup> U. Grober (2007), *Deep roots: A conceptual history of 'sustainable development' (Nachhaltigkeit)*. WZB Discussion Paper, No. P 2007-002. Berlin: Wissenschaftszentrum, Berlin für Sozialforschung (WZB), p. 3.

<sup>33</sup> J. Famielec (2014), *Rozwój zrównoważony a ordoliberalna koncepcja ładu gospodarczego* [Sustainable development and the ordoliberal concept of economic order], [in:] P. Pysz, A. Grabska, M. Moszyński (ed.), *Ład gospodarczy a współczesna ekonomia* [Economic order and contemporary economics]. Warszawa: Wydawnictwo Naukowe PWN, p. 209.

<sup>34</sup> B. Fiedor (2014), *Ekologiczny wymiar trwałego rozwoju a koncepcja społecznej gospodarki rynkowej* [Ecological dimension of sustainable development and the concept of the social market economy], [in:] P. Pysz, A. Grabska, M. Moszyński (ed.), *Ład gospodarczy a współczesna ekonomia* [Economic order and contemporary economics]. Warszawa: Wydawnictwo Naukowe, p. 211 etc.

the present needs without jeopardizing the possibilities of satisfying the needs of future generations”<sup>35</sup>. The United Nations use a similar definition:

“Sustainable development meets the basic needs of all people and preserves, protects, restores health and integrity of the ecosystem without jeopardizing the ability to meet the needs of future generations and without exceeding the long-term limits of Earth’s ecosystem capacity”<sup>36</sup>.

What’s more, the UN introduces the term *sustainable society* to political practice, which requires both individual and collective responsibility for the ecosystem. Therefore, the society should be so conscious and mature as to “control its development in order to maintain homeostasis and symbiosis with nature”, bearing in mind:

“economical production and consumption as well as utilization of waste, and taking care of the future consequences of undertaken actions”<sup>37</sup>.

The above assumption assumes self-sustaining development, in which natural raw materials are replaced by secondary raw materials generated from waste, while the energy needed for development is obtained from natural sources.

The concept of sustainable development can also be understood as a type of socio-economic system of the state, which focuses on sustainable economic development, social justice, and protection of the environment<sup>38</sup>. It is a type of a philosophy of organized action in the area of growth (income, output, investment, capital, etc.) measured by traditional GDP indicator, development related to civilizational as well as cultural progress and long-term improvement of quality of life: “more quality of life for all – today and tomorrow”<sup>39</sup>, with particular emphasis on environmental goals and taking into account the negative environmental effects associated with the functioning of the market economy.

<sup>35</sup> *Our Common Future. Report of the World Commission on Environment and Development*, <http://www.un-documents.net/our-common-future.pdf> [Accessed: 15.09.2018].

<sup>36</sup> *Sustainable Development: From Brundtland to Rio 2012*, [www.un.org](http://www.un.org) [Accessed: 15.09.2018].

<sup>37</sup> Cited: J. Famielec, S. Famielec (2016), *Integration of Economic, Technical and Chemical Sciences for Sustainable Development*. „Ekonomia i Środowisko” No. 3 (58), Białystok, pp. 51–52.

<sup>38</sup> *Soziale ökologische Marktwirtschaft*, <http://www.wirtschaftslexikon.co/d/soziale-oekologische-marktwirtschaft/soziale-oekologische-marktwirtschaft.htm> [Accessed: 10.08.2018].

<sup>39</sup> *Ökosoziale Marktwirtschaft für eine zukunftsfähige Gesellschaftsordnung*, Ökosoziales Forum Österreich, Wien 2012, p. 2.

Thus, the link between the concept of sustainable development and the ideas of Röpke and Rüstow is striving to complement the market with rational state intervention. It is assumed that the market itself is not able to achieve the desired socio-economic goals, as a result of the inability to properly allocate resources. On the other hand, excessive interference of a state do not lead to the improvement of economic efficiency. The *third way* turns out to be the compatibility and mutual support of market and non-market institutions, formal and informal in the development process. Mrinal Datta-Chaudhuri admits that market plays an essential role in mobilizing people and imposing discipline on manufacturers to strengthen their competitive advantages. However, in a changing world, it is unable to automatically adapt to evolving challenges and circumstances. That is why governments should activate, support and promote market functions on the basis of particular rules of e.g. establishing a system of penalties and rewards for violating or adhering to the rules of cooperation and "strengthening market institutions so that they can effectively influence the behavior of business entities". However, in these areas of its failure, it is essential that the state "creates appropriate non-market institutions"<sup>40</sup>. Therefore, it is not about interference in economic and social processes as in the case of the adherents of ordoliberalism. It is about establishing an effective, sensible, honest legal and institutional framework.

Participation of the whole society and every human being – as the most important entity – is necessary to achieve the best possible and optimal reconciliation of the interests of individuals with the well-being of future generations on the level of economic, social, and ecological order, which is a common good. Contribution of individual members of society to the development of political, cultural, and institutional order as well as active participation in economic processes is associated with the notion of freedom; negative freedom, *from* (bondage, poverty, suffering, hunger, low standard of living, lack of prospects) and positive freedom, *to*, resulting from the:

"desires of an individual wanting to be a master of his/her fate. I wish my life and decisions depended on me, not on external forces of any type. I want to be my own tool, not a tool of someone else's will. I want to be a subject, not an object"<sup>41</sup>.

<sup>40</sup> M. Datta-Chaudhuri (1990), *Market Failure and Government Failure*, „The Journal of Economic Perspectives” Vol. M. 4, No. 3, American Economic Association, p. 38.

<sup>41</sup> I. Berlin (1994), *Four Essays on Liberty*. Warszawa: Wydawnictwo Naukowe PWN, p. 192.

A man, according to W. Röpke and A. Rüstow, which is also noticeable in the context of the principle of sustainable development, is an entity not only by natural rights (to life, freedom, and property), but, above all, by the fact of being free and this determines his dignity. These two values, in turn, are carried out best in the community as a family and all other social, national, and regional groups (such as the European Union). In this sense, freedom is inseparable from responsibility and readiness to bear the consequences of their actions, for all these groups and for their future, which Friedrich A. von Hayek referred to:

“(...) we let people decide for themselves, because usually, they are best aware of the circumstances in which they operate, we are also interested in providing them the conditions to use this knowledge with the best result. (...) Liability, therefore, assumes the ability of people to act rationally and aims at making them act more rationally than without this stimulus”<sup>42</sup>.

Ultimately, the guiding thought of ordoliberalism, the SME and its approach to economic humanism and sustainable development, which is the quintessence of all common features, is the idea of “prosperity for all” (*Wohlstand für Alle*). This idea became the leading slogan of Ludwig Erhard, the Minister of Economics in the government of Konrad Adenauer. It is led by political integrity, open, democratic civil society, development of human capital, which seeks to reduce social exclusion on the basis of subsidiarity, and finally the principle of justice and intergenerational solidarity<sup>43</sup>.

## CONCLUSIONS

Although neither the SME nor its component of sociological neoliberalism promoted by A. Rüstow nor the economic humanism of W. Röpke explicitly affects the issue of sustainable development. However, by defining the concept of the desired economic and social order, it clearly indicates these features of the individual, society and role states and principles that should determine the political and economic reality that are compatible with the goals of the idea of sustainable development.

Assuming that the SME (in the same form as it was introduced at the end of the 1940s in West Germany) was an adequate concept of state deve-

<sup>42</sup> F.A. Hayek von (2006), *The Constitution of Liberty*. Warszawa: Wydawnictwo Naukowe PWN, p. 86.

<sup>43</sup> *Europa. Activities of the European Union. Summaries of legislation, Strategy for sustainable development*, 28.03.2008, <http://europa.eu/scadplus/leg/en/lvb/l28117.htm>.

lopment at a specific time, the conclusion could be that the search for the so-called the *third way* of development is a continuous process. This, in turn, means that in the light of new challenges and threats related to globalization (intensification of interregional and cross-border cooperation or excessive liberalization which is an incentive to risk and moral hazard, utilitarianism, and social atomization) socio-economic and ecological problems grow and the idea of sustainable development is a part of this discourse. What is more, all these views go into the problem of “dehumanized” capitalism, dividing modern societies into developing much slower in the so-called *rusty belts* and those whose development in the so-called *sunny belts* is much more efficient. That is why it is so important to place a human individual – a person and his/her needs in the center of attention. In traditional economic and political-social approaches, this view is too simplified, as it refers only to the material sphere. The adoption of such a stand was justified in the past centuries, but in the face of contemporary challenges it is worth placing the human role in a broader cultural and axiological context, emphasizing the importance of quality of life, which is primarily affected by the surrounding natural environment, quality of education and the level of health care. However, the interdependence and balance of orders emphasized in all concepts, is necessary so that the progress of civilization does not deepen social dichotomies and marginalize individuals, it does not contribute to the degradation of the natural environment and ultimately to a decrease in the quality of life. The role of the state, as mentioned by W. Röpke and A. Rüstow, is also important. It focuses mainly on coordination in such a way that the social order, implemented as a social policy, fulfills an integrating and complementary function in relation to the economic order implemented as an economic policy<sup>44</sup>. What’s more, it is extremely important that both orders are in balance with the natural environment and prevented the specific determinism of market mechanisms taking into account the assumption of their failure. These are different views of W. Röpke and A. Rüstow from the tradition of classical economics, in which a high degree of rationality plays a role. They assumed that the management processes cannot be detached from the socio-institutional structure, axiological and environmental sphere, and “liberal interventionism” of the state as it is necessary to maintain the stability of the system structure<sup>45</sup>. This

<sup>44</sup> E. Florczak, T. Gardziński (2018), *Social Innovations in the Aspect of Social Economy*. “International Journal of New Economics and Social Sciences”, No. 1(7), pp. 104–107.

<sup>45</sup> In this approach the structure of the system is understood as “a type of interdependence and interaction between elements of the system, necessary for the proper functioning”. It’s about “(...) internal organization and the interactions that dominate

view is completely different from the hypothesis of rational expectations, in the spirit of which Robert Lucas, a representative of the new (macro-) classical economy, refers to the lack of legitimacy of all state activities<sup>46</sup>. It should be emphasized that Lucas criticism of the expansive policy, interfering in the course of economic processes, is directed against the interventionist ideas of John M. Keynes, which are also rejected by W. Röpke and A. Rüstow.

In their views on the sustainable functioning of the order, they developed a part of the SME concept, which included a sociological and philosophical perspective, trying to find a social balance between freedom and social security, the so-called the *third way*, an alternative to capitalism determined by the *laissez-faire* principle<sup>47</sup> as well as the interventionist economy, or in the extreme version, command and resolution. Their goal, therefore, is focused not so much around economic growth and striving to raise the relative indicator of economic activity, which is GDP, but on ways to achieve dynamic and long-term socio-economic development. Sustainability and durability of the order can be realized when in the organized legal framework the activity of members of the social community is based on free competition and its moral and ethical norms. A subsidiary state supports a self-organizing civil society, creating conditions for a dignified and satisfying life; it facilitates the process of inclusion – social integration “in a way that does not transform into a type of collectivism, which would go beyond the principle of social solidarity”<sup>48</sup>.

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in it”. For more information: T. Łoś-Nowak (2000), *Stosunki Międzynarodowe. Teorie – systemy – uczestnicy* [International Relations. Theories, systems, actors]. Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego, pp. 99–101.

<sup>46</sup> For more information: M. Krawczyk (2016), *Oczekiwania i decyzje gospodarstw domowych oraz przedsiębiorstw a makroekonomiczne konsekwencje polityki gospodarczej* [Expectations and decisions of households and enterprises vs. macroeconomic consequences of economic policy], *Kwartalnik Kolegium Ekonomiczno-Społecznego Studia i Prace*, no. 2. Warszawa: Szkoła Główna Handlowa, pp. 29–48; W. Giza (2013), *Społeczna Gospodarka Rynkowa jako synteza „podejścia naukowego” i „inżynierii”* [The Social Market Economy as a synthesis of “scientific approach” and “engineering”], [in:] E. Mączyńska, P. Pysz (ed.), *Ordoliberalizm i Społeczna Gospodarka Rynkowa wobec wyzwań współczesności* [Ordoliberalism and the Social Market Economy in the face of contemporary challenges]. Warszawa: Polskie Towarzystwo Ekonomiczne, pp. 107–108.

<sup>47</sup> L.H. White (2012), *The clash of economic ideas the great policy debates and experiments of the last hundred years*. Cambridge: Cambridge University Press, pp. 12–31.

<sup>48</sup> Cited: J. Bokajło (2014), *Porównanie koncepcji ładu społeczno-gospodarczego A. Rüstowa, W. Röpkego i A. Müllera-Armacka* [Comparison of the concept of socio-economic order of A. Rüstow, W. Röpke and A. Müller-Armack], [in:] P. Pysz, A. Grabska, M. Moszyński (ed.), *Ład gospodarczy a współczesna ekonomia* [Economic order and contemporary economics]. Warszawa: Wydawnictwo Naukowe PWN, p. 233.

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THE PRINCIPLE OF “INTERDEPENDENCE OF ORDERS”  
AS THE MAIN IDEA OF SUSTAINABLE DEVELOPMENT  
AND THE BASIC CATEGORY OF WILHELM RÖPKE  
AND ALEXANDER RÜSTOW’S SOCIO-ECONOMIC THOUGHT

Abstract

In this study, the authors analyze the influence of the views of two adherents of ordoliberalism – Wilhelm Röpke and Alexander Rüstow on the development of the concept of sustainable development. The research question concerns the extent to which the ideas of both researchers focus on the long-term system’s ability to achieve sustainable social development, taking into account the assumption of the interdependence of orders and special consideration of the role of a human being as a subject of civil society. The first part of the

study is devoted to the analysis of "Vitality" defined by Alexander Rüstow and its significance for the concept of sustainable order. The next part of the work focuses on defining a man as a subject of balancing interdependent relations in the concept of Wilhelm Röpke. The third part of the article is an analysis of the most important assumptions of the concept of sustainable development and their relation to Wilhelm Röpke and Alexander Rüstow's socio-economic and political thought. The study concludes with the most important findings.

Key words: ordoliberalism, sustainable development, Social Market Economy, Wilhelm Röpke, Alexander Rüstow

ZASADA „WSPÓLZALEŻNOŚCI ŁADÓW” JAKO PRZEWODNIA IDEA  
ZRÓWNOWAŻONEGO ROZWOJU I PODSTAWOWA KATEGORIA  
MYŚLI SPOŁECZNO-EKONOMICZNEJ WILHELMA RÖPKE  
I ALEKSANDRA RÜSTOWA

Streszczenie

W niniejszym opracowaniu autorzy analizują wpływ poglądów dwóch myślicieli ordoliberalnych – Wilhelma Röpke oraz Aleksandra Rüstowa na rozwój koncepcji zrównoważonego rozwoju. Pytanie badawcze, na które poszukiwana jest odpowiedź, dotyczy kwestii, w jakim zakresie idee obydwu badaczy koncentrują się na długookresowej zdolności systemu do osiągnięcia trwałego rozwoju społecznego, przy uwzględnieniu założenia współzależności ładów i szczególnym uwzględnieniu roli człowieka, jako podmiotu społeczeństwa obywatelskiego. Pierwsza część opracowania jest analizą zdefiniowanej przez Aleksandra Rüstowa „Witalności” i jej znaczenia dla koncepcji zrównoważonego ładu. Kolejna część pracy koncentruje się na zdefiniowaniu człowieka jako podmiotu równoważącego współzależne łady w koncepcji Wilhelma Röpke. Trzecia część artykułu jest analizą najważniejszych założeń koncepcji zrównoważonego rozwoju i ich zależności z myślą społeczno-gospodarczą i polityczną Wilhelma Röpke i Aleksandra Rüstowa. Opracowanie wieńczy zakończenie zawierające najważniejsze wnioski.

Słowa kluczowe: ordoliberalizm, zrównoważony rozwój, Społeczna Gospodarka Rynkowa, Wilhelm Röpke, Aleksander Rüstow

## ПРИНЦИП «ВЗАИМОЗАВИСИМОСТИ ПОРЯДКОВ» КАК ОСНОВНАЯ ИДЕЯ УСТОЙЧИВОГО РАЗВИТИЯ И ОСНОВНАЯ КАТЕГОРИЯ СОЦИАЛЬНО-ЭКОНОМИЧЕСКОЙ МЫСЛИ ВИЛЬГЕЛЬМА РЁПКЕ И АЛЕКСАНДРА РЮСТОВА

### Резюме

Авторы настоящего исследования анализируют влияние взглядов двух ордолиберлистов – Вильгельма Рёпке и Александра Рюстова – на разработку концепции устойчивого развития. Исследовательский вопрос, на который необходимо найти ответ, касается того, в какой степени идеи обоих исследователей фокусируются на способности долгосрочной системы к достижению устойчивого социального развития, принимая во внимание предположение о взаимозависимости порядков и особый учет роли человека как субъекта гражданского общества. Первая часть исследования посвящена анализу определённой Александром Рюстовым «живучести» и её значения для концепции устойчивого порядка. Следующая часть статьи содержит определение человека как субъекта, который уравнивает взаимозависимые порядки в концепции Вильгельма Рёпке. Третья часть статьи посвящена анализу наиболее важных предпосылок концепции устойчивого развития и их связи с социально-экономической и политической мыслью Вильгельма Рёпке и Александра Рюстова. Исследование завершается заключением, содержащим ключевые выводы.

Ключевые слова: ордолиберализм, устойчивое развитие, социально-рыночная экономика, Вильгельм Рёпке, Александр Рюстов

**Cite as:**

Bokajło, J., Dahl, M. (2019) [‘Zasada ‘współzależności łańdów’ jako przewodnia idea zrównoważonego rozwoju i podstawowa kategoria myśli społeczno-ekonomicznej Wilhelma Röpkego i Aleksandra Rüstowa’]. *The Principle of „Interdependence of Orders” as the Main Idea of Sustainable Development and the Basic Category of Wilhelm Röpke and Alexander Rüstow’s Socio-Economic Thought*]. *Myśl Ekonomiczna i Polityczna* 1(64), 50–73. DOI:10.26399/meip.1(64).2019.02/j.bokajlo/m.dahl

**Cytuj jako:**

Bokajło J., Dahl M., *The Principle of „Interdependence of Orders” as the Main Idea of Sustainable Development and the Basic Category of Wilhelm Röpke and Alexander Rüstow’s Socio-Economic Thought*, “Myśl Ekonomiczna i Polityczna” 2019 nr 1(64), 50–73. DOI:10.26399/meip.1(64).2019.02/j.bokajlo/m.dahl