

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

## How to Manage Source-Pump and Cost-Push Institutional Systems (Exploration and Defence)

**Zsuzsanna E. Szalay, dr. univ**

senior lecturer

[zsuzsanna.szalay@uni-corvinus.hu](mailto:zsuzsanna.szalay@uni-corvinus.hu)

Expert in: local economic development, corporate social responsibility

Corvinus University of Budapest

Department of Business Economics

Hungary, 1093 Budapest Fővám tér 8.

<http://portal.uni-corvinus.hu/?id=21165>

**Csaba Vass, Prof. Dr. Dr.**

PhD in philosophy and sociology, Professor of economic theory

[drvasscsaba@gmail.com](mailto:drvasscsaba@gmail.com)

Expert in: cultural sociology, communication theory, globalization theory; formulated the right to identity and freedom of choice of identity. He wrote the first comprehensive work on globalization.

Hungarian Economic Association Hungary

Hungary, 1091 Budapest, Üllői út. 25.

<http://www.mkt.hu/pages.php?webid=6&al=3>

### Abstract

The crisis of economy and money (and also the mainstream economic and money theory) can be traced back to the same root: false economic practice based on erroneous theory. Instead of doubtful ecological solutions the authors suggest to return back to the ancient Greek philosophy. Logos and physis should be interpreted as one unity; they are two sides of reality and cannot be separated. In the era of Hellenism a fracture took place, and after that fracture physis became nature, logos became subject, with the mission, that the subject should defeat the nature. If we want to achieve Reunion (well described by Charles Eisenstein) it can only be done by repairing that fault.

**Keywords:** sacral economy, sacred economy, ancient Greek philosophy, forward into the past, back to the future

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

The crises of economy and money (and also the mainstream economic - and money theory) can be traced back to the same root: false economic practice based on erroneous theory.

## I. The key point of short exploration

The faulty thinking, which has started at least two thousand years ago, leads to ecological crisis: reduced the diversity of life on Earth and the possibility of elimination of all human life became a reality. Globalism, the new life-existence period after modernity has extremely sharpened conflicts of life which were previously developed by modernity. Among them, the most remarkable is the possibility of destruction of all organic life.

From this perspective, the feverish search for life becomes clear - which would ensure the possibility of organic and human life to exist in the future. David Pimentel et al. propose a radical and distinctive solution<sup>1</sup> for the population on Earth: “...we suggest that a world population of about two billion [sic] - might be sustainable if it relies on renewable energy technologies and also reduces per capita use of the earth’s natural resources.” This solution takes into account the carrying capacity of Gaia, so limits the amount of harmful emissions, but would destroy 6-8 billion humans, unlike anything in history.

So it is understandable that the majority of humankind faces the separating forces of two dimensions - on the one hand: the technical/nature; on the other hand the power/human dimension – and thus finds itself confronted with devastating forces and seeking a solution to two violent impacts.

## II. The doubtful ecological solution

The so-called ecological or environmental revolution and proposed solution seems to be simple, it hopes to resolve technical/nature conflicts, but is satisfied with the ‘sustainability’ of technical solutions, and seeks to change technical solutions only slowly, through a process of evolutionary transformation.

---

<sup>1</sup> PIMENTEL, D. et al. (2010): *Will Limited Land, Water, and Energy Control Human Population Numbers in the Future?* Human Ecology, August 2010, Springer, page 1 Available at: [https://populationmatters.org/documents/population\\_numbers.pdf](https://populationmatters.org/documents/population_numbers.pdf)

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

We accept that these technical-ecological solutions boost the organic existence, but we have doubts too:

- With the exception of small groups of the radical solution – it separates those that belong together, and thus guarantees failure.
- The technical solutions are linked to operating businesses and through these indirectly linked to different personal - and group interests as well. To carry out these changes, not only economic, but political powers and their strength, cultures need to be changed. But this has not yet been taken into account.

If and when we could change these points listed we would get not only new technical, economically, cultural and institutional power solutions, but at the same time we could question the quality of being and manner of being (collectively: ground of being) which forms the basis for the changes. It turns out that to achieve the apparently simple technical evolution; the ground of being must be changed as well.

### III. The need for sacral solution

From the efforts to change the ground of being, we now highlight those of the sacral type. As the first step of the above, we present a clear exposition of the historically implemented sacral manner of being and their differences. The task is important. To verify this, recall Claude Lévi-Strauss' statement<sup>2</sup>: “...*the European fork and the Polynesian fork (which is used in ritual meals) do not constitute a species, any more than do the straws through which one sips lemonade at a café, the «bombilla» to drink mate, and the drinking tubes used for ritual purposes by some American Indian tribes. The same is true of institutions. We cannot classify under the same rubric the custom of killing the old for economic reasons and that of hastening their entrance into the joys of other world.*”

Claude Lévi-Strauss<sup>3</sup> is not committed to any religion, as ethnographer he kept himself away from prejudices of the ‘Enlightenment’. Lévi-Strauss made a sharp distinction between two

---

<sup>2</sup> LEVI-STRAUSS, C. (1963, 1967). *Structural Anthropology*. Translated by Claire Jacobson and Brooke Grundfest Schoepf. New York: Doubleday Anchor Books. page 4. [http://monoskop.org/images/e/e8/Levi-Strauss\\_Claude\\_Structural\\_Anthropology\\_1963.pdf](http://monoskop.org/images/e/e8/Levi-Strauss_Claude_Structural_Anthropology_1963.pdf)

<sup>3</sup> LEVI-STRAUSS, C. (1955) *Tristes Tropiques* (1973 English translation by John and Doreen Weightman) New York: Atheneum, <https://archive.org/details/tristestropiques000177mbp>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

versions of the same “forks” or “drinking tubes”. He was able to explore not only the differences between the views of the user, but also a further description of various deep differences of the object itself.

He does not assume that their subjects exist alone, and their singular existence is sufficient to understand what they are. In his view any object can be understood only in the context in which it exists. This is Levi-Strauss’ structuralism.

The drinking straws in the jungle are ceremonial accessories; however, the drinking straws used on terraces of cafes are fashion items. The latter serves not a ceremonial goal, but a temporary fashion goal and for expression of social inequality. Therefore, the ways to use the ‘same’ straws fundamentally differed from each other: the rituals of the jungle are defined by rules, however, the on the cafe's terrace, the drinking straws could and should be used according to social norms to achieve the profane goal: to drink lemonade on the terrace of the cafe.

#### IV. The need for search of ancient Greece, before Aristotle

Lévi-Strauss did not exceed the scope offered by modern science. He searched only the first level of structural differences; its deeper dimensional differences were not examined. The description of Lévi-Strauss provided an opportunity to examine the deeper structured reality. The two structured realities (the European and the Polynesian fork) are different<sup>4</sup> in their quality of life and consequently in their manner of being and quality of being.

Definitely it is stated on the basis of the above: the loss of humanity's journey can be corrected only after a philosophical and ontological exploration, as a conceptual foundation. A detailed explanation can be found in the work of Vass<sup>5</sup>. (In this paper the authors relied heavily on the work of Heidegger. The authors worked with Hungarian and German translations of Heidegger’s works, so they hope that Heidegger's phrases are well-translated into English.)

To interpret the so-called Separation era, as described by Eisenstein it is important to explore the previous era, the civilization of Ancient Greece, the era just before Aristotle.

---

<sup>4</sup> as Levi-Strauss also referred, but not explained

<sup>5</sup> VASS,CS.(2000): *Míg élők közt leszel élő*, Ökotáj, 2000,  
<http://www.kia.hu/konyvtar/dkiadv/migelok/vasscs-1.pdf>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

With this we will know exactly where to store the (later proven to be fatal) error in thinking, and hope to correct what Eisenstein presents as follows<sup>6</sup>:

*“No wonder ancient religious thinkers said that God made the world, and no wonder they said God gave the world to us. The first is an expression of humility, the second of gratitude. Sadly, later theologians twisted this realization to mean, «God gave us the world to exploit, to master, to dominate.» Such an interpretation is contrary to the spirit of the original realization.”*

It is needed to understand the different qualities of life and the re-linking of epistemology and ontology is required.<sup>7</sup>

Our main task is to understand the different qualities of life. It is questionable whether it is possible to think about just being, because humans can only talk to the epistemological positions based on their own standing in life.

Kuhn<sup>8</sup> showed that different opinions are formed by different scientific groups. From these the authorities select only one, which corresponds to their interests and from that moment it will be the truth. Although the paradigm is created in a scientific group consensually – midst of the authoritarian principle, the selection definitely happens along the dimension of power.

## V. Basic sacral philosophical thoughts

The consensus theory, no matter how democratic it may seem, gives rise to arbitrariness and subjectivity. So, not only after Lévi-Strauss, but also based on Kuhn, we can say: the philosophical approach, namely the ontology needs to be linked to epistemology.

The lack of understanding of being is the source of our crisis of the manner of being. The ancient Greek name of being is physis (φύσις or "ΦΥΣΙΣ" in capital letters, pronounce<sup>9</sup>: "foo'-sis"). It is a basic term. It does not only mean nature. Vass<sup>10</sup> writes as follows:

---

<sup>6</sup> EISENSTEIN, C. (2012) *Sacred Economics*, New York, Word Press. <http://sacred-economics.com/read-online/>

<sup>7</sup> DEMETER, Z et al (2003): *Gondolatok a fenntartható fejlődésről*, interjú Vass Csabával, pp 61-74 <http://mek.oszk.hu/09700/09792/09792.pdf>

<sup>8</sup> KUHN, T. (1962) *The structure of scientific revolutions*, Chicago Press, 1962 [http://projektintegracija.pravo.hr/download/repository/Kuhn\\_Structure\\_of\\_Scientific\\_Revolutions.pdf](http://projektintegracija.pravo.hr/download/repository/Kuhn_Structure_of_Scientific_Revolutions.pdf)

<sup>9</sup> KING, J. (n.d.) *Bible, Strong's Greek Dictionary*, No 5449, Available at: <http://www.sacrednamebible.com/kjvstrongs/STRGRK54.htm>

<sup>10</sup> VASS, Cs. (2000) *Míg élők közt leszel élő*, Ökotáj, 2000, <http://www.kia.hu/konyvtar/dkiadv/migelok/vasscs-1.pdf>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

“The phusis is the primary reality, prior to which there is nothing in time or in any other logical form.” It makes no sense to separate the subject and object within the phusis, or man, matter and spirit, nor body and mind. Therefore, according to the ancient Greek philosophers man is part of phusis, and is inseparable from it. Those who would try to separate would lose not only the being but also humanity that is the human quality of being.

Here we are now, after this separation took place. It happened at least 2,000 years ago, in the era of Hellenism. Before that era, according to the ancient Greek philosophers, the phusis is ‘what is hidden in that who exists’. This means that if we want to get to the phusis, we have to go into the depths of existence, and from there help surface the hidden, but manifestation-ready phusis. As the hidden phusis is ready to manifest, it becomes part of creation, which is production from the hiding. The cognitive human is an inseparable part of being, so truth cannot simply be a product of the intellect which opposes phusis.

Logos is the other basic term in ancient Greek philosophy next to the phusis. In Greek language logos is λόγος or ΛΟΓΟΣ in capital letters, pronounced: " lougos ".<sup>11</sup> It means comprehension. The logos means comprehension, which works through being and an understanding of being which accords with being.

The unity of phusis and logos: the being in general. They are oneness and congeniality in being. However, their identity is the identity of two parts which are different.

The logos, while the same as phusis, consequently the comprehension, i.e. the understanding of being is same as being, - the logos is also help for being. Help in order for it to manifest: being comes to rise from its (in existence): hiding. When the being in existence is arises, when as a result something new is generated, in that moment the deep truth, the truth in the sense of alethea occurs. The comprehension (the understanding of being) if it aims the being, is the helper of so called alethea-occurrence.

The activity through which the logos produces the new existence from its hiding is the making of art: creation. Through the creation by logos works alongside being, that is it does not confront to it or does not object violence to being.

---

<sup>11</sup> AUDI, R. (gen. ed) (1995, 1999) *Cambridge Dictionary of Philosophy*, 2nd edition, Available at: <http://stoa.usp.br/rdeangelo/files/-1/10954/Cambridge+Dictionary+of+Philosophy.pdf> page 551

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

## VI. Philosophical root of the ecological crisis

Heidegger<sup>12</sup>, who tried to understand the ancient Greek thought, found that logos and phusis could be interpreted as one unity, they are two sides of reality and cannot be separated.

In ancient Rome, however, as confirmed by Cartesian thinking it is contrasted. The phusis will become nature, logos will become a subject, with the mission that the subject should defeat the nature. The former phusis-logos unity is disrupted, and they become two completely different concepts. This means that in the minds of humanity an era is created which Eisenstein<sup>13</sup> calls the period of Separation.

In our view, as described above, one can grasp the historical, philosophical root of the ecological crisis here. Therefore, we believe that the breaking that occurred in thinking has led to the separation. And if we wanted to achieve Reunion which is well described by Eisenstein, it can only be done by repairing the fault.

Having broadly reviewed the historical ontology of our civilization, which gets in crisis, we detected the (thinking induced) lost road. We will look at that manner of being, from which we are gradually alienated, which we progressively renounce.

We believe that at the same time we have to turn back and move forward, i.e.: *forward into the past or back to the future.*

## VII. On the way forward into the past and the hinders

Braudel, Karl Polanyi and Fustel de Coulanges corrected errors in mainstream economic theory, but did not become widely known among other economists. Their theoretical concepts may serve as a foundation for social currency system and help outline the theory on social currency.

In the future, to describe the desirable financial system we will use the phrase of communion instead of the term of social. The communion currency system (due to its nature) is not

---

<sup>12</sup> HEIDEGGER, M. (1995) *Bevezetés a metafizikába (Introduction to Metaphysics)* Ikon Kiadó, 1995

<sup>13</sup> EISENSTEIN, C., (2012.) *Sacred Economics*, New York, Word Press. <http://sacred-economics.com/read-online/>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

complementary, but is the majority. Polanyi<sup>14</sup> presented how the rivalry-driven currency system became dominant.

In his work Polanyi foreshadowed the crisis phenomena of today, such as the power of monetary sector over the real sphere. The economic science of what Eisenstein called ‘Age of Separation’ is mainstream economics. It is characterized by the following allegations:

1. only in the modern era are we talking about ‘management’ and ‘economy’, where and when the assets and resources are scarce from the entrepreneur's perspective;
2. the economic system of the modern era is organized by the ‘market’, and other institutions beyond that market, which manages, do not exist;
3. modern management is facing a market economic system of scarcity, which can be described to be ‘materialistic’, i.e. a market-oriented economy with ‘the material goods and services’;
4. economy is a distinct subsystem of the society, made up by real processes and financial processes.

In our paper we present the economy not as a subsystem, but as an entity, with the same size as society that is the whole society itself. By ‘economy’ we denote a point of view: the entirety, the entire society using its resources. The key questions are: Who produces, using what kind of practical principles? What institutions do people rely on? What are the criteria for success? In this approach, the key factor is not the individual entrepreneur's success, which can harm the society, but the welfare and advancement of society as a whole. This brings two important consequences. Firstly, there are no ‘externalities’, as for thousands of years they did not exist before. Secondly, the entrepreneur's success should be measured by the social costs and benefits to society.

Braudel showed that in modern economies at least three distinct vertical economic systems with different characteristics are present. The market economy is only one of the three, the middle vertical system, while above it is the layer which by Braudel's phrase “*has always been a*

---

<sup>14</sup> POLANYI, K. (1944): The great transformation: The political and economic origins of our time. Boston, Beacon, [http://inctpped.ie.ufrj.br/spiderweb/pdf\\_4/Great\\_Transformation.pdf](http://inctpped.ie.ufrj.br/spiderweb/pdf_4/Great_Transformation.pdf)



# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

*multinational, global economy*"<sup>15</sup>. Here the goal is not to increase economic wealth, but to increase power, and because of this there is no upper limit, there is no automatic mechanism that would harm our planet.

The support structure of the two above dimensions (market and global economy) is called as infra-economy by Braudel, its structure and operating characteristics were described by Karl Polanyi, with the introduction of notions like 'reciprocity' and 'centralized redistribution supportive community'. In the modern global world the economy operates according to at least three principles, and the question is: which is the dominant among them, and how does it achieve its dominance?

Answering these two questions requires the reinterpretation of what 'currency' is, and what its operation mode is. In the 'market economy' (which exists in its perfect pure form only as occlusion), economic money should only perform the function of mediation. Besides the perfectly competitive market also exists the so-called imperfect market. The question to ask (which has not been yet asked by mainstream theory) is: what is the transition mechanism between the perfect and imperfect markets? The answers (with euphemistically disguise), suggested by mainstream theory is the phrase of economic dominance. The nature of dominance here, in this vertical structure is economical in nature, but dominates by power.

The market, almost from the beginning has been replaced by economic institutions. These economic institutions of power provide dominance to some actors, but make others defenceless. That is, the market is a basic economic-power institution, and competes with the institutions of the state power system, to earn strength and not have any restricted privileges. The price-forming displayed dominance develops monopolistic - or oligopolistic market. The other area that is suitable for power centralisation is information. This option is named information asymmetry, obscuring that the whole economy of power system is based on private economic secrecy, e.g. business secrecy, industrial secret and bank secrecy etc.

Above the market (i.e. above the economic-power institutions) the global economy takes off its economy's cover and clearly reveals its power goals. The goal of entrepreneurs is not to achieve

---

<sup>15</sup>BRAUDEL,F. (1977 *Afterthoughts on Material Civilization and Capitalism*, transl. P. M. Ranum. The J. Hopkins University Press, Baltimore-London, Available at: <http://www.scribd.com/doc/47156827/Braudel-F-1977-Afterthoughts-on-Material-Civilization-and-Capitalism>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

economic surplus, but to achieve excess power. These multinational enterprises achieve annual revenue of more than several countries' national income and they colonize the countries concerned. An example: the global value chains (GVCs) develop captive value chains, where small suppliers are dependent on a few large buyers. We call global firms formed by internal colonies Empowered Works.

The Empowered Works is the power organization of globalization, which produces authority-surplus, and appears as a global company. Of course, we do not consider each global company as Empowered Works at the same time.

Its main features are: it produces consumer goods, because they are the primary source of income. At the same time this income is transformed: through this they can dictate prices, and they can gain influence over the nations. According to the World Trade Laws a global company could sue the nation-states. Think about the so-called "investor-to-state dispute settlement" (ISDS), which is a special legal right: anyone who buys property in a foreign country could sue government decisions that affect his current or future profits. This regulation was born around the 1960's. (According to the Economist article <sup>16</sup> its implementation was so disastrous that it could be undermining the free trade agreements between the United States, Canada and the European Union.)

Global companies could sue the nation-states for loss of profit or because the nation-states protect their own industry, trade, agriculture, and service sectors. The nation-states must retreat before a global company with reference to competition law. From then on the ability to defend their own nation-states ceased to exist, and this can be called soft violence which the Empowered Works achieved without armed wars.

In addition to the competition law the other basic reference was the argument that the nation-states manage less efficiently the natural assets entrusted to them. Cheaper and less raw material is used by them. In contrast, we get a complete picture only when besides the market price of the

---

<sup>16</sup> THE ECONOMIST, (2014) *Investor-state dispute settlement. The arbitration game. Governments are souring on treaties to protect foreign investors*, The Economist, Oct 11th 2014, <http://www.economist.com/node/21623756/print>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

products (which is dictated price) the effects of the products on nature and on human health are also taken into account<sup>17</sup>.

These are secondary costs, which are not paid by a private contractor, in addition to this the affected circle of those with private incomes and those who bear the social costs are different. In addition to these important facts could be stated: five types of products can be distinguished on the basis of full cost accounting<sup>18</sup>:

1. The product is perfectly profitable taking into account the total cost of the product for the society<sup>19</sup>. The scope of these products meets the strong sustainability requirements, they are harmonious with being. They are products of such activity through the creation by logos, as we mentioned earlier, the artwork not confronting or in violence against the being, but harmonistic with being.
2. The product is neutral in terms of profitability<sup>20</sup>. It means that the income and the social damage caused by the product balance each other. The scope of these products meets only the weak sustainability requirements; they are not in disharmony, neither in harmony with being.
3. Poisoning products: the income has been less than the damage caused by the production. The losses remain manageable<sup>21</sup>, they are slightly in disharmony, and the process is reversible.
4. Destructive products<sup>22</sup>, the loss is so great, that the quality of being suffers permanent damage.
5. Predator products<sup>23</sup>: the loss is so huge, that the ground of being is damaged forever.

The vast majority of products produced by the global corporations can be classified in group 3, 4 or 5; as a result, they are not efficient, but cause tremendous damage, civilization-scale loss.

---

<sup>17</sup> The whole picture of the reality becomes more or less a holy picture in this way....

<sup>18</sup> VASS, CS. (2011) *A humánerőforrás-fejlesztés humángazdasági megalapozása*. in: SZRETYKÓ Gy. (ed): *Népesedés, humángazdaság és társadalompolitika*, Pécs, Comenius,

<sup>19</sup> Bio-foods which considered healthy

<sup>20</sup> Industrially preserved foods

<sup>21</sup> Coca-cola

<sup>22</sup> Gold separation using cyanide processing

<sup>23</sup> Freon

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

Their argument is based on faulty economic theories: costs can be interpreted only one business and not all of the social, ecological and human costs are taken into account.<sup>24</sup>

Because of the income calculation method the externality (called cost-passing) remains hidden. In addition, this will result a surplus of power on the side of the business. Thus the source-pump and cost-push institutional systems (PP-system) implemented by the Empowered Works results in society-wide loss.

A dominant position, that is the competitive advantage in the form of power advantage resulted itself lead to increase. The operation of the source-pump and cost-push institutional systems (PP-system) is made along power interests. The most complete form of the Empowering Works is currently the so-called Global Value Chains (GVC). They distribute their calculated income extremely disproportionally due their position of power.

The global value chains (GVC) income distribution leads to an internal colonialism. For example in Hungary, this global corporation belonging to this network (besides the European average productivity level) pays low wages to their employees which are comparable to salary levels in Africa.

Until now, we have outlined the theory to describe today's economy; we presented that economy and the most critical characteristics of the legal system for this. Then the question arises: what can be done?

The literature of complementary and social currency theory<sup>25</sup> lists provides ample opportunities. Connected to the above mentioned forward into the Past and back to the Future proposal as road selection, we wish to raise a seemingly new question. It is about the sacral economy, which (as we believe) can be found in traces in Latin and South America, and is linked to the work of Eisenstein quoted earlier as well.

---

<sup>24</sup>VASS, Cs. (2005): *Hatalom, szakralitás, kommunikáció: kommunikáció- és médiaelméleti tanulmányok* Budapest, Kölcsey, 2005, <http://mek.oszk.hu/04800/04857>

VASS, Cs. (2000): *Míg élők közt leszel élő*. Budapest, Ökotáj, <http://mek.oszk.hu/02200/02260>

VASS, Cs (2005): *Bevezető fejezetek a társadalomgazdaságtanba*, Budapest, Kölcsey,  
<sup>25</sup> <http://www.complementarycurrency.org/materials.php>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

As an introduction we turn to Fustel de Coulanges, to the 19th century French historian. He considered it important: not to project ourselves back into the past, but to describe it as it was. In introduction in his work “The ancient city”<sup>26</sup> he wrote:

*„What we have received from them [from the ancient Greek and Rome – added by authors] leads us to believe that we resemble them. We have some difficulty in considering them as foreign nations; it is almost ourselves that we see in them. Hence spring many errors. We rarely fail to deceive ourselves regarding these ancient nations when we see them through the opinions and facts of our own time... To understand the truth about the Greeks and Romans, it is wise to study them without thinking of ourselves, as if they were entirely foreign to us...”*

On the basis of Fustel de Coulanges’ work we ask the reader to accept that during the ancient Greeks the sacral reality was experienced as natural and self-evident, the sacral was not superstitious imaginings, but also the meaning of the inherent quality of life in the human world.

## VIII. Sacral is neither sacred nor religious

We are thinking about the sacral reality and about its reproductions. What does the sacral reality mean? For purposes of clarification we should distinguish the following three terms: sacral – sacred – religious. There is a chronological order among them, i.e. the sacral is the most ancient, it is old as the existence of mankind. The phrase “sacral” means a well-defined ancient level of unity - quality. The sacral quality of being means the unity of physis and logos. In sacral reality all existence are sacral: the tussock, fox family or ancestral tribes and all human activity. In the original Greek thought (relying on the Central Asian thinking) every word, every action, every institution in relation to the being gains its value.

In the era of Hellenism, as we have pointed in paragraph V, a separation took place. After unbundling of physis and logos, Aristotle separated the reality to subject and object. This meant that fracture occurs in philosophical thought, which had long-term consequences lasting up until

---

<sup>26</sup> FUSTEL DE COULANGES (1877): The ancient city : a study on the religion, laws and institutions of Greece and Rome, pp.9-10, Lee & Shepard,  
<https://archive.org/stream/cu31924100532054#page/n221/mode/2up>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

now. (Aristotle was the tutor of Alexander the Great, who conquered the most of the known world before his death.) Hellas is the cradle of the conquering Rome and the civilisation which wanted to rule and beat the nature. Sacral means the primordial and saint quality of being, which is saturated by alethea. Sacred is an intermediate quality form between the sacral and the natural - naturalist quality of being. The philosophical thinking is after the aforementioned fracture, but some sacral institutions are still in working. The Council of Nicea took place in AD 325 by order of the Roman Emperor Caesar Constantine. Today's Christianity is a result of the Council of Nicea. Its decisions were given in a series of rules or canons and the Nicene Creed widely used in Christian liturgy. This change meant that previous sacral institution became formalized by power relations: the sacral quality will gradually replace by the sacred. This process will be completed by the works of Thomas Aquinas. From that experiencing of faith basically takes place by religious institutions, the previous sacred and even more the sacral forms fade away.

## IX. Sacral economy

Latest work of Charles Eisenstein is about sacred economy, which is very much appreciated. Above we tried to make a clear distinction between sacral and sacred. From now on we will concentrate on the sacral economy. We believe on the way of forward into the past we get to the sacral economy.

Pitirim Sorokin has written<sup>27</sup>: "...unselfish, creative love, about which we still know very little, potentially represents a tremendous power...provided we know how to produce it in abundance, how to accumulate it, and how to use it; in other words, if we know how to transform individuals and groups into more altruistic and creative beings who would feel, think, and behave as real members of mankind united into one intensely solidary family".

Sorokin considered love a sacral ability, which establishes and maintains communal reality, consequently it is resource, work and institutions. Love is concretized in four forms<sup>28</sup>, that is,

---

<sup>27</sup> POST, G. S. (1954) *Introduction to the "The Ways and Power of Love, Types, Factors, and Techniques of Moral Transformation written by P. A. Sorokin"*, Templeton Press, p27.

[https://www.templetonpress.org/sites/default/files/Ways\\_Power\\_Love.pdf](https://www.templetonpress.org/sites/default/files/Ways_Power_Love.pdf) (15-09-2015)

<sup>28</sup>VASS, Cs (2009) *Mammon kemencéjében (Mammon's furnace)*, Ökotáj, 41–42. No. <http://www.okotaj.hu/szamok/41-42/ot41-10.htm>

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

there are four different forms of love, and the corresponding institutional structure formed by the operation of each of them<sup>29</sup>.

1. Eros - in Greek Ερως - (narrow sense: sexuality) can be described as a love relationship between the different genders. The marriage and family are those institutional structures which are established by Eros, hereinafter referred as the nurturing institutional structure of it.
2. Areté (Greek: Ἀρετή) means in narrow sense interest, but de facto it represents moral virtue. It appears as human relationships regardless of gender, and it is institutionalized as friendship and community. To prevail, the participants are not forced, interdependence and self-interest are linked, as the market, but mutual care, mutual protection and mutual services. The types of arete is by E. Fromm the most fundamental one, he names it brotherly love. He writes<sup>30</sup>: *“The most fundamental kind of love, which underlies all types of love, is brotherly love. By this I mean the sense of responsibility, care, respect, knowledge of any other human being, the wish to further his life”*. The medieval monastic and feudal economy is considered as the institutional structures established by Areté. On the collapsed ruins of Rome this economy based on primary structure of brotherly love, formed in the neighborhood. The feudal contract based on mutual services, the total surveillance became a reality after centuries later in Europe, before (what we used to call) the discovery of America.
3. Philia (Greek: Φιλία) means in narrow and fractured sense selfishness. It institutionalized in the form of businesses and organizations according to the relations of being. Includes: the relationship to the world, to our fellow human beings, to our environment, that is to the cosmos as a whole. The economy is created on the framework of philia, that is the reproduction of communities' manner of being.
4. Agapé (Greek: Αγάπη) in many cases is raw power, but in fact it means the relationship to the God, to the superiors. It institutionalized as Church - if this happens.

---

<sup>29</sup> VASS, Cs (2009) Mammon kemencéjében (Mammon's furnace), *Ökotáj*, 41–42. No <http://www.okotaj.hu/szamok/41-42/ot41-10.htm>

<sup>30</sup> FROMM, E: *The Art of Loving* (1956) Harper & Row, p. 47. <http://farzad.devbro.com/the%20art%20of%20loving.pdf>.



# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015



Above we have described the elements of the sacral solidarity-based economy, which run the named charitable institutions. This brings us to the end of our paper. We outlined the sustainably effective method of defense against the source-pump and cost-push institutional systems.

One might ask, what does the sacral economy produce? We should state, that the purpose of the production in the sacral economy is the people and the community itself. The aim is to bring people closer to the so-called Homo Christianus. And this takes place by increasing the charity according to the sacral Christian anthropology. Similarly in the sacral reality, the target is to increase the amount of love and charity. Not the profit, but the love is in the center.



# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

## References

AUDI, R. (gen. ed) (1995, 1999) *Cambridge Dictionary of Philosophy*, 2nd edition, Available at: <http://stoa.usp.br/rdeangelo/files/-1/10954/Cambridge+Dictionary+of+Philosophy.pdf>

BRAUDEL,F.(1992) *Civilization and Capitalism, 15th-18th Century, Volume I-III*, transl. Reynolds, S, Univ.California Press,

BRAUDEL,F. (1977 *Afterthoughts on Material Civilization and Capitalism*, transl. P. M. Ranum. The J. Hopkins University Press, Baltimore-London, Available at: <http://www.scribd.com/doc/47156827/Braudel-F-1977-Afterthoughts-on-Material-Civilization-and-Capitalism>

DEMETER,Z et al.(2003) *Gondolatok a fenntartható fejlődésről, interjú Vass Csabával*, pp 61-74, Available at: <http://mek.oszk.hu/09700/09792/09792.pdf>

EISENSTEIN, C.(2012) *Sacred Economics*, New York, Word Press. Available at: <http://sacred-economics.com/read-online/>

FROMM, E. (1956) *The Art of Loving* Harper & Row. Available at: <http://farzad.devbro.com/the%20art%20of%20loving.pdf>.

FUSTEL DE COULANGES, N.D.(1877): *The ancient city : a study on the religion, laws and institutions of Greece and Rome*, Lee & Shepard, 1877. Available at: <https://archive.org/stream/cu31924100532054#page/n221/mode/2up>

FUSTEL DE COULANGES, N.D.(1883) Az antik városállam. Tanulmány a görög és a római vallásról, jogról, intézményekről ('La Cité antique' in Hungarian, transl: BARTAL,A.) Budapest

HEIDEGGER, M. (1995) *Bevezetés a metafizikába (Introduction to Metaphysics)* Ikon Kiadó, ISBN 963-7948-82-1

KING, J.(n.d.) *Bible, Strong's Greek Dictionary*,No 5449, Available at: <http://www.sacrednamebible.com/kjvstrongs/STRGRK54.htm>

KUHN, T.(1962)*The structure of scientific revolutions*, Chicago Press, 1962 Available at: [http://projektintegracija.pravo.hr/download/repository/Kuhn\\_Structure\\_of\\_Scientific\\_Revolutionns.pdf](http://projektintegracija.pravo.hr/download/repository/Kuhn_Structure_of_Scientific_Revolutionns.pdf)

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

LEVI-STRAUSS, C.(1955) *Tristes Tropiques* (1973 English translation by John and Doreen Weightman) New York: Atheneum, <https://archive.org/details/tristestropiques000177mbp> (10-08-2015)

LEVI-STRAUSS, C. (1963, 1967). *Structural Anthropology*. Translated by Claire Jacobson and Brooke Grundfest Schoepf. New York: Doubleday Anchor Books. Available at: [http://monoskop.org/images/e/e8/Levi-Strauss\\_Claude\\_Structural\\_Anthropology\\_1963.pdf](http://monoskop.org/images/e/e8/Levi-Strauss_Claude_Structural_Anthropology_1963.pdf)

PIMENTEL,D. et al.(2010): *Will Limited Land, Water, and Energy Control Human Population Numbers in the Future?* Human Ecology, August 2010, Springer, [https://populationmatters.org/documents/population\\_numbers.pdf](https://populationmatters.org/documents/population_numbers.pdf)

POLANYI, K (ed. and written with) (1957) *Trade and Markets in the Early Empires*, Free Press, Glencoe

POLANYI, K (1968) *Primitive, Archaic, and Modern Economics: Essays of Karl Polanyi*, Dalton, New York

POLANYI, K (1968) *Dahomey and the slave trade : An analysis of an archaic economy*, Washington press, Seattle

POLANYI, K. (1944): *The great transformation: The political and economic origins of our time*. Boston, Beacon, [http://inctpped.ie.ufrj.br/spiderweb/pdf\\_4/Great\\_Transformation.pdf](http://inctpped.ie.ufrj.br/spiderweb/pdf_4/Great_Transformation.pdf)

POST, G. S: (1954) *Introduction to the "The Ways and Power of Love, Types, Factors, and Techniques of Moral Transformation written by P. A. Sorokin"*, Templeton Press, Available at: [https://www.templetonpress.org/sites/default/files/Ways\\_Power\\_Love.pdf](https://www.templetonpress.org/sites/default/files/Ways_Power_Love.pdf)

SZALAY, Zs. (2013) *From Braudel's Triptich to the Closed Loop Economy*, in: 2nd International Conference on Complementary Currency Systems 19–23 June 2013, Available at:[http://www.iss.nl/fileadmin/ASSETS/iss/Research\\_and\\_projects/Conferences/CCS\\_June\\_2013/Papers/Zsuzsanna\\_Szalay.pdf](http://www.iss.nl/fileadmin/ASSETS/iss/Research_and_projects/Conferences/CCS_June_2013/Papers/Zsuzsanna_Szalay.pdf)

SZALAY, Zs. (2014) *Integrated Trade with Disintegrated Production?Some Aspects of the Role of Global Value Chains* in: *Competitiveness of the CEE Region in the Global Economy*. 1st AIB-CEE Chapter Conference and 2nd Working Conference on Competitiveness, 9-11 October, 2014

# 3rd International Conference on Social and Complementary Currencies

October 27<sup>th</sup> - 30<sup>th</sup> 2015

THE ECONOMIST (2014) *Investor-state dispute settlement. The arbitration game. Governments are souring on treaties to protect foreign investors*, Economist, Oct 11th 2014, Available at:

<http://www.economist.com/node/21623756/print>

VASS, Cs (2000) *Míg élők közt leszel élő (While you will alive among living)* Ökotáj, 2000, ISBN 963 00 5441 8 Available at: <http://www.kia.hu/konyvtar/dkiadv/migelok/vasscs-1.pdf>

VASS, Cs (2005) *Hatalom, szakralitás, kommunikáció: kommunikáció- és médiaelmélet tanulmányok* Budapest, Kölcsey, 2005, ISBN 963 86571 5 4 Available at:

<http://mek.oszk.hu/04800/04857>

VASS, Cs (2005) *Bevezető fejezetek a társadalomgazdaságtanba*, Budapest, Kölcsey, 2005, ISBN 963 8657162

VASS, Cs (2009) *Mammon kemencéjében (Mammon's furnace)*, *Ökotáj*, 41–42. Volume number ISSN 1588-144X (Online) Available at: <http://www.okotaj.hu/szamok/41-42/ot41-10.htm>

VASS, CS (2011) *A humánerőforrás-fejlesztés humángazdasági megalapozása*. in SZRETYKÓ, GY. (ed.): *Népesedés, humángazdaság és társadalompolitika*, Comenius, Pécs, ISBN: 9789639687325