

The contemporary concepts of development in terms of the diversifying criteria

Współczesne koncepcje rozwoju w aspekcie kryteriów dywersyfikujących

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Abstract

In the 20th century, in the late 1990s and through the turn of the century, a lot of attention was paid to the so-called contemporary concepts of development. Simply speaking, it should be noted that those who discuss the concepts present their advantages and disadvantages, their common features, such as globality and a promise of *happiness* of the future generations, undefined in terms of time.

The purpose of this paper is to analyze the so-called contemporary concept of development, in terms of the criteria that diversify them.

We accept the following hypothesis for such a purpose: there are two subsets of the criteria diversifying the contemporary concepts of development:

- the criteria of the philosophical nature, which diversify the development concepts *ex ante*: the relationship to existence and action, the relationship to axioms and natural law and to paradigms and the relationship to individual types of capital (economic, human and natural);
- the criteria of the practical nature diversifying the contemporary concepts of development *ex post*, i.e. from the point of view of results in the real dimension: the relationship to consciousness, the relationship to the market, state and money, the relationship to technology, and the method of *transforming* contemporary global concepts into models of the local development.

The paper gives the opportunity for further research, it presents issues, which should be a subject of multi-faceted analysis, and which include the basic issue: does the subject scope of a properly defined category of development include and can it accept the multitude of so-called concepts of development?

Key words: development, axioms, concept of development, neoliberalism, sustainable development

Streszczenie

W XX i na przełomie XXI wieku tak zwanym współczesnym koncepcjom rozwoju poświęca się wiele coraz więcej uwagi. Efektem tego są liczne opracowania poświęcone ich prezentacji. Zakres przedmiotowy tych opracowań obejmuje przede wszystkim przedmiot materialny głoszonych koncepcji: zagadnienie wzrostu gospodarczego, postępu technologicznego i cywilizacyjnego, przedstawienie zalet i wad, pozytywów i negatywów poszczególnych koncepcji rozwoju, ich wspólnych cech, jakimi są globalność i obiecywanie *szczęścia* przyszłych – bliżej w czasie nieokreślonych – pokoleń.

Celem artykułu jest analiza tzw. współczesnych koncepcji rozwoju w aspekcie kryteriów, które je dywersyfikują. Tak sformułowany cel stanowi przedmiot niematerialny (formalny, zadany) dla podjętych w niniejszym artykule rozważań.

Dla tak sformułowanego celu przyjmujemy następującą hipotezę: istnieją dwa podzbiory kryteriów dywersyfikujących współczesne koncepcje rozwoju:

- kryteria o charakterze filozoficznym, które dywersyfikują koncepcje rozwoju *ex ante*: stosunek do istnienia i działania, stosunek do aksjomatów i prawa naturalnego a do paradygmatów i stosunek do poszczególnych kapitałów (ekonomiczny, ludzki i przyrodniczy);

- kryteria o charakterze praktycznym dywersyfikujące współczesne koncepcje rozwoju *ex post*, czyli z punktu widzenia efektów w wymiarze realnym: stosunek do świadomości, stosunek do rynku, państwa i do pieniądza, stosunek do technologii, stosunek do efektywności oraz sposób *transmisji* współczesnych koncepcji globalnych do modeli rozwoju lokalnego.

Artykuł prezentuje zagadnienia, które mogą i powinny stanowić wyzwanie do podejmowania dalszych badań i uwzględniać fundamentalną kwestię czy w zakresie przedmiotowym poprawnie zdefiniowanej kategorii *rozwój* mieści się i może być akceptowana wielość tak zwanych koncepcji rozwoju?

Słowa kluczowe: rozwój, aksjomaty, koncepcja rozwoju, neoliberalizm, rozwój zrównoważony

Introduction

In the 20th century, in the late 1990s and through the turn of the century, a lot of, or you can even say that more and more, attention was paid to the so-called contemporary concepts of development. This has resulted in a number of publications devoted to their presentation. The subject scope of these studies mainly includes the material object of the concepts: the issue of economic growth, technological and civilization progress, presenting the advantages and disadvantages of each concept of development, their common features, such as globality and promising *happiness* of the future generations, undefined in terms of time. It also happens that the presentation of each concept is not substantive enough, dichotomous wording is avoided, and *perhaps* replaces *yes* and *no*. Marketing presentation of the essence of a particular concept makes it become dominant and widely accepted. Such approaches are not uncommon, and they sometimes even fill areas that are called science. History teaches, that after some time negative effects of such actions are so discernible and noticeable that the concept implemented so far is condemned. Then, however, it is replaced with a new, more promising concept winning new (and sometimes even the same) supporters.

Certain philosophical, scientific or political premises always underlie each concept, proclaimed and implemented in the real dimension. Unfortunately, when an economist is wrong, millions of people always suffer. In history there are few examples of proponents of particular concepts, promising happiness of future generations, who were consistently condemned and suffered the appropriate sanctions because of no success or even harmful effects. The presented arguments and dissimilarities justify the reason for taking up the subject of this paper.

Synthetically speaking, the paper aims to analyze the so-called contemporary concepts of development in terms of the criteria that diversify them. Such a goal is a formal object (*obiectum formale*) of the discussion presented in this paper.

We accept the following hypothesis for such a goal: there are two subsets of the criteria diversifying the contemporary concepts of development:

- criteria of the philosophical nature, which diversify the development concepts *ex ante*: the relationship to existence and action, the rela-

tionship to axioms and natural law and to paradigms and the relationship to individual types of capital [economic (E), human (L) and natural (P)];

- criteria of the practical nature diversifying the contemporary concepts of development *ex post*, i.e. from the point of view of results in the real dimension: the relationship to consciousness, the relationship to the market, state and money, the relationship to technology, to efficiency and the method of *transforming* contemporary global concepts into models of the local development.

The goal and hypothesis formulated for the discussion determine the structure of the paper:

- reflections on the category of *development* and its implications;
- description of the contemporary concept of development in terms of their relationship to capital (E, L, R) as the diversifying criteria;
- axioms and natural law and paradigms as criteria diversifying the contemporary concepts of development;
- the effects of the contemporary concept of development in the real dimension as criteria verifying and diversifying the concepts being implemented.

The formal object (*obiectum formale*) formulated for the purpose of the discussion in the paper is not discussed extensively in the literature.

1. Reflections on the category of *development* and its implications

The starting point for discussions about the contemporary concepts of development should be an analysis of the category of development. It is an expression commonly used and applied, for different needs and to a various extent. As a result, this category is not clearly understood in practice. It is also difficult to define, but you cannot stop trying to include this category in reflections.

At this stage, the category of development is seen primarily from the angle of economics, and its subject scope includes the following areas: the economic development, development stages of the social economy, the question about the social economic growth, theories of the economic development, theories of the development of economically underdeveloped countries, as well as the economic

development presented by selected authors (A. Marshall, J. St. Mill) and the economic development in a specific trend of classical economics. For example, textbooks (Taylor 1957; Taylor 1958; Górski, Sierpiński 1979; Blaug 2000) ignore the fact that economic sciences have not explicitly reflected on the category of development. Certainly, in the past years, representatives of other fields of science have tried, to a certain extent, to fill the existing gaps and specify the subject scope of the category of *development* (for example, A. Sen explains the category of development using the category of *freedom*, Sen, 2002; Strzeszewski, 1976; Piontek, 2006).

Another reason, inspiring to reflect on the category of development, is the process of globalization and the related building of a new civilization.

The process of globalization is based on the three so-called pillars: liberalization, privatization and deregulation (Grupa Lizbońska, 1996). Parallel with the process of globalization, in the construction of a new civilization, the *inexorably intensifying process of noosphere (consciousness) totalization* takes place (de Chardin, 1967). Studying the correlation between these processes is not explicitly the subject of analysis undertaken in this paper. However, it should be noted that in past centuries science and related intellectual development of man were based, to the extent reasonably possible, on the precisely, i.e. in accordance with the canons, defined categories. Meanwhile, A. and H. Toffler promise the following for the process of building a new civilization: *we combine concepts in a surprising way (...), whose premises include new assumptions, languages, codes and logical systems* (Toffler, Toffler, 1996). This means that individual categories in the process of building a new civilization and the accompanying totalization of consciousness will not be – or at least they do not have to be – precisely understood. This practice is enabled by using four principles to define each category:

- the principles of deregulation;
- the Darwin's principle of evolution, whose second, currently implemented stage (de Chardin, 1967) refers to consciousness, and which involves *adaptations to the current living conditions* (Encyklopedia... 1987). To put it simply, in practice this may mean defining a category, interpreting the law, forecasting the future and evaluating the events depending on circumstances and needs (e.g. immediate, individual, etc.);
- the principles of *newspeak*, which involves (Blihr, 2008):
 - reversing the meaning of terms used, replacing their original meaning with their opposite or with the meaning of their antonyms;
 - blurring the meaning;

- the principles of *doublethink* – this principle exempts from speculative thinking, and it even makes it impossible, thus blocking access to critical thought (Blihr, 2008).

The category of development is not free from such conditions, and even threats:

- as shown below, understanding a category of development is sometimes narrowed to economic growth, prosperity and even technological progress;
- the category of development – as a basic category – should be defined in such way that it is accepted by all fields of science, which does not mean that it will be accepted. Meanwhile, the contemporary definitions of this category do not meet this condition, and many fields of science define this category for their own use;
- the Dictionary defines a category of development as *a process (...) of turning to the states or forms more complex and more perfect in some respect* (Słownik..., 1985). However, this definition is very vague and, in particular, it does not inform about:
 - who development should serve;
 - what criteria it should meet.

It is important that the definition in the Dictionary is more appropriate for a category of *progress*. History shows that many concepts and institutional solutions were progressive, but they had nothing to do with development. And proclamation of the concepts of that time related to it is sometimes condemned nowadays.

Deregulation in defining the category of development (and not only this category), and deficiencies in the definitions make that concepts used in practice are not clearly understood, and the category of *development* can be the basis for various concepts, including those that promote apparent development or even anti-development. Historical facts prove such statements.

Correcting the identified deficiencies in defining the category of development we assume the following definition of this category: it is a process of transformation, change, turning to the states or forms more complex and more perfect in some respect, subordinate to dignity of a human being and fulfilling the criteria articulated by axioms and natural law (Piontek B., 2006, p. 20).

It should be noted that basing the category of *development* on axioms and natural law and, subordinating it as such to dignity of man makes that, when speaking about the category of development, it is not possible to present the category of development in positive terms, but only in the prescriptive ones.

As a basic category, *development* must include *existence* and *action*. The category of *development* is shown on Fig.1 in the structural presentation.

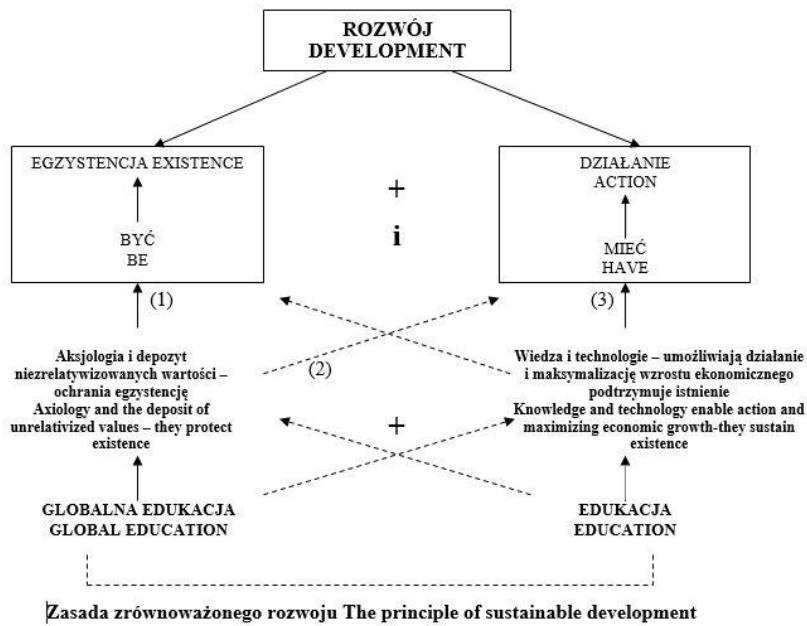


Figure 1. A category of development – structural presentation. Source: Own study based on (Piontek F., Piontek B., 2007/2008, p. 33-40).

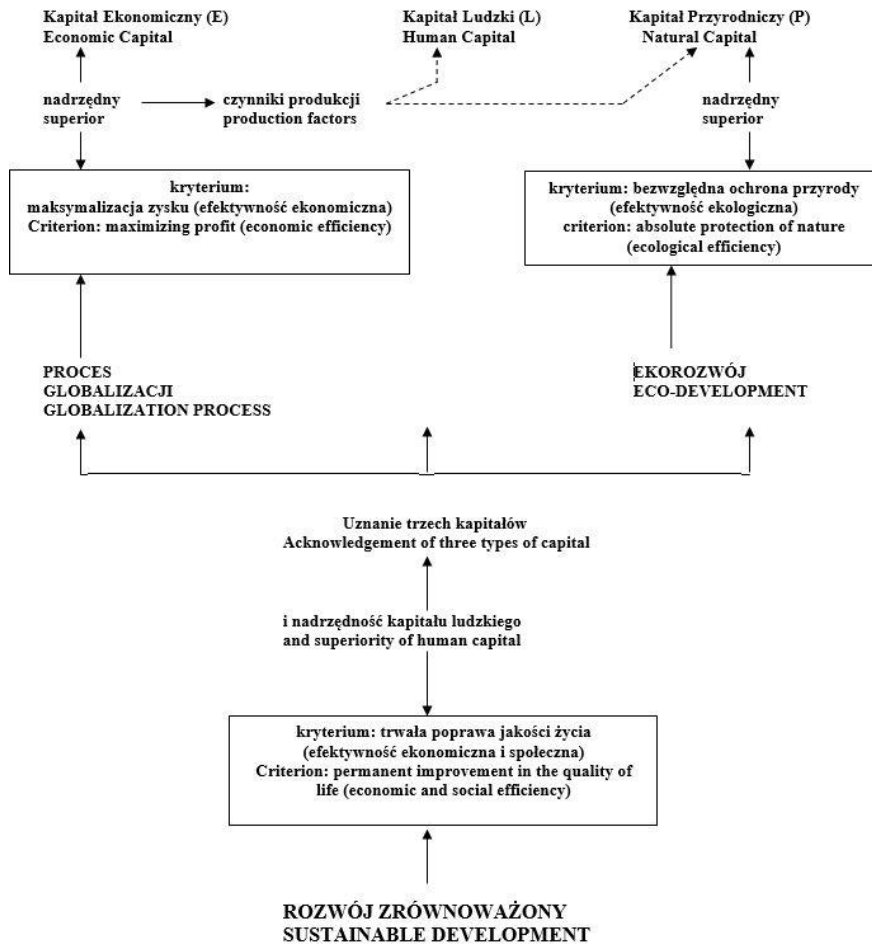


Figure 2. The relationship to the three types of capitals (E, L, P) – a basis for diversifying contemporary concepts of development Source: Authors' own study.

Explanation of figure 1:

- the diagram (Fig. 1) shows the existential-functional nature of the category of development, consistent with its nature;
 - the diagram (Fig. 1) shows that the components of the development category include: existence and action, as well as axioms and natural law and skills, technologies, knowledge and paradigms;
 - axioms and natural law protect *existence* (1), and control *action* (2), and skills, technologies, knowledge and paradigms – enable and maximize *action* (3);
 - *the principle of sustainable development* performs a specific function in Figure 1, which is defined as follows: *one capital (entity) cannot be expanded at the expense of another or others* (Piontek, Piontek, 2010, p. 23). In this case, *existence* cannot be secured at the expense of limiting *action* and *vice versa*.
- other categories appearing in the diagram require explanation as well (Fig. 1):
- **axioms** are basic statements, self-evident, whose truth does not need to be proved. The set should include, for example, the following statements: truth cannot both be false, and *vice versa*; good cannot be evil and *vice versa*. These statements are the basis for the principle of contradiction, which is one of the bases of any rational cognition and the foundation of culture. The subset includes the following statements: no fact can be real (existing), and no statement can be true if they do not have sufficient reason (the principle of sufficient reason); statement: not every possibility can become a being (the ontological principle of a *posse ad esse non est illatio* – there is no transfer from the possibility of being to reality). Axioms are not proved, and they are assumed to be true. They can also be rejected, but the question is: can it be done without consequences?
 - **natural law** – is a set of natural laws, discovered and formulated by the mind. *The principle of sustainable development*, defined above, is also part of this subset. The set of *axioms* and *natural law* is standards constituting the world. Their mission is to protect existence and control action. In this context, it should be noted that axiology must be non-sectoral and it cannot be proposed for sustainable development.
 - **paradigms** – these are scientific statements, patterns, models. They are the result of the development of science according to such specific character of their value that is only probable.

However, there is a feedback between knowledge and paradigms. Knowledge based solely on paradigms (unconnected with axioms and natural law), in addition to having rich development of exact sciences, uses two criteria (paradigms):

- whether the specific solution is technically feasible;
- whether it will ensure that return rate improves.

Such criteria are not based on the theory of development, they harm existence and human capital.

The analysis and reflection on the category of *development* leads to two main conclusions:

- a properly understood and defined category of *development* includes the criteria which allow us to assess *ex ante* and verify various, so-called development concepts emerging in practice;
- a man is – or at least should be – not only an addressee of development, but also a subject that realizes properly understood development through deliberate and intelligent action.

2. Contemporary concepts of development in terms of their relationship to capital (E, L, R) as the diversifying criteria

The reflection on the category of development leads to the next stage of the discussions. It is the identification of contemporary concepts of development. The criterion to isolate them – explicitly noticeable – is their relationship to the three types of capital: economic (E), human (L) and natural (P).

Taking into account three types of capital, highlighted in Fig. 2, three contemporary concepts of development should be distinguished:

- the process of globalization, also called turbo capitalism, with its source in neo-liberalism;
- sustainable development, based on capitalism and having its source in liberalism (in freedom based on law);
- eco-development, which is often, but wrongly, equated with sustainable development and *vice versa*.

The first two concepts, i.e. the process of globalization and sustainable development, are the subject of our analysis, presented synthetically. We are also aware that these concepts take different forms and varieties, however, the dichotomous division allows us to outline the most important varieties in understanding and realizing development.

The globalization process focuses primarily on economic capital (E):

- At first it should be clarified that there is no single model of globalization and at this stage it is not possible to give a universally accepted definition of the term. However, its characteristics can be described. The changes caused by glob-

alization are extensive both in scope and intensity. It is also believed that globalization has become an irreversible process (Kolodko, 2008, p. 97 et seq). However, we make slightly different assumptions in this respect:

- we differentiate between globality (universality), and a process of globalization (Piontek B., 2002);
- equating the process with everything that is *global* and *universal* blurs the real consequences of this process.

Accepting or rejecting the assumptions we have adopted results in a different analysis and leads to somewhat different conclusions.

- In the process of globalization, the economic capital (E) is superior, and the other types of capital – human (L) and natural (P) are treated as production factors;
- vividly, the process of globalization is defined as a river of *free investment capital*, increasing day by day and *seeking fertile pastures* (Bauman, 2000). The pastures are local (and also national) demand and local (and also national) supply, which are given to third parties in all corners of the world to be managed, and mobility allows them to be exchanged in the global markets. Both production and consumption, as well as exchange, usually take place at the expense of human and natural capital, and institutional solutions allow shifting social and environmental costs on the environment or they enable their apparent internalization;
- it is necessary to explain the issue of free investment capital, which is usually associated with real capital and seems to be located in real dimension. However, free investment capital is a *stream of stateless money* (Solomon, 2000, p. 36), granted in the form of loans and aimed at generating demand and supply now and in the future. It does not take into consideration the restrictions in the real sphere, and the procedures related to granting loans take into account the transformation of these restrictions.

Other attributes of the globalization process are as follows:

- the criterion of absolute maximization of the return rate (narrowly understood economic efficiency). In the name of this criterion a man (human capital L) once becomes a slave, and in another case – a waste. It is important for the stream of stateless money because it allows drainage of economic pastures;
- it happens that, according to the above rules of defining concepts, the attributes of sustainable development are assigned to the process of globalization and we are talking about *harmonized (sustainable) economic growth*. The

problem, however, is more complex. We certainly should talk about the economy for sustainable development.

Other criteria diversifying the contemporary concepts of development, also in relation to the process of globalization, will be presented further in the text.

Eco-development – like the process of globalization – is the sector concept, primarily natural capital-oriented (P):

- natural capital is superior in this concept and other types of capital [economic (E) and human (L)] are subordinate. In practice, it sometimes happens that in the name of environmental protection workplaces and jobs are eliminated, or no consent is given to start specific production, which would be possible from the point of view of pollution standards. As a result, it enables other parties, including third parties, to develop specific areas of demand.
- a criterion which applies, at least to a certain extent, is the criterion of absolute protection of nature, which means that this concept focuses primarily on *existence* (indirectly also on ensuring *existence* of a man). In this aspect *eco-development* is often identified with *sustainable development*;
- the criterion of absolute protection of nature can be equated with efficiency (in this case aimed to reduce the specific activity) and it is based on social efficiency, which is a relationship of priority to investment and is absolute (does not depend on the criteria). The category of eco-efficiency used in the *Environmental Protection Law* is the relation of net profits (made as a result of environmental actions) to investment and it also depends primarily on social efficiency.

The fact that should not be omitted is that the process of globalization accepts *eco-development* as a new area of generating demand, and regardless of the relationship between eco-development and sustainable development, it subordinates this concept to itself.

Sustainable development:

- In contrast to the sector concepts, it comprises three types of capital that occur in the real sphere: economic (E), human (L) and natural (P);
- it explicitly recognizes the primacy of human capital (L);
- the criterion of sustainable improvement in quality of life of present and future generations dominates in this concept, and this is related to observing social and economic efficiency;
- sustainable development is not defined clearly in theory and practice. The work (Piontek B., 2002) compiled 44 definitions of sustainable development. In this discussion we assume that it is *permanent improvement of quality of life of*

present and future generations by developing an appropriate balance between the three types of capital: economic (E), human (L) and natural (P);

It is worth to mention *The Constitution of Poland*, which differentiates between:

- the principle of sustainable development (Art. 5), which is constitutional in nature, and which has been defined above and as a constitutional principle it should apply to a large extent;
- a concept of sustainable development (Art. 20), which is *social market economy*. This category defines sustainable development in functional terms and is consistent with the adopted definition of sustainable development. Defining the category of social market economy in the language of science, it should be noted that it means *market freedom* and *social equality* (Pysz, 2008).

As H.Luce emphasizes, *the abundance of goods is always founded on freedom*, but on freedom subordinate to the law (Luce, 1941), including axioms and norms of the natural law (see Fig. 1). Such a concept of sustainable development shows new quality and it is not reduced to economic growth.

The analysis leads to two conclusions:

- the relationship of the contemporary concepts of development to the three types of capital deeply diversifies these concepts, but it is not the only criterion (among the criteria described as diversifying *ex ante*);
- other criteria (see item 3) are related to how contemporary development concepts are based on the category of development (see Fig. 1).

3. The relationship to axioms and natural law and to paradigms as a criterion diversifying the contemporary concepts of development

The way how each concept, and in our case the contemporary concepts of development, is based on the category of development is determined by two relationships (see Fig. 1):

- 1) the relationship of a particular concept to *existence* and *action*;
- 2) its relationship to *axioms* and *natural law*, and to *paradigms*.

These relationships perform criterial functions, diversifying the contemporary concepts of development. They also make it possible to assess *ex ante* the impact of a particular concept on realizing development in practice. The direction of these relationships manifests itself as trends, but they also have the form of the specific facts.

Following this line of reasoning, it should be noted that:

- sustainable development:
 - is both existence and action-oriented and the principle of sustainable development

says that action cannot take place at the expense of existence and *vice versa*;

- is in favour of observing axioms, natural law and paradigms, but the paradigms which are controlled and verified by axioms and natural law. Such is the condition of obeying the principle of sustainable development (see Fig. 1).

Both the principle and the concept of sustainable development are based on axioms and natural law, on achievements of Greek and Roman philosophy and on achievements of later philosophers, using the achievements of the ancient classical philosophy. The issue does not need to be extensively highlighted in this paper. The thing that is more important is the answer to the question: which philosophical concept is the concept of globalization based on, implemented also to a large extent?

- the process of globalization:
 - is primarily action-oriented;
 - action requires skills, technology and knowledge, as well as certain paradigms, and this state of affairs is natural and it is also present in the concept of sustainable development;
 - a problem arises when axioms and natural law tend to be replaced by paradigms to a large extent;
 - it caused a revolution in the field of science and the methodology of science. Skills became the content of science, eliminating ethical and intellectual reflection. Basic and general sciences were replaced by exact sciences, and in the methodology of bivalent methods (which allows to evaluate *ex ante*) by mathematical methods based on empirical data (often selective ones) and evaluating the phenomenon *ex-post*. (Piontek F., 2009, p. 9-14). Adopting such solutions paved the way for the dictatorship of relativism (De Matei, 2009) and totalization of the noosphere (consciousness, the superstructure in the globalization process). And *loyalty to a particular paradigm became more important than intellectual honesty* (Barbour, 1984).

Each concept of development, promising happiness of future generations, undefined in terms of time, has certain philosophical assumptions from which it originates. However, the paper does not focus on philosophical discussion. We limit ourselves to such aspects of philosophical premises that directly affect the shape, and then the implementation of the contemporary concept of development, such as the process of globalization.

In the discussion presented in this paper we use only two, indisputable statements about the philosophical achievements of Friedrich Nietzsche and about the

expected outcomes of his achievements, which the author said himself: *radical rejection of values, existence without meaning and purpose (...) Nietzsche found the most handy formula for his philosophy in the concept of the will of power. The will of power – it is a will of possibility, power, rule* (Tatarkiewicz, 1958, p. 226). This category was discussed in detail by Z. Kuderowicz; (...) in addition to the diagnosis a proposal of a therapy also appears, in the form of a new, *intellectual world* created by Nietzsche (Kunzmann et al., 1999, p. 179; Tatarkiewicz, 1958, p. 222-226; Kuderowicz, 2004, p. 136-157);

W. Tatarkiewicz believes that F. Nietzsche himself saw the possible effects of his philosophy (Tatarkiewicz, 1958, p. 226; Kuderowicz, 2004, p. 67-75).

Therefore, in this paper we are not interested in what F. Nietzsche had in mind, or what he wanted to say or what he did not want to say, or who he addressed his philosophy to. These issues are neither the material object nor the formal object of this paper.

We have a reason to ask about the doctrine that underlies the concept of the process of globalization and of which it was said: *there is no alternative – TINA*. Such is the doctrine of neoliberalism. D. Rodrik believes that *the relationship between neo-liberalism and economy is like between astrology and astronomy. Neither astrology nor neo-liberalism are sciences, but ideologies. So we know what we need to avoid* (Maczyńska, 2009). And E. Maczyńska puts it more bluntly that *neo-liberalism can be compared to liberalism like fundamentalism to the foundation* (Maczyńska, 2009). Can such a doctrine be the foundation for implementing the process of management and development? We do not settle the dispute whether neo-liberalism is an economic or philosophical doctrine. Moreover, there are many definitions of the category. We cite the opinions and present the attempts to identify the category.

Neoliberalism (the concept of neoliberalism has been discussed based on D. Harvey) *is a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. The role of the state is to create and preserve the institutional framework appropriate to such practices. The state has to guarantee, for example good quality and power of money. It must set up those military, defence, police, and legal structures and functions required to secure private property rights and to guarantee, by force if need be, the proper functioning of markets. Furthermore, if markets do not exist (in areas such as land, water, education, health care, social security, or environmental pollution) then they must be created, by state action if necessary. But beyond these tasks the state should not venture* (Harvey, 2005). While the first part of the definition does not raise reservations, the second one raises some questions. The question is who will

be given the title to the areas where the market does not exist, and who will decide about it? How can we compare this transfer of the title to the fundamental principles that neo-liberalism supposedly uses, namely: freedom, equality and democracy? Next D. Harvey concludes that *state interventions in markets (once created) must be kept to a bare minimum because, according to the theory (and only the theory), the state cannot possibly possess enough information to second-guess market signals (prices) and because powerful interest groups will inevitably distort and bias state interventions for their own benefit*.

G. Kołodko states that *neoliberalism is the deviation of market relations, which means that the great ideals of liberal economy and politics are used, such as freedom, democracy, private property, competition to improve the material situation of the few at the expense of the majority* (Kołodko, 2010, 2008).

A. Saad-Filho and D. Johnston point out that it is impossible to define neoliberalism in purely theoretical terms, because the concept of *neoliberalism includes a wide range of social, political and economic phenomena of different levels of complexity (...). Despite transformation in the global economy and technological achievements (including the improvement of living standards of minorities), neoliberalism does not create effective basis for capital accumulation. (...) Neoliberalism is a global system of minority power, robbing nations and ruining the environment* (Saad-Filho, Johnston 2005).

In this paper, we define a category of neo-liberalism from the side of its origins and we present it in graphical terms:

Neoliberalism = liberalism = power + nihilism = central values of civilization + deviation caused by the negation of axiology and natural law, which translates into deviations in economic and social areas

It should be emphasised that it is wrong to use the terms of liberalism and neo-liberalism interchangeably. A category of liberalism in terms of neo-liberalism is used in a distorted way.

The graphical presentation of the neoliberalism category (Fig. 3) is closely linked with the graphical presentation of the category of development (Fig. 1), and the relationships justify the appropriateness of the adopted criteria diversifying the contemporary concepts of development, i.e. the relationship to existence and action and to axioms and natural law and paradigms.

The functioning of the above criteria in practice can be illustrated as follows:

- with regard to the primacy of action over existence – on the example of a corporation in the processes of shifting social and environmental costs on the environment (e.g. generating unemployment by moving production to places

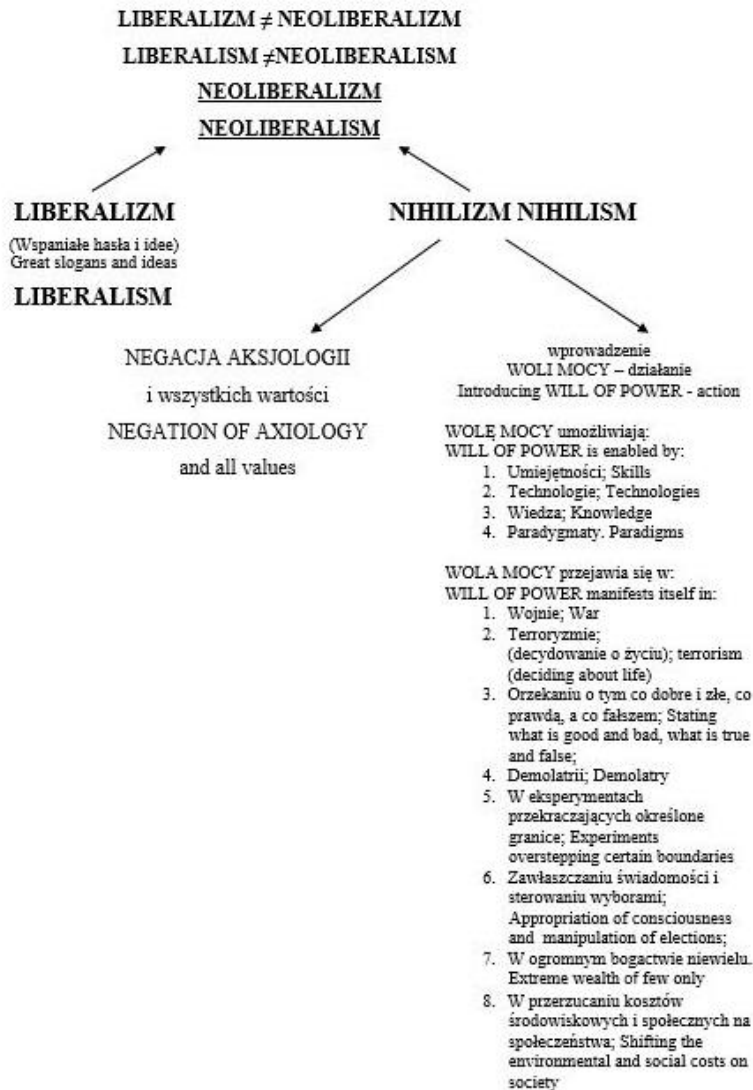


Figure 3. NEOLIBERALISM category – graphical presentation. Source: Own study and (Tatarkiewicz, 1958, p. 222-226; Kunzmann et al., 1999, p. 179).

where it is possible not to comply with environmental and social requirements. Some of the measures of the primacy of action over existence include: 1) the ratio of CEO's salary to the median of earnings of workers, which in 1970 was 30: 1, it increased to nearly 500: 1 in 2000 (Harvey, 2005), 2) the measure of income accumulation: in 1976 one percent of the richest Americans received 8.9 percent of total revenue, in 2007 – 23.5% (Rybiński, 2011).

Such an approach is supported by paradigms, such as, *inter alia*, the sixth and eighth rule of technology:

- *climb to the top. After the success – a step back* (6), including a possible liquidation of the company;
- *no harmony – everything is fluid – In search of a stable disequilibrium. This means that the primary task of the new economy is to dismantle the industrial economy – a*

company after a company, industry after industry (Kelly, 2001).

We do not deny that there is a need to maximize profit and make changes or technological progress. We only show the proper system of priorities and criteria: survival, investment and growth and profit. This means that profit cannot be the sole objective (Pawłowski, 2012, p. 9). Indeed, in network companies maximizing profit is a priority because their priority, in addition to profit, is to survive.

- replacement of axioms and natural law with paradigms can be illustrated based on the fifth rule of technology: *first feed a network. What is good for the network, is good for its users* (5), which essentially replaces the principle of contradiction and is the principle of universal standardization. It manifests itself in:
 - rejecting anything that does not live up to the standard, not only in the option of minimum (which is usually a positive

thing), but also in the option of maximum (although something better than the standard is not accepted);

- shaping human behavior by standards (e.g. law) while rejecting ethical norms. However, law cannot replace morality. Good law should support ethics and morality. *Law and morality usually go hand in hand, at least in one direction. What is prohibited by law and what is punishable, it is widely perceived as immoral simultaneously. However, what is generally considered as immoral is not always prohibited by law. This vice versa untranslatability poses a kind of danger* (Matuszak, 2012);
- replacing objective truth (assessed on the basis of axioms) and objective good with truth and consensual good (Kołodko, 2008, pp. 12-13) – which could be determined by teams of experts, referenda, etc.).

The discussion presented in section 3 of this paper shows that:

- the contemporary concepts of development can be diversified and evaluated *ex ante*, analyzing how they are based on the category of development;
- isolating in the discussion the criteria and their relationships to analyzed concepts results in different practical solutions.

4. The effects of the contemporary concepts of development in the real dimension as a verifying and diversifying criterion

In practice, different effects of the implementation of the contemporary concepts of development, which are the criteria diversifying *ex post*, can be illustrated in the following areas: the relationship to shaping and defining the function of consciousness, the relationship to the market, state and money, the relationship to technology, to the category of efficiency and the way how the contemporary concepts of development are transformed into a model of local development.

The relationship to shaping and defining the function of consciousness

Each socio-economic formation, and you can say that also the concept of development, which essentially seeks to shape the new formation, consists of a base (broadly defined production forces) and the superstructure (Lange, 1963). An important component of the superstructure is consciousness, both social and of an individual. At this stage consciousness is treated as an economic and deficit commodity, which leaders of the economic life, politicians etc. seek to acquire, using broadly understood marketing.

Consciousness is also a component of economic policy and public management, which determine the multiple choices made both by citizens and the state (Stiglitz, 2004, p. 19-29, 286 et seq). Nowadays it has also been understood that in many cases, instead of searching new areas of demand, i.e. transforming costly production forces, sometimes it is more cost-effective to transform consciousness. And A. Toffler highlighted the need for change in consciousness, in connection with the implementation of the *third wave*, including the process of globalization: *This mentality is today a major obstacle hindering the creation of an effectively functioning civilization of the third wave. The new civilization brings (...) completely different consciousness* (Toffler, 1997, p. 57, 45).

At this stage, the fight for developing consciousness is an attribute of both contemporary concepts of development, which means equality neither in possibilities of action nor in obtaining results.

In this area, the diversification of the contemporary concepts of development is related to:

- the predominant use of axioms and natural law (sustainable development), and on the other hand – paradigms (the process of globalization);
- formulating objectives of developing consciousness, which can be either preparing people for making existential choices that are consistent with the goals and sense of human existence and actions (sustainable development), or totalization of consciousness, subordinate to paradigms: consumerism and hedonism;
- the relationship of consciousness to the base (production forces): in the first case consciousness is capable of establishing the direction of progress, growth and development based on production forces (sustainable development), and in the second – production forces (including technologies and paradigms) determine the shape (and subordination) of consciousness, according to the accepted paradigms.

However, it should be noted that these attributes diversifying the contemporary concepts of development in the real dimension are not fully clearly contradictory, or fully separable in terms of developing consciousness. In practice, the implementation of the contemporary concepts of development is dynamic and is accompanied by specific interactions, and we pay attention to prevailing trends, which prove the validity of these criteria, mentioned in sections 2 and 3 of the paper.

The relationship to the market, state and money

The market, state and money, as the areas where contemporary concepts of development are implemented, are presented jointly, as solutions undertaken in these areas share a common effect – they have an impact on sovereignty. Synthetically speaking, it could be argued that the loss of sovereignty (Friedman, 1991) – resigning from it consciously or less consciously – and elimination of the nation-state (Grupa Lizbońska, 1996, p. 51 et seq) are included in the process of globalization and the market, state and money are sub-areas where paradigms are pursued. Both contemporary development concepts recognize the categories of the market, state and money, but they determine differently how they function.

A main component of the market is demand, which is more important than investment capital, and the way it is managed is strategic (Piontek B., 2012). In the process of globalization, demand in different scales (national, regional and local) is managed by global capital and the strength of global capital is not offset by the strong state (Pawłowski, 2012, p. 11). It should be highlighted that the profit generated by the demand is mostly made not by a manufacturer, but an intermediary, that is the owner of the capital. Thus, both the manufacturer and the consumer are only the profit generators to the varying extent. The result is negative for the system in the socio-economic and strategic dimension: equality, social justice, the rational use of the Earth's resources are pushed out of contemporary civilization (Pawłowski, 2012, p. 9).

Sustainable development treats managing demand, within each system, as the starting point and basis for implementing entrepreneurship and realizing development of the system (country, region, municipality).

In the process of globalization, a paradigm of free competition functions in the free market and in sustainable development a paradigm of fair competition is postulated.

In the process of globalization, it is the stronger one who wins and in sustainable development it should be the better one.

The free market and competition function in the short-term horizon and therefore they cannot perform strategic tasks, which tend to be handed over to the free market in the process of globalization.

The imperfection of the market functioning is also determined by uncertainty, incomplete information and free competition itself, which does not undermine the role and importance of the market category. Under these conditions sustainable development calls for a *fair market*.

Many economists believe that efficiency of economy (exchange, production, and the production structure) can be ensured as a result of the market mechanism. This mechanism regulates the relationship between the producer and the consumer. As it has already been mentioned above, it is the owner of

capital, an intermediary, who has the largest power in the market, not the manufacturer nor the consumer. The paradigm of the free market functions in the globalization process, and the criterion that is accepted is called Pareto efficiency, which means that *resources (income) are allocated in such a way that it is impossible to make one party better off without making somebody worse off* (Stiglitz, 2004).

However, there are changes when the situation of some people (entities) is improved without deteriorating the situation of other persons (entities), but the overall disproportions between market participants increase (Stiglitz, 2004). Therefore, two questions arise:

- is the market mechanism able to correct these disproportions?
- is the market mechanism able to effectively enforce the institutional solutions, including those used in the free market?

So whether and when is the state necessary, also, as you know, the imperfect one?

In the process of globalization a sovereign state is no longer a guard of national sovereignty in all its key dimensions (Grupa Lizbońska, 1996). The withdrawal of the state and the rise in multinational corporations have resulted in the situation (...) that a sufficiently strong partner has not been developed, who could play a regulatory role in the relationship to multinational corporations, whose only goal is profit (Pawłowski, 2012, p. 9). The role of the state is sometimes reduced to the partly virtual sphere, to the tax collector, to the guard against minor criminals and to ensuring the happiness of the future generations, unspecified in terms of time.

Sustainable development adopts the principle formulated by J. E. Stiglitz that *the state is needed where the market fails* (Stiglitz, 2004). And the relationship between the imperfect market and imperfect state should be regulated by the rule included in Art. 5 of the Constitution, that neither of them can function at the expense of the other.

Money, whose flow is a circulatory system of socio-economic life, determines how the market and the state function, and how the relationships between them develop.

The process of globalization, *inter alia* defined as *a river of free capital increasing day by day* (Martin, Schuman, 1999) and a stream of stateless money (Solomon, 2000, p. 23). This means that in the globalization process money performs key functions. Nevertheless, it should be noted that in this concept (and in the real dimension) money has changed its character and it performs its functions differently. If the essence of money was previously defined in the following way: *it absolves from obligations*, as far as the process of globalization is concerned, it can be said that money is used to create obligations (by incurring debts without ensuring that the actions financed by interest money is efficient). In this con-

cept money is also changing its function. For example, how money can be used as a measure of value, if its value is the virtual value, not corresponding to reality, including the separation from the global product. The estimated amount of money in circulation exceeds the value of the global product by a few to several times. While on the one hand, separation of money from gold has boosted growth, on the other hand, the size of the gap between the amount of money, and the global product is considered as a threat.

In the process of globalization, money also performs new functions. It is used to generate artificial demand, to shift demand from future periods to the present ones, to fix prices in future periods (e.g. futures), as well as to control both markets and states. Depriving oneself of own currency increases such possibilities and enables the globalization of threats. Sustainable development is possible to implement without the global stream of stateless money. It allows and calls for a lot of self-financing projects (Weizsäcker et al., 1999). It creates the possibility of non-credit management, of using cash flows based on barter money, which can ensure protection of its own demand with the real coverage (Piontek B., 2006, chapter 2.3).

Thus, sustainable development in the area of money may strengthen the sovereignty of the state and the market and limit their subordination to the shortage economy (This issue is discussed in the work of J. Kornai, 1985). The strengthening of the shortage economy destroys a widely understood *quality*.

The analysis shows that both contemporary concepts of development in the areas of the market, state, and money may result and result in clearly different effects, in particular with regard to sovereignty of states.

The relationship to technology

At the current stage *technologies (and techniques)* are defined as very broadly understood procedures, i.e. steps to follow – ranging from physical and chemical processes to the regulatory procedures (Ritzer, 1999). A following division of technology into two subsets is useful for our discussion: standardized (capital intensity-oriented) and non-standardized (labour intensity-oriented). This does not mean that the non-standardized ones are worse. In the area of technology we answer two questions about both contemporary concepts of development:

- how do they employ each type of capital (economic E, human L and natural P)?
- what kind of technology is used in these concepts and what effects does it have in the real sphere?

Presenting these issues synthetically, it can be stated that in the process of globalization capital intensity-oriented technologies dominate and in sustainable development, in addition to those which are capital intensity-oriented, also labour intensity-oriented.

Such situation is in developed countries. In the countries with cheap labour and where legal systems fail labour intensity orientation results in slavery. Such diversification determines how the individual types of capital (E, L and P) are employed. Differences in the two concepts to employing the types of capital can be illustrated as follows (see Fig. 4):

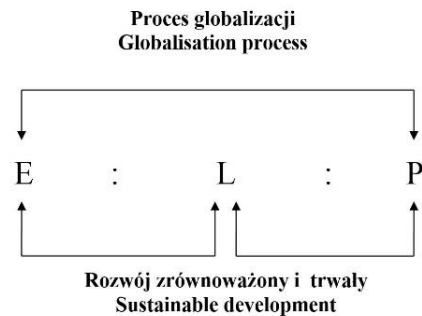


Figure 4. Differences in employing types of capital in the contemporary concepts of development. Source: Authors' own study.

In the process of globalization capital (economic E and natural P) can be employed without human capital L. What does it mean? It may result in widely implemented advanced technologies, but also (for developed countries) in moving production to the so-called countries of cheap labor and low environmental and social requirements (Piontek B., 2006, p. 108-112).

Indeed, the model of the twenty-first century, 20: 80 and titty-tainment are called *the model of the future world* (Pawłowski, 2012). It says that in order to keep the global economy going, just one-fifth of the population (L – technological intelligence) is enough. However, it does not preclude employing and exploiting cheap labour. In turn, the unemployed and the poor are necessary to secure demand and consumption of cheap products, including poor quality food, which in turn allows the creation of new profitable markets, such as a waste market, or ensures the condition of the existing markets, for example of the pharmaceutical market.

A separate issue is using the technology of shadows, which may limit, also with a positive result, the use of natural capital (P) (Fiedor, 2002).

In the process of sustainable development human capital (L) is involved in employing economic (E) and natural (P) capital. Sustainable development does not preclude the advanced technology, but it only proposes the diversification of the technologies used. *The Factor Four* is a practical example (Weizsäcker et al., 1999).

A graphical model of the functional relationship between technological progress (T) and the process of globalization (E – on the X axis) and sustainable development [(E: L: P) – on the Y axis] is presented in Fig. 5.

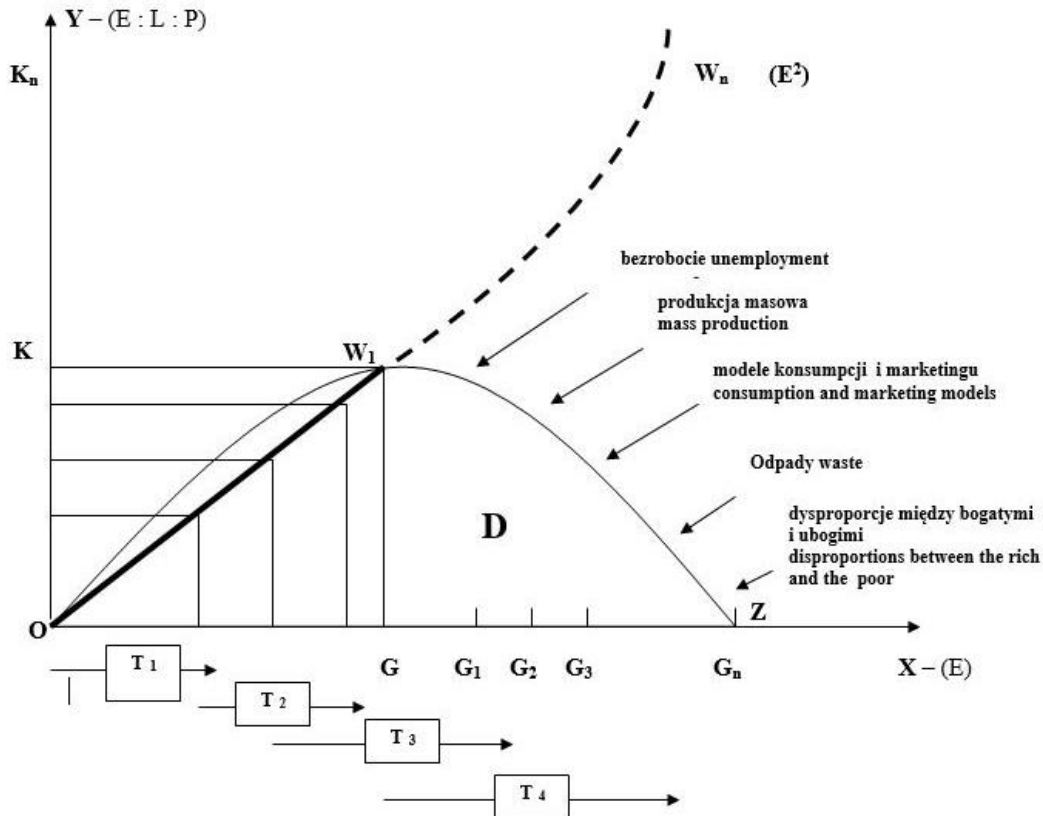


Figure 5. The relationship between technological progress (T), the process of globalization (E) and sustainable development (E: L: P). Authors' own study.

The following conclusions can be inferred from the analysis of Fig. 5:

- the segment (GG_n on the X axis), which in the interval (KK_n – on the Y axis) corresponds to an exponential curve (W_1W_n) and in the interval (OK on the Y axis) – a curve (W_1WZ on the X axis) is not the interval of the higher stage of development. It is the interval within which development has been dominated by the exponential growth (E^2) with all its consequences for economic (E), human (L) and natural (P) capital. The effects of implementing the process of globalization;
- figure 5 shows very clearly that sustainable development is primeval and natural, and it corresponds to the segment (GI) on the (X) axis, and which is accompanied by economic growth (OW_1) – a component of sustainable development and the process of globalization;
- economic growth in the interval (GI and OK) is not accompanied by the generation of bad structures (D). This rate of growth, albeit slower, enables maintaining the structural order [the ratio between the growth rates of its components (Sulmicki, 1962)] and authorizes the use of the term *sustainable development*;
- in figure 5 the area of bad structures (D – maximizing the negative ones) includes: unemploy-

ment, a growing scale of mass production, consumerism and hedonism models and aggressive marketing, the waste, the growing stratification between the rich and the poor.

The discussion in the area of technology (Figs. 4 and 5) clearly shows that both contemporary concepts of development are diversified by their relationship to technology and the consequent effects in the real dimension.

The relationship to the category of efficiency

A category of efficiency and the relationship of both contemporary concepts of development are another area diversifying these concepts in practice. The validity of this statement is confirmed by E.U. von Weizsäcker et al., calling for a *revolution of efficiency*, showing the reasons that are in favour of the revolution, and they say: *you need to avoid situations in which the companies incurring a greater risk for the revolution of effectiveness are punished for it* (Weizsäcker et al., 1999, p. 12-14).

Regarding our discussion it should be added that development also means pursuing well-defined, ranked and accepted priorities, which is determined by the type of efficiency being used.

The essence of the category of efficiency is the relationship between results and investment: P/N or N/P .

Efficiency has a necessary condition, and it is the relationship of result to investment (P/N) and a sufficient condition, i.e. benchmark (r) (Piontek, Piontek 2003).

As far as these conditions are concerned, two basic types of efficiency should be distinguished:

- *economic efficiency*, which is a relationship between result (economic) and investment (economic) – related to the criterion (r) – for example, the average interest rate in the money market, the average rate of return in the industry. This kind of efficiency is relative and determined by criteria and it is used in the market private sphere;
- *social efficiency*, which is the relation of result to investment, but here the result is a well-defined *priority*, whose value is invaluable, and the estimated cost of abandoning such a priority – very big. This kind of efficiency is absolute and not determined by criteria. It can be equated with effectiveness. That kind of efficiency should be used to evaluate the activities of non-commercial (healthcare, education) entities and the functioning of public institutions (state and self-government). Social efficiency is related to economic efficiency by applying the principle of minimizing investment (maximizing savings), when priorities are pursued to the required degree.

The following should also be distinguished: so-called integrated economic, ecological and social efficiency, which is the sum of the relationships: economic results and investment, the environmental priorities and investment and social priorities and investment, related to a criterion, for example of the rate of return (r), corrected by law regulations (K), correcting unfair benefits at the expense of economic, environmental and social spheres. The principle of sustainable development is the reason for distinguishing these types of efficiency.

With regard to the distinguished types of efficiencies the following can be stated:

- the process of globalization is largely subordinated to a narrowly understood economic efficiency, which is used in the free market and in so-called free competition. This is confirmed by the fact that absolute commercialization of healthcare and education etc. is the goal. (Polak, 2012);
- sustainable development should primarily focus on social efficiency at the level of municipality and state, which is connected with economic efficiency by the principle of minimizing investment, when at the same time priorities are implemented to the required degree.

- In the private sphere, in addition to applying economic efficiency, such conditions should be created, with the help of institutional solutions, that will effectively stimulate private capital to achieve the integrated economic, social and eco-efficiency.

The following conclusions can be inferred from the discussion on **the relationship to efficiency**:

- the relationship to efficiency diversifies both contemporary concepts of development;
- the distinguished types of efficiency can be used neither voluntarily nor interchangeably. A principle which applies is the principle that a type of efficiency used corresponds to the nature of the undertaking (the entity) being evaluated (Piontek F., 2000).

Comments on ways of transformation

A detailed discussion about how to transform the contemporary concepts of development into the local system goes beyond the scope of this paper and requires separate presentation. Therefore, we limit ourselves to presenting this issue synthetically.

Both of the contemporary, global concepts of development correspond to two different models of local development:

- the process of globalization – a model of the island of opportunities, open to the external funding and to managing demand and the potential by third parties;
- sustainable development – models of niche development, focused mainly on using the local potential and local demand to stimulate the processes of growth and development of local systems. It also does not exclude the participation of third parties.

Furthermore, in models of local development both of the concepts diversify detailed operational goals concerning the following: priorities and means of action, conditions of action and evaluation measures.

Conclusion

The analysis of the criteria diversifying the contemporary concepts of development, i.e. the process of globalization and sustainable development leads to formulating a few important issues that can and should be a challenge to initiate further studies, namely:

- does the subject scope of a properly defined category of *development* include and can it accept the multitude of so-called concepts of development?
- What should the stages of organizing the relationship between categories of development and the so-called alternative category?

ries such as: economic growth, technological progress, progress of civilization be? Is it possible to subordinate these relationships on the basis of repairing the results of *the end of the pipe* (comparison to environment protection)?

- What should the stages of organizing the relationship between axioms and natural law and paradigms be? How to evaluate and verify paradigms?
- who should make efforts to organize these issues?
- who should development serve and who should be the subject of development?
- to what extent it is possible to create alternative solutions in terms of the current mainstream of the paradigm TINA?

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