

# What is Money?

## - A matter of point of view! -

Jean-Pierre Caron \*†

2017

We would especially like to certify our esteem for pioneers such as Proudhon, Walras and Silvio Gesell, who accomplished the great reconciliation between individualism and collectivism, that the economic order we are striving for must rest upon.  
Maurice Allais (Nobel Prize), Economics and interest - 1947

Economics is the only field in which two people can get a Nobel Prize for saying exactly opposite things.  
Joseph Stiglitz (Economist, Nobel Prize -2001)

(Excerpt) <sup>1</sup> <sup>2</sup>



*[This presentation is the result of research based on the following idea: every subject can be dealt with from twelve different points of view. This hypothesis was applied to the theme of money. The following circled presentation has the advantage of highlighting the polarities (opposites on the circle) and the neighbouring, adjacent point of view. Subsequently, it is subject to brief comments].*

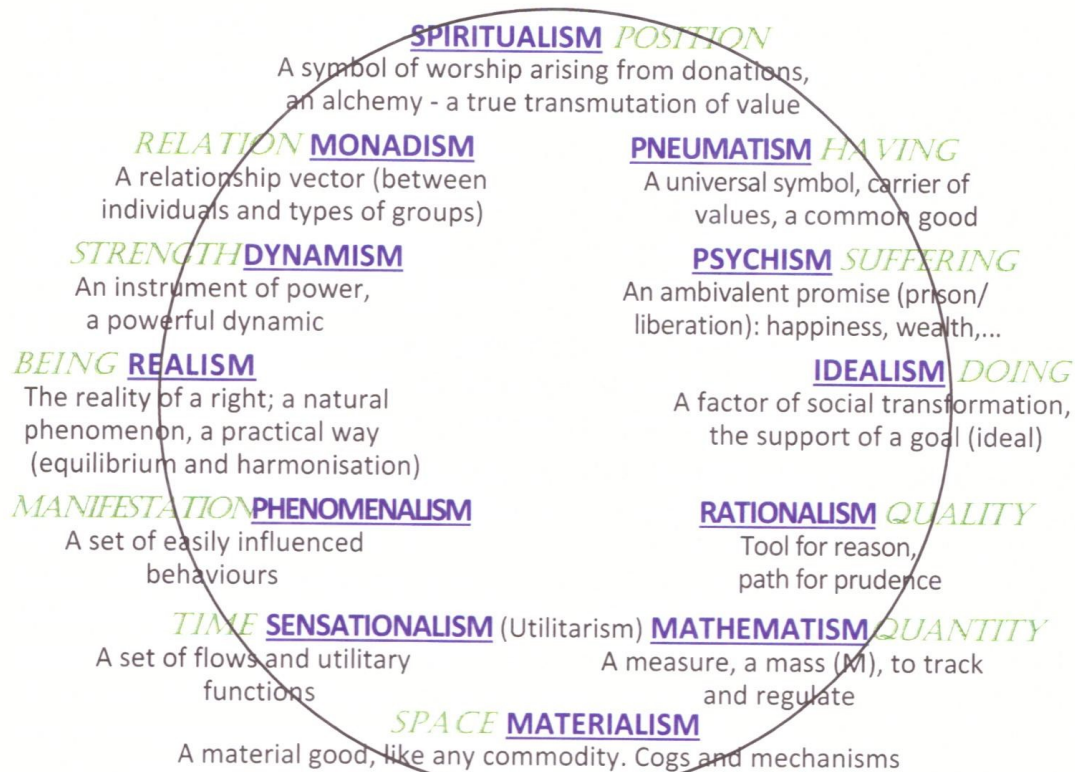
\*Jean-Pierre Caron, alumnus of HEC Paris (école des Hautes Etudes Commerciales) - European School of Management, has been active for many years in enterprise as a consultant in the theory and practice of change. For the past 35 years he has nurtured, in parallel, the growth and strengthening of the first value based bank in France, La Nef. He also finds time to be a co-leader of the Université Citoyenne de l'Economie Fraternelle (UCEF)- a free university on money matters, linked to La Nef. Today he is Vice President of the supervisory board of La Nef and is a past President of the Institute for Social Banking, Witten, Germany. Recently he has collaborated on the production of an intentional working paper for the United Nations Environment Programme (UNEP)- Inquiry into the design of a sustainable financial system, entitled "Values Based Banking: Bringing the voice of citizens into finance".

†Text translated and adapted from the French original by Malcolm Hayday CBE (social banker and disruptive thinker, founder of the Charity Bank in the UK)

<sup>1</sup>The complete book: ISBN 978-2-9545054-3-5

<sup>2</sup>The author generously allowed this excerpt to be distributed among individuals which want to add new perspectives to the question: What is money?

What are the references, "the bee in the bonnet" of each one of us in matters of money? This is the basic question that drives us here. Already, synthesised in a one key phrase, money can be seen therefore as:



NB: the terms preceding the points of view (e.g. *SPACE*) are the "Aristotle categories".

Fig.19 – The points of view on what is money: NAME, linked CATEGORY and characteristic sentence.

## COMMENTS

Here we develop the phrase which summarises each point of view about money, providing examples and guidance which allows a better understanding of each concept.

It's only a quick synthesis of a research on the subject, and the points of view in themselves cannot be presented in detail here.<sup>3</sup> Nonetheless as a first approach we can characterise them in the following way:

- The mathematician, who is far from always being a professional mathematician, sees things in terms of numbers, geometric forms and mathematical formulae. He likes to capture things by measuring, weighing, etc; the laws or measures give him the idea to grasp the reality of things (and what is not measurable is of little value ... ).

<sup>3</sup>Extracts from the book 12 points of view, 12 truths? Annex 4 - J.P. Caron - Self-publishing, 2013. The points of view are there thoroughly presented and include examples.

- The rationalist is a thinker like the previous one but he likes seizing things by logic, meaning and causality (natural phenomenon, historical evolution): thus, he hopes to take a qualitative rather than quantitative approach.
- For the idealist, ideas are leading the world, to the extent that they become action; among the philosophers, Hegel is the most striking example.
- With the psychist, we enter a less objective reality than previous points of view, that of the soul, the psyche, the inner being, the depths of the unconscious (e.g. C.G. Jung). He is very sensitive to pain, suffering and feelings (e.g. Camus).
- The pneumatist understands the universality of things, sometimes even the mind. He is sensitive to everything that raises human-kind, such as ethics or values when they reveal themselves in human behaviour.
- The spiritualist grasps the magic of things, raises himself up, and climbs Jacob's ladder. Like the alchemist, he can go to the essence of things, beyond materiality (opposite point of view).  
Following our characterisation along the second half of the circle (left side), we see then, that the mathematicist (in polarity) tends to return everything to unity,
- The monadist sees plurality in the world and reality created, as described by Leibniz, from the Monads who are original units with their mutual relations.
- The dynamist considers the voluntary aspect in the world, as predominant (opposed to the rationalist) and enhances most particularly movement and change in his radicality (e.g. Nietzsche), contrary to the opposite point of view that sees harmonisation as a process of stabilisation.
- The sensationalist, rather self-centred, is always sensitive to what he perceives through sensory channels. For him the flows, the energies, the warmth of exchanges or the need for protection are the substance of reality.
- For the materialist, nothing exists that is not tied to materialisation, that cannot be touched, and reality can often be reduced to mechanisms.

Let us now see these applied to our subject with some details: how each point of view sees money?

## Materialism

### - A material good, like any commodity. Cogs and mechanisms

The materialist sees everything in material terms, as manifestation within space or in mechanical cogs. For him, economy consists solely of huge mechanisms, and finance is a chained series of purely mechanical links. Money, for him, is a material good, characterized by a 'real and tangible' perceptible amount that can be grasped. Some see money with real "physical" and universal functions: store of value, unit of account used for equivalence (value measurement) and means of exchange. Carl Menger (1892), said money is also a commodity deriving its value and legitimacy from a particular weight in silver-metal, to which he attaches importance (Metallist school); other forms of money are not legitimate for him. The materialist will be readily nostalgic for the golden stallion, and the time where you could trade any currency against gold (Gold Exchange Standard): indeed, until very recently any currency could be exchanged for gold (or a dollar equivalent based on gold, until 1971). Money, therefore, can be stored, due to its value of intangible, reliable and universal equivalence. Thus, money is at the same time a convenient value for exchange, which circulates widely in (global) Space- even if it is now dematerialized.

The whole constitutes the economic mechanisms (cogs). They also tend to think, "time is money" (link with neighbouring sensualist point of view related to time).

B. Laum is in complete opposition to K. Menger (opposite on the circle): he criticizes "those who think money from its modern present functions alone".

He shows, in *Sacred Money* (1924), that money has been developed from religious cults in Greek society: the expiatory gesture by which men offered goods, hoping to obtain the 'Gods' favours', would be the origin of the "money" phenomenon (see first contribution: Was money invented in Temples?).

## Mathematism

### - A measure, a mass "M", to be tracked and regulated

The mathematician hopes to grasp the world by calculating and measuring everything. It is related now to quantity. Everything is understood in terms of quantity, through a law characterising the phenomenon. Money is a quantitative means for payment and exchange. The quantitative theory of money (Chicago School - Milton Friedman, Nobel Prize) including monetarist beliefs, shows that the quantity of money in circulation is everything. Hence the need to measure, monitor and manage the various money aggregates in circulation (technically referred as  $M_0$ ,  $M_1$ ,  $M_2$ ) and all possible other measurable parameters: velocity, accelerator effect, and then the hope to regulate the monetary policy (Bank of France, Bank of England, European Bank, ...), in a so called "cybernetic" view. The mathematician also models growth and lives with the obsession of containing inflation. This point of view, as the following one, is interventionist and linked to the idea of regulation. The US Federal Reserve (Fed) truly embodies this mathematician- rationalist approach, as it intends to act on the world economy by pulling strings with the rates of interest and the quantities of dollars in circulation. At the same time it can be said that the active lobbies around the Fed are very "dynamist".

## Rationalism

### - Tool for reason, path for prudence

The rationalist, sensitive to the qualitative element, believes in the supremacy of reason and sound logic (but remains cautious in all things). For the rationalist Keynes (Cambridge School), we want money for three reasons (e.g. *General Theory*, 1936): - for conducting transactions ("common currency for achieving personal and professional exchanges"), in everyday life, and then - for safety (necessity to store money waiting for a need), and finally- for reasons of speculation ("profit, better than the market, of a good know/edge or vision of what the future holds"). The market, left to itself, is unlikely to achieve an economic optimum. The rationalist thinks he has (and he has to) to influence the quality of the economy through an intelligently designed State policy, running counter to current to bad economic trends - in periods of crisis : e.g. massive investment financed by the budget deficit and repaid by the taxes generated by growth (Keynesian School). Setting interest rates is a major tool. Meanwhile, the rationalist tends to maintain strong rules: cautious ratios for banks, debt ratios for European countries (e.g. 3

## Idealism

### - A factor of social transformation, support of a goal (ideal)

For the idealist, the ideas are moving the world. People must act according to ideals, thus uniting idea and reality (corresponding category: action). He/she considers that a close band exists between the elements perceived in the world and the concept that gave rise to it: the idea must appear in the world of the senses. "Ideas are what makes the world advance!" and good new ideas are the most important factor for change (in so far as they are put into practise). In this sense, money given to entrepreneurs, coupled with good ideas, can be seen as a powerful factor of economic, social and even cultural transformation. Enlarging their vision, the idealists then wonder which criteria might be suitable to assess development actions, implying: numbers are not enough! New forms, such as impact investing proceed from the same point of view of the impact of the investment: money was not only a means to economic profitability ... it can also serve an ideal, a higher purpose that is more than the mere rational economic gain (the ROI – Return On Investment): it has also some social efficiency. Considering both economic and social impact is called impact investing. However, impact investing can also be misused. Indeed, the term was first used widely by American businessman, Warren Buffet, to describe his philosophy of investing in undervalued stocks and the impact his money could achieve in increasing the market value.

In the past, some people could see in French socialism, as with Proudhon, too much confidence in the great social ideas and a lack of a certain realism (and called Utopian socialism). It is a possible risk.

## Psychism

### - An ambivalent promise (prison/deliverance): happiness, wealth

The psychist is continuously trying to find the way to inner life, which is for him the foundation of everything. He has a fairly anthropomorphic conception of things and is interested in great images, archetypes. Money is strongly tied to psychism whose main quality is suffering. For B. Lietaer (Belgian economist, Professor at Berkeley)- a specialist on so called complementary currencies- money is based on collective and unconscious emotions. Such an emotional conception of money brings us to the depths of our psyche. He also says about classic currencies: "it is indeed the monopoly of the dollar, and not a human perversity, which inevitably leads us to short term thinking and resource depletion". For him money should have more of a "yin" quality, which he finds in complementary currencies. And these are the shadows of our five archetypes that model our emotions and our behaviours (e.g. B. Lietaer, 2012). They blind us and prevent us from questioning that "modern taboo". The German sociologist and social philosopher Georg Simmel believes that money is a psychological and sociological phenomenon, a possible source of liberation but also of individual alienation.

The first coins in Greece, bare the effigy of Juno Moneta ("moneta" means memory): it is the tool for the memory of what happened. Moreover money is more or less linked to the notion of happiness as internal feeling: some economists advocate replacing the GNP (Gross National Product) with the GNH (Gross National Happiness), defined by new indicators. Bhutan has already done this. It may also oppress populations: as Pope Francis spoke of "financial tyranny" and of "the faceless economy" (May 2013). Finally, unconsciously, money can become a real factor of (inner) development if individuals become more aware of its use.

## Pneumatism

### - A universal symbol carrier of values. A common good

The Pneumatist is sensitive to nature and society as a whole. He easily perceives the overall unity of things ("Holon") as well as culture through an overall element (culture of quality). He is concerned with universal life and the breath of eternity that can be found in nature or in society (J.P. Caron, 2013).

He would embody cultural values such as justice or equality and feels hurt when global unity is threatened. This is the category possession/having, or habits (Lat.: habitus) which dominates, in the sense, for example, of incorporating ethics in daily responsible behaviour to preserve nature. The Indian economist and philosopher Amartya Kumar Sen (Economy Nobel Prize 1998) has made contributions to welfare economics, social choice theory, economic and social justice as well as well-being economy.

The Pneumatist may attach importance to ethical indicators (such as carbon dioxide for sustainable development), but also to Socially Responsible Investment (SRI), and ethics in finance for traders, bankers in general, as well as the fight against tax havens: a kind of moral capital. He militates for the bottom up power of change and has a strong sensitivity to the concept of common property (common good - and money is one too!).

## Spiritualism

### - A "magic" worship symbol, derived from temples donations, an alchemy, a true transmutation of value

Spiritualism highlights, more than others, the category: position. An element is positioned "above" the others, a hierarchical element appears. For the spiritualist, money carries a higher element: a spiritual essence. In fact, historically, the essence of money finds its origin in archaic wisdom, in the act of offering, showing the relationship between man and the Gods (see B. Laum - Historie school - Offerings' theory in chapter 1). A kind of money was issued by priests as counterpart for offerings, and then once exchanged against goods in those temples. So, it is only a symbol, a sign distributed wisely, and worthy of trust. The German sociologist and philosopher Simmel noticed that money had an abstract value, "above everything". It is also a true modern alchemy of value transmutation, through the "magical" creation of notes - guaranteed by gold (e.g. Goethe - Faust). At the same time this money transformation (by each person's ethics) would be comparable to the creation of a new light (an immaterial "philosophical" gold)- a fundamental process for alchemists. Approaches placing one organization on the top and in control of the monetary construction are related to this same point of view (e.g. unique power of central bank). Wall Street is the financial temple but in a materialized version. Georg Simmel noticed that money had an abstract value, "above everything" (in *The philosophy of Money*, 1907). It is also a real modern alchemy of the transmutation of the value, by the "magical" creation of 'banknotes' guaranteed by gold (e.g. Faust). At the same time this transformation of the money (by each person's ethics) would be tantamount to the creation of a new light (an intangible gold, said to be "philosophal")- a process that is fundamental to the alchemists ...

Also, some see gifts (authentic instrument of philanthropy) as a relatively noble and pure act of love, which is the very essence of money: a form of sublimation, although this act could be made sometimes, with a kind of superior egoism.

## Monadism

### - A vector of relations (between individua/s and different types of groups)

The monadist attaches importance, above all, to ideas (as active Monads), to the process of individualization and to elements of relations between ideas; also to individuals within a group or to the purpose of actions, etc. Loan money can be seen e.g. as an opportunity for really making an individual realization, in a social group or in society. In this respect, the idea of a project is a fundamental personal motive, which should be encouraged by all means. The idea involves individual responsibility, but in relation to the social whole, also. In reality, the support of a group, sympathetic to an idea can take different forms: for example, solidarity-based guarantee communities (endorsement), communities of donors-borrower (C.D.B), etc ... where the strength derived from a small group commitments of (sustaining) group members can foster the realization of individual's ideas or projects: the commitments of individuals (in groups) allow self-realization for the others to occur. Thus, the bank appears to be a bridge between depositors and borrowers. Money as a monad carries its goal of itself (possible school: GLS Bank?). Finally, additional complementary currencies (local and ethical) seem related to these points of view, as they help carry an idea (social, economic) within a group and create new kinds of relationship.

The Mathematism/ Monadism axis is that of quantitative connections on the one hand, and qualitative on the other.

## Dynamism

### - An instrument of power, a powerful dynamic

For a dynamist the keyword is the dynamism of forces. His slogan could be:

"I am dynamite". He willingly puts his foot in it (for him that's life!). Indeed for the dynamist, if things do not move, they might as well be dead ... They see at first in money the power of action, its own dynamics, its ability to move things (goods, projects). Defenders of investments at all costs also perceive this. Money is an element of power: it is a right to acquire, even appropriate by force, goods. Money can have a creative effect (Schumpeter - Austrian school) or a destructive one (e.g. Karl Marx). Schumpeter sees also the need to accompany, by loans, the 'socially destructive' process of technological innovation. In a market we can see the powerful relations induced, between buyer and seller (see bargaining). Some say: "Money carries in itself the power to make others work". This is a mysterious, but real, power. To keep it, one can be encouraged to use force, to push lobbying activities. At the same time, opposed to the rationalist logic, the acceleration or "multiplier" effect in money will be tangible (e.g. Keynes on the same axis) by the very dynamics of circulation. He will talk about the preservation of one's purchasing power ...

The Rationalism/Dynamism axis concerns the phenomena of influence, respectively through the logic and the force of action.

## Realism

### **- The reality of a right: a natural phenomenon, a practical way of ensuring equilibrium and harmonisation**

What is very particular with realists is their ability to consider only what is. Being (manifestation) is the category that dominates here, as money is a simple mean for trade, a materialized debt, nothing more (and especially not a symbol). In addition money, well used, is a factor of stabilization of the economy, the pledge of a proportionate and balanced circulation. Money should be created, but also allowed to be depleted ('dying'). For example, see Silvio Gesell's design (German theoretical economist and social activist) of a "melting" currency (demurrage), which depreciates in case of nonconsumption within a specific period of time. Therefore, a money can "be born and die", as in nature (e.g. The Natural Economic Order, 1916), contributing to an economic balance. The 'mercurial' balancing element links the entrepreneurial individual faculties and the concrete characteristics of economic life. The loan is a good example, in its function of harmonization between resources (savings) and allocation of credits.

The realist is pragmatic in his/her approach. For them, what is true is what can be practically experienced. For them, rights are also a reality. They will advocate for a policy of Drawing Rights for the poorest countries, run by the UN or the World Bank (e.g. Joseph Stiglitz, - this is called "world greenbacks"). He is sensitive to the right balance in the world (e.g. North/South) and in society. His social realism could also lead him to militate for micro-credit,- a very practical and pragmatic initiative.

## Phenomenalism

### **- A set of easily influenced behaviours**

Opposed to Psychism, phenomenologists focus on primordial phenomena that are essential behind the visible, - and of which we only see the manifestation. They are linked precisely with the (twofold) category of manifestation. They want to understand the phenomena that act outside in nature and in behaviour (Behavioural schools). Deep intentions, influence phenomena, even archetypes located in the background, are concepts they love in their search for understanding. In finance matters, they attach great importance to money as an exogenous (outside) basic fundamental factor in its action. So, for example, Maurice Allais (Nobel Prize winner in Economics) suggests limitations. This theory is described as "full money", because only the cash money deposited at the Central Bank may then have a healthy action (banks cannot issue unlimited loans "out of nothing"). They are therefore interested in "the efficient cause" of Aristotle, because of its effectiveness. So, they pay attention to behaviour and to what can influence it. French philosopher Jacques Ellul speaks of idolatry of money in relation to its influence on people (Mammon). Finally, phenomenologists speak of behavioural values, related to ethics in behaviour: they feel that values may be a significant externally acting phenomenon, when experienced in practice.

## Sensationalism

### **- A set of flow and utilitarian functions, useful for circulation and exchange**

Mainly sensitive to flows the sensationalist/sensualist is related to the time category (in terms of Aristotle). Very pragmatic in its approach he/she sees utility first. This is the Utilitarian point of view. The various functions of money appear to him/her particularly (their practical functions) and they see that



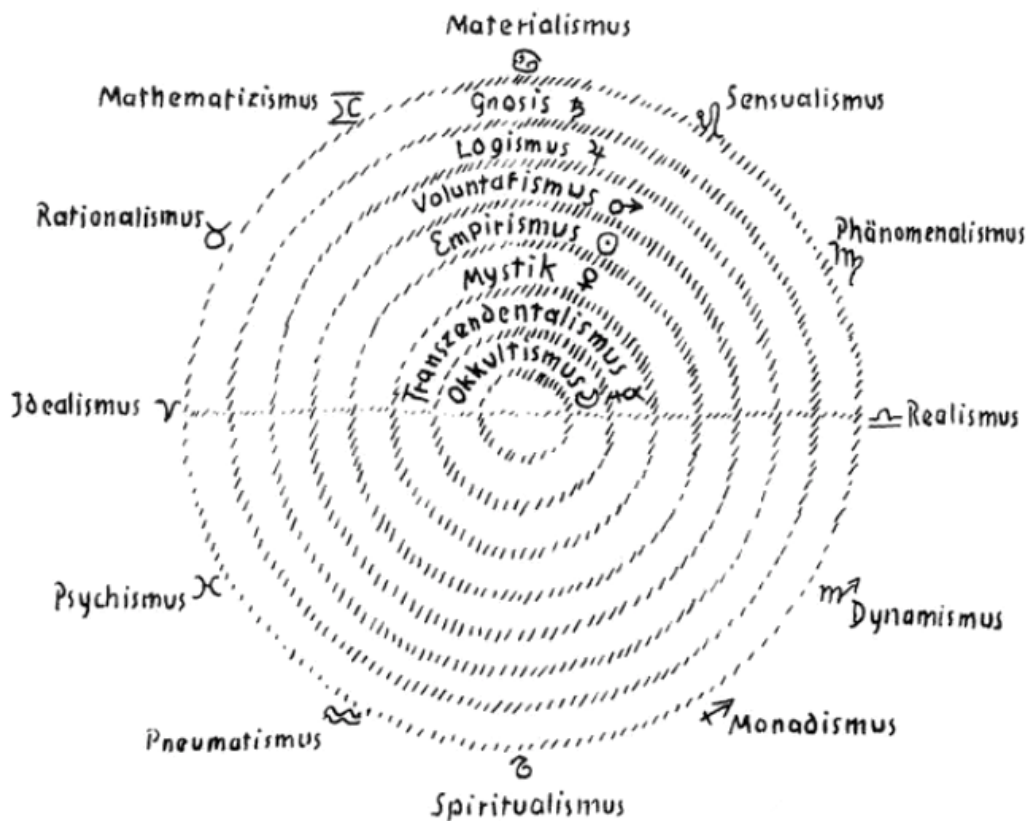
currency was firstly a unit of account. John Locke speaks of money as barter, but it seems more a fable, not a reality! Time money does exist as a complementary currency. The Austrian School (Hayek, Nobel prize winner 1976, - with Mises) proposes a theory of Free Banking: free money creation depending on the applicants (borrowers) with a real logic of needs. The sensationalist attaches importance to security and guarantees (protection against an uncertain future). Money is a means of payment and exchanges, it circulates in measurable flows. It is a stimulator for exchanges that meets needs (it can also be seen as "energy").

## CONCLUSION

The application of the various points of view is as follows:

we have to be aware when we claim a conception about money, to remain conscious, that it is certainly exact, but that this conception only represents a fragment of reality, and that each other point of view also contains a small portion of truth ...

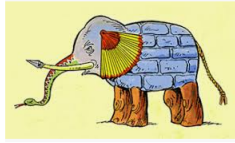
Rudolf Steiner: Der menschliche und der kosmische Gedanke, GA 151



Two illustrations added by Hans-Florian Hoyer



The Blind Men and the Elephant | AIKID...  
aikidonosekai.wordpress.com



The Six Blind Men and the Elephant | Big Picture Z...  
bigpicturezen.com



Blind Men and the Elephant" by Joh...  
be.com



Four Blind Men and An ...  
esprintables.com



Blind Men and the Elephant | Jag...  
metmuseum.org

Maybe "money" is an elephant  
and we are humans with closed  
eyes for it's truth.

Let Your engine search with: 'elephant blind'



Light from different directions  
casts different shadows of the  
same object.

Let Your engine search with: 'truth perspective '

Every tactile perception is true and does not object to the truth of others. The connection of the different perceptions arises when the non-sighted person moves and arranges the individual phenomena in the light of his thinking.

- LEGEND -  
**Bold:** summary  
**BLUE:** point of view (name)  
**GREEN:** Aristotle's category

**A worship symbol, derived from temples' donations**  
**POSITION (SPIRITUALISM)**  
 Money as an essence in itself, resulting from offerings, (B. Laum, Historic school - offerings' theory). Money has worthy of trust. A kind of modern "alchemic" transmutation, through individual's ethic. Pyramidal approaches of money - Wall street: the new financial Temple.

**A vector of relations (between individuals and groups)**  
**(MONADISM) RELATION**  
 Realising a great idea, a personal "motive". Relationship: loan money as a link between groups and personal projects. Different forms of support: solidarity-based guarantee communities (endorsement), donors-borrowers communities, etc; Bank: a bridge between depositors and borrowers. Money seen as a Monad holds on to its goal (School: GLS-Bank?). Complementary currencies: create ethical and local relations.

**An instrument of power; a powerful dynamic**  
**(DYNAMISM) STRENGTH**  
 Dynamic conception of money: power to move things (goods, projects). Right to appropriate by force and influence property or goods. 'Creating' (Schumpeter- Austrian School) & 'destroying' forces (Karl Marx). Lobbying activities, Public buying offers. A mysterious, but really powerful force: leverage effect (multiplying/accelerating force), seen as source of economic dynamisation (Keynes is on the same axis). Preservation of one's purchasing power.

**A real right; a natural phenomenon, a practical way (equilibrium, harmonisation)**  
**(REALISM) BEING**  
 A simple exchange means of trade, a materialized debt. Pragmatic approach. Money being born, but also dying (idea of S. Gesell). Paying attention to rights. Special Drawing Rights for poor countries ('world greenbacks' - see J. Stiglitz). Necessary balance between North and South, etc. Microcredit as social realism: practical and pragmatic.

**A set of easily influenced behaviours**  
**(PHENOMENALISM) MANIFESTATION**  
 Focus on primordial phenomena whose manifestation we see: deep intentions, influence phenomena even archetypes (Behavioural schools). Money seen as exogenous. M. Allais, suggesting "full money" theory with limits in connexion with central bank. Interested in "the efficient cause" of Aristotle, paying attention to behaviour and influence factors. Idolatry of money (J. Ellul). Behavioural values are active.

**A set of flows and utilitarian functions (for exchanges)**  
**(SENSUALISM) TIME**  
 Utilitarian point of view (practical): currency being first a unit of account. Speaking of money as barter (John Locke) seems to be fable, not a reality. Time money: Austrian School (Hayek, with Mises) proposing a theory of *Free-banking*: free money creation connected real needs. Security (guarantees, mortgages). Money circulates in measurable flows. Money seen as positive energy, stimulating exchanges.

**A material good, like any**  
**SPACE MATERIALISM**  
 Mechanistic vision of economy: cogs and wheels. Money: Metallist school. Gold Exchange Standard = Golden Stallion. Used for exchanges in space (world market) money created in temples in parallel to offerings

50

**An alchemy - a true transmutation of values**  
**(SPIRITUALISM) POSITION**  
 The magic of symbols (archaic wisdom (see Laum) abstract value (Simmel), "above everything", and is just a sign of money beyond materialistic aspects (Goethe's Faust). Such an approach = Power? Gift and philanthropy (Love).

**A universal symbol, carrier of values. A common good**  
**HAVING (PNEUMATISM)**  
 Perceiving the overall unity of things ("Holon"). Embodying cultural values such as justice (equality, etc.) in society, with ethics in daily responsible behaviour to preserve nature (= individual and global responsibility). Amartya Sen: welfare economy. Ethical indicators, Socially Responsible Investment (SRI), ethics in finance, "moral capital"; bottom up changes. Sensible to common goods (including money).

**An ambivalent promise (prison/rescue): happiness, wealth, etc.**  
**SUFFERING (PSYCHISM)**  
 Deep forces. Emotions & archetypes: importance of Yin and Yang money (B. Lietaer, Berkeley); 5 great archetypes modelling our emotions. Possible psychological alienating factor (G. Simmel). Juno Moneta's effigy links to remembering. Inner/outer wealth; GNP versus GNH (Happiness). "Financial tyranny" & "faceless economy" (Pope Francis) Through consciousness, it can be a factor of inner development (e.g. through compassion).

**A factor of social transformation, the support of a goal (ideal)**  
**DOING (IDEALISM)**  
 "Ideas are what makes the world advance!" Money seen as a powerful factor of economic, social and cultural transformation. It can serve an ideal that is more than the mere economic rational gain (ROI). Interest for criteria to assess development. Considering economic and social development is named "impact investing". Lack of sense of reality can lead to utopia (see School of Utopian Socialism). Purpose of actions is the most important.

**The tool for reason; the path for prudence**  
**QUALITY (RATIONALISM)**  
 Supremacy of reason. J.M. Keynes (Cambridge School): we want money for 3 purposes: transactions, safety and speculation. Sound logic allows proactive State policy to restore equilibrium in economy (qualitative actions). Setting of interest rates: an important tool. Prudential ratios (Banks), rule of GNP (3 %) (for level of state indebtedness). Reflections around theory of 'decreasing' economy for protecting the environment.

**A measure, a mass (M), to be tracked and regulated**  
**QUANTITY (MATHEMATISM)**  
 Visions in models of growth, trying to understand financial phenomena with laws (formula). Quantitative theory of money (Chicago School - Milton Friedman), including monetarist beliefs. Measuring money aggregates in circulation (M0, M1, M2, ...), velocity, etc., is key for regulation through Central banks. Interventionist point of view. US Federal Reserve for quantitative (cybernetic) regulation as an example.

**commodity. Cogs and wheels**  
**(MATERIALISM) SPACE**  
 A material good characterized by a quantity (of gold). Carl Menger: Real functions: store of value, unit of account, means of exchange, or storage. Materialization: time is money! In opposition (to Laum): to spiritualism (= money created in the temples).

51