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Social world and multilateral world

Social money and multilateral money

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Introduction

Worlds in which everyone acts and has relations to others without having recourse to signs or symbols of warning would be possible, but probably they would not be convenient, since nobody could offer an object or a service to a person and asking another freely chosen object or service to another freely chosen person. Undoubtedly, the desired worlds are provided of signs or of symbols of warning. In this passage of millennium, about twenty kinds of monetary experimentations, provided of signs or of symbols, try to build a responsible rebinding. Their most known denominations are: RGT (Red Global de Trueque¹), OBV (Otra Bolsa de Valores²), IH (Ithaca Hour), SEC (Système d'Échange Communautaire³), TCCS (Thailand Community Currency Systems), ICCS (Indonesia Community Currency Systems), LETS (Local Exchange and Trading System), SEL (Système d'Échange Local⁴), TR (Tauschring⁵), BdT (Banca del Tempo⁶), REL (Rete d'Economia Locale⁷), SRI (Sistema di Reciprocità Indiretta⁸), TD (Time-Dollar) and TS (Time-Saving).

Some researchers of the French and Italian *MAUSS* (Anti-Utilitarist Movement in Social Sciences) and some researchers of the *new social economy* have elaborated a theoretical approach, *the new social approach*, for making intelligible the monetary practices of these experimentations. For the new social approach, every kind of responsible rebinding is made in organized associations and by social moneys. It doesn't make any distinction between money as warning sign (every significant resends to a unique and universal significance and this significance is represented only by an interpreter) and money as warning symbol (each symbolizing can resend to many symbolized and each symbolized can be represented by many interpreters). For integrating all the contemporary monetary experimentations in the new social economy, the public powers, from the European Commission to Town Administrations, have applied *the new social policy*.

Can the new social economy integrate all the contemporary monetary experimentations in its action and relation field?

It has been at least one decade that I study the fields of economic behaviour (action fields) and the fields of relational structure (relational fields) created in these experimentations, especially in the *SRI*, which I have promoted in the Italian commune of Martano (Lecce), my native town, in 1996. From 1997, I started to elaborate progressively a theory distinct of the social theory. During the innumerable meetings on the monetary experimentations, I have always concluded that the responsible rebinding is not always social rebinding and that the moneys are not always social moneys. Even in this essay, I make a distinction between the social theory and my theory.

My essay is divided in three chapters. In the first chapter, I criticise the new social economy, whose new social approach has been the substratum for the application of the new social policy by the public powers. In the second chapter, I describe my theory of the responsible rebinding in the social worlds and in the multilateral world. In the third chapter, I define the concepts of imaginary and of imagination and I identify the nexus that connect the two worlds of responsible rebinding and by which principle.

After the three chapters, there is the appendix with the Interinformation Instruments.

¹ Global Net of Barter

² The Other Bourse of Values

³ Community Exchange System

⁴ Local Exchange System

⁵ Exchange Circle

⁶ Bank of the Time

⁷ Net of Local Economy

⁸ System of Indirect Reciprocity

1. The new social economy

In the occasion of the second inter-university meetings of the new social economy, promoted by the university centre *August and Léon Walras* of Lyon (France), a scientific dossier described the field of the new social economy. “The expression *economy of solidarity, alternative economy, plural economy or new social economy* covers a whole *a priori* very disparate of activities. There is therefore a certain difficulty to gather them under a consensual denomination and a necessity to define them as well for the researchers as for the actors of ground and the public powers. Close to the cooperatives and to the mutualism that, with the associations, have constituted the traditional social economy, a multitude of services that, very often (but not entirely), are produced by organizations having associative form, has been developed in increasing manner during the last twenty years of the XX^e century. These are above all the collective services of proximity as the administrations of district, the parental circles, the nets of reciprocal exchange of knowledges, but also the services to the person (mainly for the elderly persons and the handicapped). [...] In this field, enter also activities of production (recycling of appliances or computer, biological agriculture, circles of new family cooperative gardens or collective gardens of insertion, *local exchange systems*) and activities of normalization of goods or services (circles of equitable commerce or ethics of loans and financial moves)”⁹. The SEL (local exchange systems) and the other monetary experimentations were considered as belonging to the action and relation field of the new social economy.

To verify if the new social economy can integrate all the contemporary monetary experimentations in its action and relation field, it is worthwhile to explore *the new social approach* and *the new social strategy*.

The new social approach

The new social approach is built on three hypotheses. After illustrating each hypothesis, I will make a critic.

The first hypothesis is that in the monetary experimentations exists a reciprocal not-commercial exchange of resources and that these resources, as

⁹ Centre Auguste et Léon Walras, *Sens et Portée de l'Economie Solidaire*, Scientific Dossier for the “Deuxièmes rencontres inter-universitaires de l'économie sociale et solidaire”, Institut des Sciences de l'Homme, Lyon, 5-7.02.2002, www.ish.lyon.cnrs/labo/walras.html, (my translation).

considering the actions of reciprocity not as a true economic order or an autonomous economic behaviour, have to be interbred with those of the other economic behaviours, within the association. Alain Caillé, director of the semestral magazine of the MAUSS, has affirmed in his seventeenth thesis that “The recent and amazing development of the local moneys (English LETS, French SEL etc.) is a marvellous illustration of the well-founded of the preceding intentions. As soon as they are created, and as for enchantment, some necessities that didn't find satisfaction, an ability to work and to get a job that didn't arrive to be expressed, everything becomes suddenly possible and it is as revealed by the only magic of the objectified reciprocity in these new convivial means, founded upon the trust and the inter-knowledge. We notice however that the third principle, the principle of reciprocity, doesn't found an order that would be, to properly saying, *economic*; since it produces economic effects only because it is completely social, socialized and socializing. We still notice that it would be vain and dangerous to expect important developments from the part of the third sector, counting only above the energies of the voluntary work. Surely, it is necessary that in the breast of the activities insured mainly on an associative base, the principle of the gift, of the voluntary work and of the reciprocity preserves the hierarchical supremacy on the other motivations. It would be iniquitous however and not sustainable to expect that some do free, and for long periods, what others are paid to do. It is therefore a dynamics of *hybridization* [B. Eme, J. - L. Laville], of *polygamy* [A. Salsano] that is necessary to think and to encourage, which already produces and will produce more and more initiatives of unpublished type. The voluntary motivations, the possibility to realize some monetary earnings and the obtainment of public or municipal subsidies will be mixed in proportions, every time variable”¹⁰. Can the new social economy interbreed within the association the resources derived from the behaviour of reciprocity with those derived from other behaviours? Firstly, we have to do the distinction between the philanthropic behaviour, practiced in the voluntary association, and the reciprocal behaviour that is practiced in the friendship circle. By philanthropy, one gives and another receives ($A \rightarrow B$) and the actions of the transfer stop there. By reciprocity, instead, one gives and another receives ($A \rightarrow B$) and both suppose a future return-transfer ($A \leftarrow B$) of dissimilar value, even if they don't specify anything other about it. Secondly, we have to see if the reciprocal behaviour creates the relational structure of exchange. Since the return-transfer is of dissimilar value and since the other transfers and return-transfers follow this supposition, the relational structure

¹⁰ Alain CAILLE, “Trente thèses pour contribuer à l'émergence d'une gauche nouvelle et universalisable”, in *Comment peut-on être anticapitaliste ? La revue du M.A.U.S.S.*, Paris, N° 9, 1st semestre 1997, La Découverte/M.A.U.S.S., pp. 321-322, (my translation).

correlated to the reciprocity is not the exchange but the *symmetry* between the debt and the credit created by the transfers. The exchange, instead, equalizes the debt to the credit, because it emerges from two simultaneous transfers of peer value ($A \rightleftharpoons B$) or, at least, with a return-transfer specified in the time and in the substance. Thirdly, we have to see if the resources derived from the *reciprocal symmetry* can be interbred with those derived from the commercial exchange in an association. Since the concrete objects and services are transferred between the implicated persons and since the consequent debt and credit pertains only to them, the resources derived from the reciprocal symmetry cannot be interbred with those derived from the commercial exchange and the State. Only the resources derived from the commercial exchange and the State can be interbred, because they use the same kind of monetary instruments.

The second hypothesis of the new social approach is that every kind of money (*moneta* in Italian, *monnaie* in French, *moneda* in Spanish, *Münze* in German) can be embodied in the currency (*denaro* in Italiano, *argent* in French, *dinero* in Spanish, *Geld* in German). The technical language of the economists and the common language of the experimentation adherents consider that money is synonymous of currency. There is only a difference between the two languages. The technical language considers that currency is the concrete manifestation of money, while the common language considers that money is the concrete manifestation of currency. Can the currency embody every kind of money, or vice versa? Oddly, no one economist of the new social approach and no one promoter of the contemporary monetary experimentations have never given importance on the dissimilarity concerning the issuers of moneys. On this dissimilarity, I affirm that there are two groups of monetary experimentations: the group having recourse to *social money* and doing *socially responsible rebinding* and the group having recourse to *multilateral money* and doing *multilaterally responsible rebinding*. In the first group, only an authority can issue social money and make socially responsible rebinding; the participant can only use the social money, by exchanging it during the tradings. In this case, money and currency are synonymous and, by using the technical language, every kind of social money can be embodied in the currency. In the second group, instead, each adherent can issue multilateral money and can make multilaterally responsible rebinding. The multilateral money is not synonymous of currency. It derives from another kind of monetary system.

The third hypothesis of the new social approach is that more monetary systems can exist contemporarily, but that they have to be hierarchically ordered, by the public contribution. Jérôme Blanc has proposed a political management of the monetary creation through the concept of parallel moneys. "How are the parallel moneys integrated in the current monetary landscape? Either they are joined to the national monetary system, for constituting supplementary gear of it, or they form a parallel system that is necessarily articulated to the national system. To the first case, the example of the affected

moneys is applied, as they are the titles of service legally compared to the system of national payment. The example of the moneys of the SEL corresponds to the second case: systems of payment autonomous from the national monetary system, even if hierarchically included in this one. Such parallel monetary systems are not set as direct competitors of the national monetary systems, but as complementary systems and hierarchically inferior. [...] The society appears therefore as a community of payment composed of monetary multitudes hierarchically articulated"¹¹. Patrick Viveret adds that all the monetary experimentations have to participate in a renewed vision of the citizenship and public contribution. "The creation of a new political bond is as essential as the creation of a new social bond. It is for this reason that the majority of the nets that we evoke in our explanation don't refuse in any manner the principle of the "public contribution"; term infinitely preferable to that of tax that smell of *Ancien Régime*. That a part of every activity is reserved to collectivity for developing functions of general interest is completely conform to the philosophy of the greatest part of the nets of proximity exchange. Simply, they ask to carry out this contribution under other forms, precisely because they don't possess official money: for example with some jobs of general interest or, as it is the case in Argentina, to Ithaca or with the system *Time dollar*, "paying" the public institutions with some forms of "credit-time"¹². Can the dissimilar monetary systems exist contemporarily only if the public contribution orders them hierarchically? In 1996, when I promoted the ASSEM, the Association for Social and Economic Development of Martano that incorporated the SRI experimentation, I tried to apply this third hypothesis. I formulated the article n°7 of the ASSEM statute (modified and approved in May 1997), in the following manner: "The participation in local development is composed of individual participation quotas and is devolved in Mithòs. The individual participation quota is a percentage withdrawn from the annual volume of transfers received as gifts. The percentage to withdraw, the beneficiary and the formalities of devolution are decided by annual meeting"¹³. After already one year of failed attempts, I understood that it was not possible to participate in local development with multilaterally responsible rebinding. The hierarchical articulation through public contribution needs a common fund, but it is with social money that the common fund can be created, and not with multilateral

¹¹ BLANC Jérôme, "Les monnaies parallèles, une composante normale des usages monétaires", in *Transversales Science Culture*, N°58, Paris, July-August 1999, p. 5, (my translation).

¹² VIVERET Patrick, "Des monnaies plurielles, pour une économie plurielle", in *Transversales Science Culture*, N°58, Paris, July-August 1999, pp. 1-2, (my translation).

¹³ Statute of the ASSEM-SRI, pantaleo.rizzo@libero.it, (my translation).

money. After this experience, I affirm that the public contribution can hierarchically order only the experimentations with social monetary system (RGT, OBV, IH, SEC, TCCS and ICCS). The multilateral monetary system is not complementary to the national or supranational monetary system and, therefore, the multilateral experimentations (LETS, SEL, TR, BdT, REL, SRI, TD and TS) cannot assure the public contribution. It seems being possible only if the social administrative instruments of the associative statute incorporate the multilateral monetary instruments, as it was the case of the ASSEM-SRI. In 1999, I have elaborated with other adherents to the SRI experimentation the multilateral administrative instruments and substituted them to those of the associative statute. Doing so, we have liberated the SRI experimentation from the ASSEM and demonstrated that the reciprocal symmetry is a veritable and autonomous economic order.

The new social policy

In 1998, I have promoted an international conversation between adherents to the LETS, SEL, TR, BdT, REL and SRI experimentations. My wish was to converse not only on the new social approach but also on the new social policy that the public powers were applying towards all the multilateral monetary systems.

During the preparations, I went to Brussels for asking the European Commission to be present to the international conversations by someone of the, at least, five officials that were promoting the *institutional evolution* of the multilateral experimentations. As I had planned the conversations in full summer, nobody of the officials was ready to come. Nevertheless, one of the officials gave me a copy of the report that Bernard Lietaer had furnished in February 1998 to the Forward Studies Unit of European Commission for proposing a Social Policy for the Information Age. After having read the report, I wrote on the leaflet for the registration to the international conversation that “The public sphere, from European Commission to Town Administrations, is interested always more in LETS, SEL, TR, BdT, SRI, etc. To Brussels, it is foreseen that with the passage to the Euro the governments of the European Union will see the decrease of their possibilities to reduce unemployment with economic instruments. LETS, SEL, TR, BdT and SRI are considered as being susceptible to favour re-socialization with a negligible cost. Therefore, with the purpose to attenuate social problems that the introduction of the Euro would create, there are peoples pushing European Union to adopt a favourable and active strategy towards them. The approach of public sphere considers them as a

social complement to market economy, centred on the Euro. Which are the games and the gaming of this approach?”¹⁴.

The public powers have never hindered the mutual help practised in the nets of friendship or of good neighbourhood. However, these reciprocal symmetry practices having a non-monetary character, they have never represented a serious threat to the commercial exchange of the market and even to the redistributive centralisation of the State. With the welfare State, in fact, the public powers have always succeeded to assure a minimum of redistribution of the general wealth, created by the centralization of the national resources. The non-monetary practices of reciprocal symmetry therefore have remained free to float or to sink. With the promotion of LETS, SEL, TR, BdT, REL and SRI experimentations within the nets of friendship and good neighbourhood, the local, national and supranational public powers started to intervene for capturing them. The public powers applied the social policy, at first, by the *submission strategy* and, then, by the *incorporation strategy*. With the *administrative submission strategy*, the public powers have invited or forced by administrative decisions the persons implicated in any monetary system to operate under the arrangement of the already existing laws. These persons have almost never opposed resistance. For prudence or for fear they have always informed the government administration about their initiatives. Sometimes, however, public powers have intervened by the *judicial submission strategy*, with the purpose to subdue hierarchically all the monetary systems to the national monetary system. With the *incorporation strategy*, public powers have poured out funds directly in favour of multilateral monetary experimentations (BdT) or in favour of organized associations instructed of promoting and manage multilateral monetary systems finalized to let take off the new social economy. They have even promulgated laws and regulations in favour of the associations that incorporate and manage the multilateral monetary systems. The consequence is that the multilateral monetary experimentations have become weak. Firstly, the adherents had to subdue the multilateral monetary system to the national and supranational monetary system (some adherents have paid taxes to the Internal Revenue Service) and, secondly, they had to maintain the management of the multilateral monetary instruments incorporated in the social administrative instruments of an organized association. In other terms, with the incorporation strategy, public powers try to find a synthesis between the national monetary

¹⁴ Pantaleo RIZZO, *Atti del Colloquio Internazionale. I Sistemi locali di reciprocità Indiretta: LETS, SEL, TR, BdT, SRI*, 11-12 Août 1998, Martano, Italy, pantaleo.rizzo@libero.it. In France, the magazine *Silence* has published a part of the conversations by the Dossier *Autour des SEL*, in 1999, while *Economica* has published an other part of the conversations by the book *Exclusion et liens financiers - Rapport du Centre Walras 1999-2000*.

system (thesis) and the multilateral monetary systems (antithesis). The synthesis is that of the new social economy, intended here as a something of *social utility, even if it is not produced by government administrations*, and, at the same time, *destined to the market, even if there is not any purpose of profit*.

During the second day debate of the international conversation, there have been many impassioned interventions, but we did not succeed in getting an accord for starting a clarification process with the public powers, above all with those of the European Commission. Some month after the international conversation of Martano, we knew that the European Commission has been favourable to the application of the incorporation strategy, as appeared in the Official Newspaper of the European Commission¹⁵.

2. Social world and multilateral world

We can reassume the affirmation of the new social economy in the following way: there is only one possible world of responsible rebinding and it is a *social world*. By the affirmation *another world is possible*, the European Social Forum of Florence (2002) and to the European Social Forum of Paris (2003) have limited the responsible rebinding to the world created by the social money. Are there manifestations where dissimilar possible worlds are proposed? Yes! During the manifestation of Larzac (France), in August 2003, some persons started to affirm that *other worlds are possible*. There would be then something other, which people desire already but the language doesn't yet manifest it. In front of the incorporation strategy, the adherents to LETS, SEL, TR, BdT, REL and SRI experimentations have certainly bent themselves, but, fortunately, they have maintained the same multilateral monetary instruments and, therefore, the same multilateral pacts that allow a *multilateral world*.

For creating *the responsible rebinding in the social world* and *the responsible rebinding in the multilateral world*, people need pacts and instruments.

The social world

The two necessary pacts for creating the responsible rebinding in the social world are *the community pact*, which is concluded with the social constitutive act, and *the organization pact*, which it is concluded with the social statute act.

The community pact

The social constitutive act affirms the birth of the association. The birth of the association follows the sign order, since there are several significant (physical persons) for a unique and universal significance (association). The social pact is concluded as soon as all the persons gathered (theoretically, three persons would be enough) sign a unique and equal pact. If each person looked with his/her eyes, he/she considered the other persons as a multitude. A pact for a unique and universal association couldn't be concluded, because the multitude considered by Tom would be dissimilar from that considered by Dick, and they would be dissimilar from that considered by Harry, and so on if there were other persons to the gathering. It is therefore necessary to intervene with a process of reduction to only one of the possible multitudes (for instance that of Tom). The process of reduction defines the positions and the roles. Tom has to be outside of

¹⁵ The Official Newspaper of the European Community (n° C 310) has published in its edition of the 9 October 1998 the position of the European Commission, beginning from an interrogation of the parliamentary Shuan Spiers (of the PSE), (my translation).

the multitude, while all the other persons have to be inside of the multitude. In the relation between Tom and the multitude, he is the subject and the multitude is the object. Tom cannot be the object and the multitude cannot be the subject. Tom is an authenticity (from the Greek *authentikos*, primordial) and, therefore, the “I” that allows the birth of the unique and universal multitude. This multitude is a community founded by the “we”, the personal pronoun of first person masculine and female plural correspondent of the singular “I”. The participants of the multitude are in the unauthenticity, in the anonymity of the invariable indefinite pronoun “one”. The community pact is therefore the following: *only Tom concludes the pact with his multitude*. The relation between the authenticity and the community is static and illustrates *the non-monetary social imaginary*.

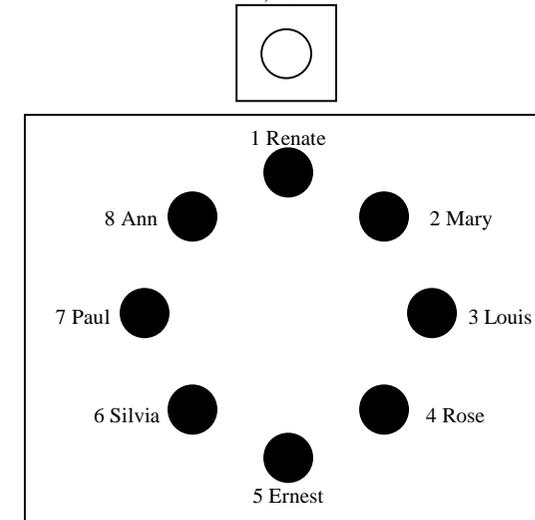
Inside of the community, any participant can conclude bilateral pacts, allowing the exchange of commodities. The multiplication of commercial exchanges gives birth to complementary performances and products, even if nobody arrives to produce and issue a pure sign, playing the role of specialised monetary object. The non-monetary practice of the bilateral pacts that allow the commercial exchanges of commodities is the barter. The pact between barterers is the following: *“I give my commodity to you if you give your commodity to me (barterer \rightleftharpoons barterer). At the end of the two transfers, each of us has exchanged his/her commodity with the commodity of the other. The use value of the commodity that I have received is equal to that of the commodity that I have given and vice versa for you. I don’t have any obligation or any right towards you, you have neither any obligation or any right towards me. The two parallel contractual bonds that we have created between us for the non-monetary commercial exchange can therefore be dissolved”*. The relation between barterers is dynamic and illustrates *the non-monetary social imagination*. The relational structure and the economic behaviour, which are produced with the community association pact, are ruled by *the identification instruments* and by *the barter instruments*.

The identification instruments

The identification instruments identify who belongs to the community and enumerate how many participants there are. We have seen that the community is a “we”, while every single participant is a “One”. Outside of the community, there is “I”. To make more comprehensible the affirmations that follow, we consider eight participants to whom we give the names of Renate, Mary, Louis, Rose, Ernest, Silvia, Paul, and Ann. Up to when the situation is that of the community, the person who wants to become participant has to introduce oneself directly to the gathering and to pronounce a *participation formula*. Each person

that has pronounced such formula belongs to the community and he/she becomes participant of it. The authenticity counts the *participants*.

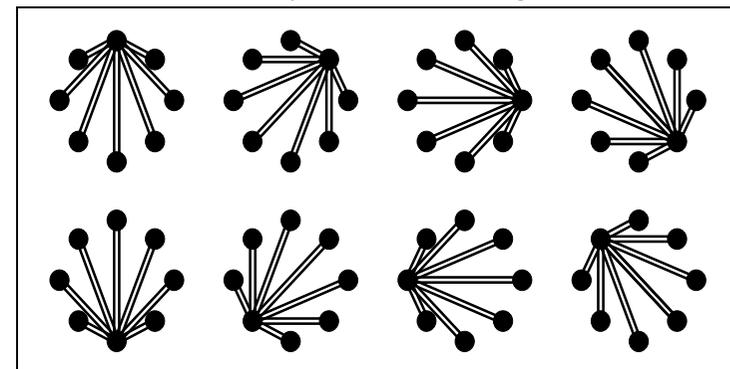
Constitution of “I”, of “We” and of “One”



The barter instruments

The barter instruments allow the participants to act in a bilateral way. The economic behaviour is the non-monetary commerce and the relational structure is the exchange. The participant is a barterer that transports his/her commodity to the market (place of meeting) for exchanging it with the commodity of another barterer.

Practice of the non-monetary commercial exchange in the net of the barter



The participant that wants to barter can announce his/her offers and his/her demands of goods or services, directly to the market or by an instrument denominated *exchanges catalogue*. It can be on paper or on software and it allows every participant to know, in every moment, what each of the others wants to exchange or what wants to give and what wants to receive in counterpart. To distinguish the types and the ways of commercial exchanging every barterer can draw some *exchange examples* on paper or on software.

The organization pact

At a certain moment of the differentiation of the personal abilities, it can happen that the barterers start to use a metallic disk, rather than a cereal or another commodity, as a universal unity of measure. We suppose that at a certain moment, the barterer that produces the metallic disks puts on the face of each disk an imprint that points out a nominal value of the disk, expressed in unities of measure. His variable *use value* therefore becomes a fixed *exchange value*, because it is not deduced anymore from the utility of the monetary object itself. We suppose above all that this barterer wants to forbid to whomever to produce and to issue imprinted metallic disks. It means that the metal-money could become a metal-currency. With the metal-currency, he would govern the production and issuing of the monetary instruments. In other words, he would establish the division of the social work inside of the association, transforming it from community in *organization*. To conclude the *organization pact*, it is necessary to complete the successive footstep foreseen in the sign order: the significance has to resend to the *referent*. In other words, the organizing association has to resend to an authority. The authority is the person producing and issuing the instruments of the *social monetary system*, which serve for transforming the net of non-monetary commercial exchange in a system of monetary commercial exchange, in which the currency is introduced between two commodities. In the monetary system, a participant can give his/her offered commodity to another participant and can receive the demanded commodity from another one, to his/her choice. The social monetary system therefore is a way of transmission, through signs, of information on the debts and credits contracted by the participants and the authority. The person that imposes his/her currency can subdue the participants to his/her plan of division of social work. He/she becomes therefore the sovereign authority and has the right of representing the association towards the authenticity.

The organization pact theorized by Thomas Hobbes subdues the participants to a sovereign authority and, at the meantime, subdues this authority to the authenticity. “*I authorize and I abandon my right to govern myself to this man or to this assembly, to the condition that you abandon to him your right and you authorize to the same manner all his actions.*” Having done that, the multitude so

united in a single person is called *State* in Latin *civitas*. This is the generation of the big *Leviathan*, or rather (for speaking with more reverence), of that *mortal God*, to whom we must, under the *immortal God*, our peace and our protection”¹⁶. The sovereign authority is the social monetary authority. He/she has to produce and to issue the social money (warning sign), while the participants have to accept the social money as payment of their public works. For assuring the public works, the participants have to create hierarchical social organs and to administer them. The social work division gives origin to an *organization chart*. The relation between the sovereign authority and the organization is static and illustrates *the monetary social imaginary*.

For occupying the hierarchical positions and for assuring the professional roles of the social organs, the participants become actors and give origin to a social theatre (*theatrum societatis*). The actors have to conclude a *social administration pact*: “*The gain is proportional to the professional role assured inside the hierarchical position occupied*”. In the social theatre, the actors are normally in conflicts each other for occupying the hierarchical positions that procure the maximum disposition of currency, but they can also be in conflict against the social monetary authority for getting the power of governing the production and the issuing of social money. From these conflicts, it can follow not only a reformation of the organization chart between the social organs, but also between these and the social monetary authority. At present, the social monetary authorities are at a supranational level. They are trying to abandon the metal-currency and the paper-currency for the electronic-currency. This change can accelerate the process establishing a world social government. The relations between social organs are dynamic and illustrate *the monetary social imagination*.

Many promoters of organization never dare to produce social money; therefore, they are subdued to the use of the currency issued by the social monetary authority. They accept that in their organization there is only the social account. Only some promoters dare creating a social monetary experimentation. The IH, RGT, OBV, SEC, TCCS and ICCS are the social monetary experimentations that the national monetary authorities have not yet prohibited. They still exist because they adopt a *complementary currency system* that is complementary to the national and supranational currency system. Anyway, it is important that they dream to govern all the four monetary functions (payment function, account function, intermediation function, and reserve function), even if they are not yet completely capable, by respecting the double condition of the general will: decisional unanimity and universal application. In the RGT

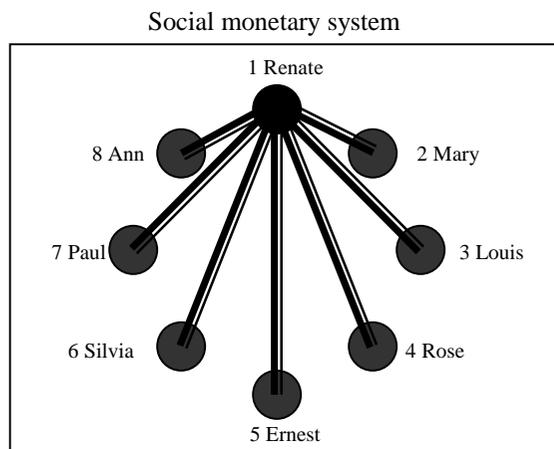
¹⁶ Thomas Hobbes, *Léviathan. Traité de la matière, de la forme e du pouvoir de la république ecclésiastique et civile*, (1651), Sirey, 1971, p. 178, (my translation).

experimentation, for example, only some clubs practice the *socially responsible finance* by decisional unanimity (all the participants manage the social account) and universal application (each participant obtains a credit of 50 account unities).

The relational structure and the economic behaviour that are produced with the organization pact are ruled by the *social monetary instruments* and by the *social administrative instruments*.

The social monetary instruments

The designation of the social monetary authority between Renate, Mary, Louis, Rose, Ernest, Silvia, Paul and Ann has to be arbitrary and adequate. It is arbitrary because any participant can be the social monetary authority. It is adequate because, once a participant has become the social monetary authority, nobody other can be it at the same time. It is followed therefore the criterion of the logic. The social monetary authority could be the participant that produces a good papery-money and hold the social account. After the designation of, for instance, Renate as social monetary authority, the first hierarchical vault is created. Renate is in the crossing and looks Mary, Louis, Rose, Ernest, Silvia, Paul, and Ann from the summit. The first hierarchical sequence that is established is participant-bonds-authority-bonds-participant. Between two persons, there are two parallels *functional bonds*: the strongest is that of the authority, while the weakest is that of the simple participant. To every variation of the number of participants, the hierarchical vault increases or decreases the number of double bonds that are in the crossing. The organization is a social monetary system.

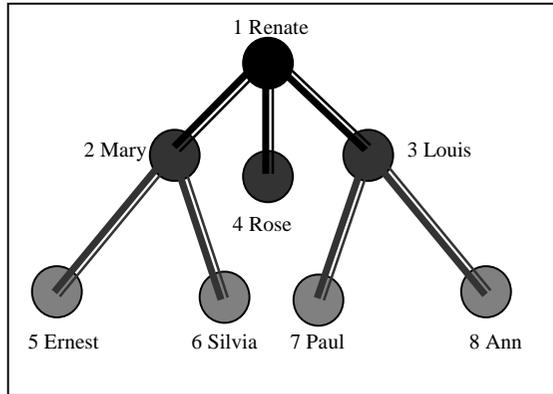


The social monetary instruments are two: *social money* and *social system*. The statute of the social monetary experimentations enumerates and regulates these two monetary instruments. The *social money* is an instrument constituted from a monetary object and from an account unity, as the national or European banknotes. The account unity has a name: for example *Ticket Trueque*, *Ithaca Hour*, *Tlaloc*, etc. Every account unity is composed of a single unity of measure that always has the same name of the account unity. The *social system* can be on paper or on software and is opened only to the association. The participants don't appear, if not in the description of the bookkeeping operations.

The social administrative instruments

The participants use the social monetary instruments during their tradings. These instruments will have therefore to be administered in their four functions. The payment function is connected to the production of the monetary object. The account function is connected to the creation of the account unity, the imprint of a certain number of account unities on the monetary object and the issuing of it. The intermediation function is connected to the circulation of the monetary object with imprint and is therefore correlated to the space that the organization wants to occupy. The reserve function is connected to the hoarding of the monetary object with imprint and therefore is correlated to the time of permanence of the organization. In the national and supranational monetary system, the person that produces and issues the currency arrogates the payment function and the account function, while the other persons only administer the intermediation function and the reserve function. In the social monetary experimentations, the assembly of the participants can even arrive to manage directly the payment function and the account function. To assure the four monetary functions, their statutes and regulations enumerate different elective social organs and regulate the operation of it. According to the dialectical idealism, the social organs are organized in more hierarchical vaults. If the president is also the social monetary authority, he/she is placed on the summit of the highest hierarchical vault. He is able, more than the others, to centralize the products of the collective action and to redistribute the resources for having the unanimity of all the participants in taking a single decision. The economic behaviour has to be the *redistribution* because each decision has to be applied universally on all the participants. The relational structure is a *social rebinding*.

Social Rebinding



The social administrative instruments of every social organ are the *social convocation* and the *social report*, both managed by the authority of every social organ. The general assembly is the social organ that elect the other social organs. Every democratic discussion presupposes the plurality of the “we”. Democracy requires a people (from the Greek *dêmos*, people) and a power to command (from the Greek *kratía*, from the theme *kratéo* to command). The discussion therefore foresees a single decision that ideally should be taken by all the participants, possibly to the unanimity, and that should be applied to all the participants, possibly universally. After the instauration of the work division, all the instruments become *interaction instruments*: *participation form*, *list of the participants*, *exchanges catalogue*, *exchange examples*, *social money*, *social system*, *social convocation* and *social report*.

The multilateral world

If we read the rules of the LETS, SEL, TR, BdT, REL and SRI experimentations, we ascertain that adherents cannot conclude the same pacts and cannot use the same instruments. There is a dissimilarity of action and relation between the social world and the multilateral world. The construction of the responsible rebinding in the multilateral world leans on two constitutive pacts: *the friendship pact* and *the multilateral pact*.

The friendship pact

The friendship pact is consequence of the personal will to be an authenticity. The first thing that a certain number of persons (at least three) have

to do is to abandon, even for a brief time, the social world. Once out, they have to do a gathering. As it was at the beginning of the community pact, each person looks with his/her eyes and considers the other persons as the multitude with which conclude his/her pact. The multitude created by Tom is, we have seen it for the community pact, dissimilar from that created by Dick, and they are dissimilar from that created by Harry. As everyone wants to be an authenticity, everyone concludes his/her friendship pact with each of the other friends. Each of the friends finds a personal plurality. If we analyse the personal pronouns, we note that only the plurality “you” is a personal plurality. There are so many personal pluralities “you” as the free singularity “I” are. In other words, if I photograph you, I don’t appear on the photo. You are my personal multitude, the world with which I have a friendship relation. Therefore, I cannot participate for constituting my personal multitude; I adhere from outside to it. The notion of *adhesion* serves for founding the friendship pact. If, therefore, each person can constitute his/her personal multitude, the friendship pact is: *each authenticity concludes the friendship pact with his/her personal multitude*. The friendship pact creates a personal multitude for each authenticity. The relation between authenticity and personal multitude is static and illustrates *the non-monetary multilateral imaginary*.

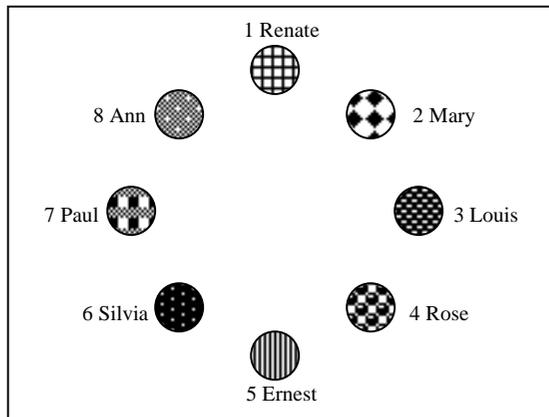
With the only friendship pact, not one authenticity can transfer with his/her personal multitude, taken as a plurality. Every authenticity has, nevertheless, the possibility to conclude direct pacts with everyone of his/her personal multitude of friends. It is produced so the bilateral mutual help of the friendship net. The friendship pact produces the economic behaviour of bilateral reciprocity. With such behaviour, the friends effect some transfers of objects or services in the place where the occasion rises. Every transfer is constituted by two complementary and separate acts: the act of giving and the act of receiving. The friend that starts to transfer becomes therefore a bilateral operator. Everyone considers oneself as an “I” and imagines the other as a “Thou” (we use the old form of the personal pronouns, “Thou” or “Thee”, only to distinguish the second person singular from the second person plural, “You”). The two bilateral operators conclude a friendship pact of bilateral mutual help between them, in which everyone says to the other: *“Sometimes, I give and Thou receive (I→→Thou) and, other times, Thou give and I receive (I←←Thou). I can give many times to Thee before receiving from Thee. I even risk of never receiving anything from Thee, but I suppose that Thou will render something to me”*. The donor supposes that the receiver make a return-transfer, but he/she doesn’t specify when, what and how much the receiver renders. Since the return-transfer doesn’t have to be equal to the transfer, the donor and the receiver calculate personally and approximately the value of it. There is therefore a bilateral symmetry between couple of friends. Each couple of friends is bonded with two consecutives *emotional bonds*. Between these bonds, there is a pure fracture. The friendship differs from the barter, because the emotional bonds remain after

two transfers between friends, while the contractual bonds are disappearing after an exchange between barterers. The relation between friends is dynamic and illustrates *the non-monetary multilateral imagination*. The instruments that regulate the economic behaviour and the relational structure of the friends are *the authentication instruments* and *the friendship instruments*.

The authentication instruments

With the authentication instruments, the persons maintain their diversity and their projects. They have, for so to say, their colours and their motives.

The gathering of eight persons

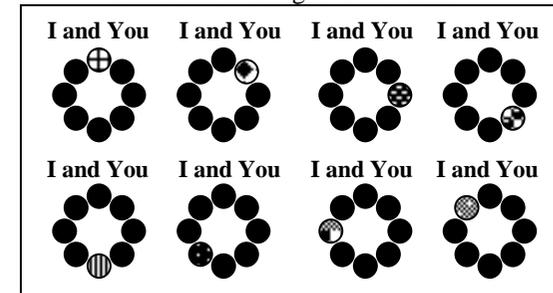


The experience of each person doesn't reveal a unique and universal world. Mary, Louis, Rose, Ernest, Silvia, Paul and Ann compose the personal multitude of Renate, while Paul, Ann, Renate, Mary, Louis, Rose and Ernest compose the personal multitude of Silvia, and so on. For each person, the personal multitude is his/her personal world. Renate doesn't see the same multitude seen by Silvia. Each person is an "I" or, better, an authenticity and the persons that he/she sees are his/her "You" or, better his/her personal multitude. The circular or spherical disposition expresses parity between persons. The disposition remains always the same, but, to every variation of the number of persons, the circle or the sphere are dilated or narrowed. In every case, dilated or narrowed, it always allows each person to see all the others.

Up to when the situation is that created with the friendship pact, the candidate adherent has to present directly himself/herself in front of the others adherent for constituting his/her personal multitude and *to adhere* to it. Every one of the others consentient adherents inserts the new friend in his/her *personal*

multitude. These instruments don't allow of acting, but they establish who and how many persons constitute the personal multitude of each adherent.

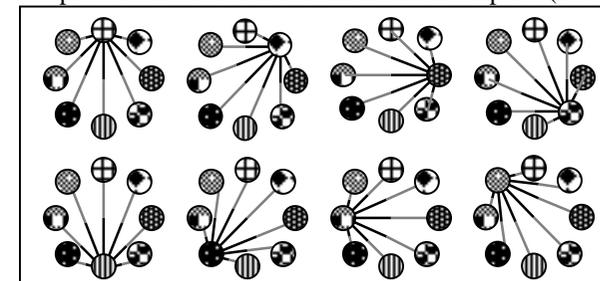
Constitution of eight "I and You"



The friendship instruments

The friendship instruments allow each person to be a friend and to act in bilateral way with every other friend. The economic behaviour is the bilateral reciprocity and the relational structure is the bilateral symmetry. In the practice of the friendship, the friend doesn't have necessity to transport his/her objects in a place for transferring them to another friend. In the net of friendship, the reciprocal symmetry allows of constituting a couple of bilateral transfer with every friend. If the net is formed of eight friends, everyone can constitute seven couples of transfer. If a ninth friend is accepted, everyone adds another couple of bilateral transfer to the seven precedents.

Couples of bilateral transfers in the friendship net (I--Thou)



The dimensions are small; therefore, only two colours individualize the bonds

The friend wanting to practise the bilateral transfers offers or demands the object or the service needed to the friend that better worthwhile to him/her. It is not necessary to announce in advance his/her own offers or demands, neither making some examples of transfer, since the other friend tries of helping the

better as he/she is able on every thing. The instruments of the bilateral mutual help are therefore the *oral announcements* and the *practical transfers*.

The multilateral pact

For making transfer between authenticity and personal multitude, it is necessary to complete a following footstep in the symbol order. The symbolized is a personal indivisible totality “you”. It is personal and not universal. The personal symbolized is therefore the personal multitude. The multilateral pact is: “*the personal multitude of an authenticity can be interpreted only during a transfer and only by the person that is transferring with him/her*”. During a transfer, an authenticity is the occasional interpreter of the personal multitude of the other authenticity, and vice versa. The interpretation of a personal multitude creates a systemic order, which is a monetary order. After the transfer, the receiver produces and issues multilateral money (warning symbol), which is controlled by the donor, for informing their respective personal multitudes about the transfer. The relational structure between authenticity and interpreters of his/her personal multitude is static and illustrates *the monetary multilateral imaginary*.

The reciprocal interpretation during the transfer is possible by the criterion of *redundancy*. The principles of the redundancy are the *metaphor* and the *metonymy*.

Redundancy: metonymy and metaphor

01	metonymy metaphor	Renate moves his You _{Re} on I _{Ma} ; I _{Lo} ; I _{Ro} ; I _{Er} ; I _{Si} ; I _{Pa} ; I _{An} Renate interprets You _{Ma} ; You _{Lo} ; You _{Ro} ; You _{Er} ; You _{Si} ; You _{Pa} ; You _{An}
02	metonymy metaphor	Mary moves her You _{Ma} on I _{Lo} ; I _{Ro} ; I _{Er} ; I _{Si} ; I _{Pa} ; I _{An} ; I _{Re} Mary interprets You _{Lo} ; You _{Ro} ; You _{Er} ; You _{Si} ; You _{Pa} ; You _{An} ; You _{Re}
03	metonymy metaphor	Louis moves his You _{Lo} on I _{Ro} ; I _{Er} ; I _{Si} ; I _{Pa} ; I _{An} ; I _{Re} ; I _{Ma} Louis interprets You _{Ro} ; You _{Er} ; You _{Si} ; You _{Pa} ; You _{An} ; You _{Re} ; You _{Ma}
04	metonymy metaphor	Rose moves her You _{Ro} on I _{Er} ; I _{Si} ; I _{Pa} ; I _{An} ; I _{Re} ; I _{Ma} ; I _{Lo} Rose interprets You _{Er} ; You _{Si} ; You _{Pa} ; You _{An} ; You _{Re} ; You _{Ma} ; You _{Lo}
05	metonymy metaphor	Ernest moves his You _{Er} on I _{Si} ; I _{Pa} ; I _{An} ; I _{Re} ; I _{Ma} ; I _{Lo} ; I _{Ro} Ernest interprets You _{Si} ; You _{Pa} ; You _{An} ; You _{Re} ; You _{Ma} ; You _{Lo} ; You _{Ro}
06	metonymy metaphor	Silvia moves her You _{Si} on I _{Pa} ; I _{An} ; I _{Re} ; I _{Ma} ; I _{Lo} ; I _{Ro} ; I _{Er} Silvia interprets You _{Pa} ; You _{An} ; You _{Re} ; You _{Ma} ; You _{Lo} ; You _{Ro} ; You _{Er}
07	metonymy metaphor	Paul moves his You _{Pa} on I _{An} ; I _{Re} ; I _{Ma} ; I _{Lo} ; I _{Ro} ; I _{Er} ; I _{Si} Paul interprets You _{An} ; You _{Re} ; You _{Ma} ; You _{Lo} ; You _{Ro} ; You _{Er} ; You _{Si}
08	metonymy metaphor	Ann moves her You _{An} on I _{Re} ; I _{Ma} ; I _{Lo} ; I _{Ro} ; I _{Er} ; I _{Si} ; I _{Pa} Ann interprets You _{Re} ; You _{Ma} ; You _{Lo} ; You _{Ro} ; You _{Er} ; You _{Si} ; You _{Pa}

By the metaphor, Renate (I_{Re}) for example can interpret the personal multitude of Mary (You_{Ma}), Louis (You_{Lo}), Rose (You_{Ro}), Ernest (You_{Er}), Silvia (You_{Si}), Paul (You_{Pa}) or of Ann (You_{An}). By the metonymy, Renate can ask an interpretation of his personal multitude (You_{Re}) to Mary (I_{Ma}), Louis (I_{Lo}), Rose

(I_{Ro}), Ernest (I_{Er}), Silvia (I_{Si}), Paul (I_{Pa}) or to Ann (I_{An}). If for example Renate and Ann want to transfer each other, Renate (I_{Re}) moves his personal multitude (You_{Re}) on Ann (I_{An}), and Ann (I_{An}) moves her personal multitude (You_{An}) on Renate (I_{Re}). During the transfer, Renate (I_{Re}) interprets the personal multitude of Ann (You_{An}), while Ann (I_{An}) interprets the personal multitude of Renate (You_{Re}). Renate is an authenticity for himself and an interpreter for Ann, while Ann is an authenticity for herself and an interpreter for Renate.

For informing their respective personal multitude about the transfer, Renate and Ann have to record the multilateral money in their accounts, which are in the multilateral monetary system. They can do it only if there is a multilateral administration pact: “*each authenticity has to administer all his/her multilateral instruments*”. The administration of the multilateral instruments is dynamic and illustrates the *monetary multilateral imagination*.

The autonomous development of these experimentations, in which everybody administers the action and the relation with his/her multilateral multitude, makes possible a multilateral world for each. Unfortunately, this multilateral world is not yet realized in all the multilateral experimentations. Only in the experimentation SRI, each adherent can administer autonomously all his/her multilateral instruments. In the other multilateral experimentations, the adherent delegates the administration of his/her instruments to the social organs of an association. The economic behaviour is already multilateral, but the administration of the instruments is still social. It means that the social imagination incorporates the multilateral imaginary. The multilateral imagination being latent, the adherents don’t have the appropriate images and the appropriate words for better understanding and explaining their economic behaviour. The consequence that can be seen is that some adherents update the instruments of the others adherents in an associative framework.

The instruments that regulate the economic behaviour and the relational structure of the adherents are *the multilateral monetary instruments* and *the multilateral administrative instruments*.

The multilateral monetary instruments

The multilateral monetary instruments are two: the multilateral money and the multilateral system.

The *multilateral money* is the informative for the personal multitude. It is constituted by a form and by an account unity; the form allows of qualifying the information and the account unity allows of quantifying it. The adherents that have just transferred have to produce the informative (by filling the form) and to issue the informative (by signing it). The issue of an informative is possible when every adherent estimate the value of the transfer with the same account unity, which serves to calculate the amount to write in the form. The account

unity has only a name, but it can be composed by only one or by two unities of measure.

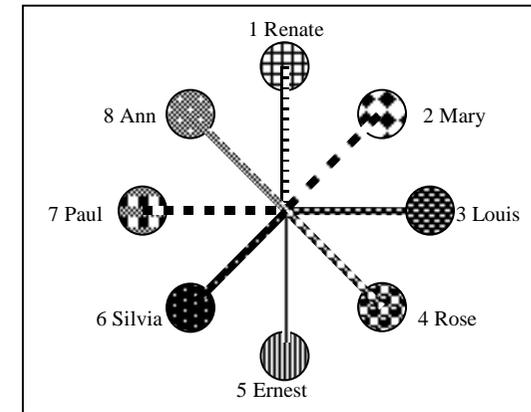
<i>Unity of measure</i>	<i>Type of unity of measure</i>	<i>Type of value</i>
Stone, Grain-de-sel, Talent	Ideal unity of measure	Use Value
Hour-of-life	Chronological unity of measure	Hourly value
Misthòs	Emotional unity of measure	Emotional value

<i>Type of experimentation</i>	<i>Value to record</i>	<i>Unity of account</i>
LETS, SEL, TR	Use value or Hourly value	Local unity
LETS, SEL, TR, BdT, REL, SRI	Hourly value	Hour
SRI	Thankfulness value	Misthòs

The *multilateral system* is another instrument that the adherent can hold on paper or on software. The multilateral monetary system put in relation all the multilateral accounts. The multilateral account that every adherent opens has value zero. The adherents that make the bookkeeping recording, after a transfer, write the same amount on their accounts, but with the positive sign on that of the donor and with the negative sign on that of the receiver. The balance of the two bookkeeping recordings is therefore zero. After many transfers, we ascertain that the balance of each authenticity is symmetrical to the algebraic sum of the balances of all the other adherents (his/her personal multitude). For example, if the balance of Renate is +05 account unities, the algebraic sum of the balances of all the other accounts is -05 account unities.

The succession of the informatives issued after every transfer manifests an economic behaviour of *multilateral reciprocity*, while the recording of the informatives in the multilateral accounts is revealing a relational structure of *multilateral symmetry*. The money (from *Moneta*, which is the nickname that the Romans have given to the goddess Juno) is *the one that warns*. The multilateral monetary system cannot be submitted to the social monetary system, through the concept of complementary currency system, since they are not two forms of currency, but two forms of money and two forms of monetary systems. The currency is the social money issued by the authority that is inside of a unique and universal multitude (association), while the informative is the multilateral money issued by an authenticity that is outside of his/her personal multitude. In the multilateral monetary system, the monetary functions are only two: *function of warning* and *function of account*. The multilateral monetary system doesn't need of the others two functions (function of intermediation and function of reserve), since each adherent can produce and issue moneys every time that he/she transfers an object or a service. With the introduction of the multilateral monetary instruments, the adherent transforms the structure of the transfer from the bilateral order (I--Thou) to the multilateral order (I--You). This new order is a *multilateral monetary system*.

Multilateral monetary system (I--You)



The multilateral administrative instruments

Each adherent to a multilateral experimentation has to administer the authentication instruments, the friendship instruments and the multilateral monetary instruments, but not everybody has *the multilateral administrative instruments*, which allow him/her of doing this. In the LETS, SEL, TR, BdT and REL experimentations, the adherents have not yet known these instruments. They have recourse to the social administrative instruments, which submit and incorporate the multilateral instruments until now enumerated in an association. Every adherent has to accept the division of the social work. The rules of the LETS, SEL, TR, BdT and REL experimentations are all incorporated in an associative statute. Only in the SRI experimentation, the rule is not incorporated in an associative statute. There are two multilateral administrative instruments: the *multilateral convocation* and the *multilateral report*.

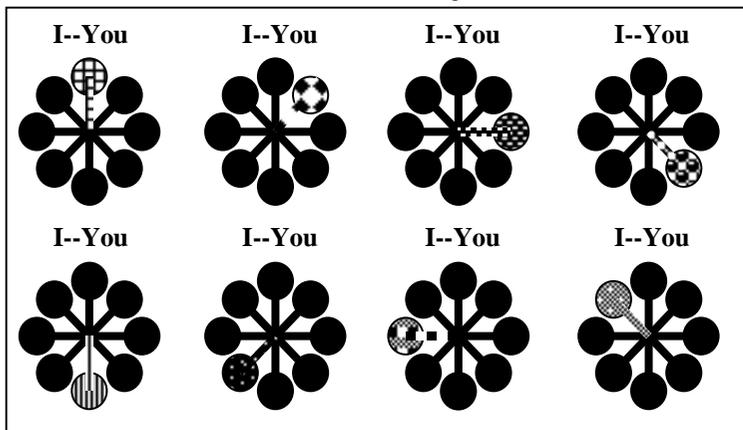
The *multilateral convocation* is an instrument that the adherent uses for meeting with his/her personal multitude. He/she sends it to his/her personal multitude by papery letter or by e-mail. He/she takes freely the initiative to choose the agenda, the date and the place, but it has to tell to it the other adherents in a useful time. The same adherent that has asked the meeting will compile the *multilateral report*. In this report, the adherent takes back the data of the meeting notice and furnishes the decisions took by the adherents that were present to the meeting. He sends it by papery letter or by e-mail to all the other adherents, both to those that were present to the meeting and to those that were absent. He can eventually insert such report in a papery or electronic bulletin of the experimentation.

After the instauration of the multilateral administrative instruments, all the instruments become *interinformation instruments: adhesion form, list of*

adherents, catalogue of announcements, examples of transfer, multilateral money, multilateral system, multilateral convocation and multilateral report.

The relational structure of the interinformation is a *multilateral symmetry*. The interinformation allows every adherent to get information on anyone that has not transferred for a long time (proposing to anyone to transfer with him/her) and has a bookkeeping balance that is too much near to the *reliance limits*. The reliance limits are the limits of the *multilaterally responsible finance*. The negative reliance limit is the limit of debt that an adherent can reach. The positive reliance limit is the limit of credit that an adherent can reach. To the adherent that has the bookkeeping balance too near to the negative reliance limit, everyone can ask a return-transfer. To the adherent that has the bookkeeping balance too much near to the positive reliance limit, everyone can offer a transfer. If an adherent overcomes the reliance limits, he/she creates a situation of *debinding*. To re-establish the rebinding, the bookkeeping balance must have transferred on a special account: the *passage account*. The passage account avoids the long bookkeeping operations, when there are many accounts abandoned with bookkeeping balance that has to be divided on many multilateral accounts. The bookkeeping balance of the passage account is re-established dividing it on all the multilateral accounts, at the end of every year. Graphically, the consecutive *emotional bonds* are disposed in a way for forming the image of the *asterisk*. To the inside extreme of the asterisk there is a pure crossing, while to every external extreme there is an adherent. This relational structure is a *hologram* that puts in relation each authenticity (“I”) with his/her personal multitude (“You”), by any occasional interpreter. This relational structure is a *multilateral rebinding* (I--You).

Multilateral Rebinding (I--You)



3. The connection of the two worlds

There is the possibility to realize a social world, but there is also the possibility to realize a multilateral world. Who and how could connect the two dissimilar possible worlds? To answer to this question, we define at first the terms of imaginaries and of imaginations.

The imaginaries and the imaginations

The *imaginary* doesn't pertain to the images only, since it is not a mere collect of images, but it pertains above all to the relational structure between the images or the structure of bonds that puts them in relation. The imaginary is not a place and not even an object, but the relational environment of the images. It is a static notion, since the relational environment is a structure or a map of the bonds that allow of reading the order of the world or the order of the worlds. If we accept that the interpretation of the observation is the consequence of a pact, the imaginary furnishes in last analyses the order parameter of the images. In the situation created by the organized association pact, the one interprets entirely the role of the observer and the other one interprets entirely the role of the observed. In the situation created by the multilateral pact there is not any division of roles, therefore everyone observes while he/she is observed, everyone is at the same time an observer and an observed. In the first case, the order parameter is given by the unique and universal plurality “we”. In the second case, the order parameter is given by the personal plurality “you”. The pluralities are imperceptibles. We can know only the interpretation of the pluralities in a systemic order, the social system and the multilateral system. The notion of imaginary is not however a theory (*theoria*) limited to the contemplation. It is a theory having a problematic strength that pushes the persons understanding it to act (*praxis*) and to produce and manufacture (*poiësis*) the concrete worlds. The imaginary is a creation and therefore it is potentially effective, for the best and for the worse. Everyone has a relation with others by the order parameter of the imaginary. For having a desired relation with the others or for establishing the order parameter in which playing, it is necessary to conclude the pact illustrated by the imaginary, since it is by it that the desired relational structure is established. The playing order parameter determines the life quality of everyone. By establishing the imaginary, we establish the relations between the single persons. In other words, for comparing to what has been said before in the preceding chapter, *the imaginary is the relational structure and, therefore, the rebinding between the persons*. The extreme limits of the imaginary are the social world and the multilateral world.

The type of imaginary determines the type of imagination. Nobody can imagine a system without having recourse to an order parameter. It is by having recourse to an order parameter that the imagination is the creative ability. By the interpretation, it allows everybody of giving a singular and observable body (palpable forms and visible colours) to the unobservable and mentally built plurality. The necessary images to build an imaginary are at least three, but, as soon as new images are added, their combinations are enormously more numerous than the added images. The bonds between the images pertain to the imaginary, while the combinations between the images are pertaining to the imagination. The combinations are made through the interpretations of the plurality. The pluralities that can be interpreted are the “we” and the “you”. *The imagination is the process that manifests the pluralities created with the imaginary, through the interpretation done by acquiescent persons.* By changing the images, the imagination makes productive the imaginary. The proper character of the imagination is to plan what, or which visible colours and palpable bodies, interprets the social organs or the personal multitudes. The power of the imagination is measured precisely by this personal ability to plan and to involve the others to realize. The imagination, however, doesn’t play freely with the images, but it obeys to some emotional values, destined to satisfy the psychical and physical desires. The notion of imagination is dynamic, since it tears the images from the indifference and from the rest of the imaginary and it moves them by surrounding them with an affective charge, which can be attractive or repulsive, but always of high emotional density.

The oxymoronic connection of the two worlds

Between the social monetary experimentations (IH, RGT, OBV, SEC, TCCS and ICCS) and the multilateral monetary experimentations (LETS, SEL, TR, BdT, REL, SRI, TD and TS) there is not dialectic. Among them, a duality cannot be synthesized, since it persists. There are therefore two dissimilar financial worlds to connect. Who could be the nexus and how could connect the two dissimilar financial worlds?

The nexus and the connection of the two worlds

Who acts and has relations in *the social world* is an actor (from the Latin, *actor -oris*, who acts). Who instead acts and has relations in *the multilateral world* is an author (from the Greek *authéntes*, author; from the Latin *auctor*, promoter). Who, finally, acts and has relations in the two worlds is the *nexus* that connects them and uses them in complementary way to his/her ends.

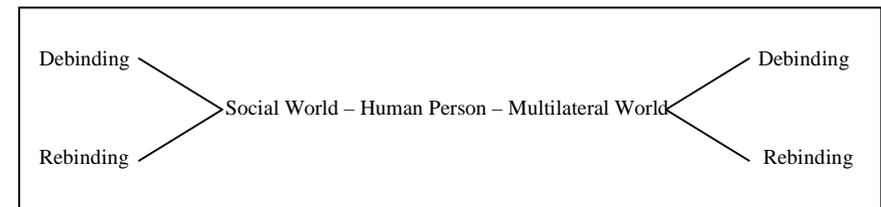
To connect these two dissimilar financial worlds, the human person has to apply the principle of the *oxymoron*. The oxymoron is not the synthesis, since even departing from two opposed elements, one doesn’t ever come to a unique conclusion. The etymology of the oxymoron is *acute folly* (from the Greek *oxýmoron*, composed from *oxýs* and from *morós*). The oxymoron is therefore a coincidence of the oppositions, in which the contradictory dualism is fully assumed and the duality is not lost. Through this principle, the person is able to be reduced to a social actor, but the same person is also able to be established as a multilateral author. As social actor, he/she can interpret only a professional role and occupy only a hierarchical position, while as multilateral author, he/she can interpret every personal multitude asked to him/her and, at the same time, can require to everybody the interpretation of his/her personal multitude.

The polarities of the two worlds and the oxymoronic rhythm

Every world is doubly polarized: the pole of positive imagination maintains in life the imaginary and the pole of negative imagination brings to the death of the imaginary. The social world will stay in life until when there are at least three participants implicated in the social rebinding. Such world proceeds towards its death when the participants that feel a feeling of social debinding increase, either because they are economically marginalized or because they are socially excluded. It disappears when in the social world remain less than three participants. The multilateral world will be increased if each adherent not only will offer and will ask many transfers but also will respect the limits of rebinding. Such world can disappear quickly if the adherents continue to maintain behaviours that are typical of the multilateral debinding. There will be multilateral debinding if the adherent will ask without ever giving or if he/she will give without ever asking, or if no adherent will transfer and, above all, if no adherent will reset his/her account in case of abandonment.

The oxymoronic rhythm is the movement of coming and going that the human person effects between the socially responsible financial world and the multilaterally responsible financial world. Such rhythm defines the degree of complementarity of the two worlds towards each person.

The oxymoronic rhythm



Appendix

The interinformation instruments

Adhesion form

Name and last name: _____

Postal address: _____

Tel. and Fax: _____

Email: _____

Offered: _____

Demanded: _____

I declare to you:

1. I want to adhere to the SRI experimentation (System of Indirect Reciprocity);
2. I want to follow a course of thirty days, concerning the theoretical formation on the comprehension of the pacts and on the use of the interinformation instruments, from the adherent: _____;
3. I want to administer and to adjourn my interinformation instruments;
4. I want to reset the balance of my multilateral account, if I stop of adhering to the SRI experimentation.

Place

Date

Signature of the adherent candidate

List of adherents

N°	Adherent	Postal address	Telephone	Email
01	Renate			
02	Mary			
03	Louis			
04	Rose			
05	Ernest			
06	Silvia			
07	Paul			
08	Ann			
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Catalogue of announcements

In offer	Announcement	In demand
1	Maintenance and cleaning gardens	6
4	Biological agricultural products	5
2, 4	Coiffure and massages	1, 3
1	Babysitting	4
7	Guard to the domestic animals	3
4	Cleanings in the house	3
3	Preparation meals	8
5	Dame's lessons	1
6	Lessons of violin	7
3	Lessons of scholastic subjects	8
3	Lessons of Esperanto	2, 4, 5, 6, 8
4	Work to the computer	1, 2, 3, 5, 6, 7, 8
2	Washing vehicles	4
2	Constructions and reparations	1
8	Small jobs of tailoring	6
5	Transports	7
3, 5, 7	Help for moves	6

Examples of transfer

N°	Transfer	Misthòs
01	Rose elaborates the forms of the interinformation instruments	*10
02	Renate shaves the lawn of Silvia	43
03	Paul brings the dog of Louis to walk	35
04	Louis prepares a lunch for Ann	27
05	Mary makes the hair of Renate	32
06	Ann widens the skirt of Silvia	23
07	Rose makes a massage to Louis	08
08	Mary repairs a tambourine of Renate	07
09	Ernest teaches to Renate the game of dame	12
10	Louis corrects the assignments of chemistry to Ann	06
11	Rose picks up the biological salad for Ernest	14
12	Ernest transports Paul to the station	11
13	Mary washes the car of Rose	11
14	Rose cleans the house of Louis	21
15	Renate aids the children of Rose	23
16	Silvia teaches violin to Paul	55
17	Paul, Louis and Ernest help Silvia to move	**13
18	Louis teaches the Esperanto to Ann, Silvia, Ernest, Mary and Rose	***12

* for each of the others; ** to everyone; ***from each

Multilateral money

Unity of account

Unity of measure	Type of measured value	Unity of account	Recorded value
Misthòs + Hour-of-life	Emotional value + Hourly Value	Misthòs	Thankfulness value

Form for the informative

Receiver	Donor	System of Indirect Reciprocity
In date _____ it has transited by the SRI	In date _____ it has transited by the SRI	In date _____ it has transited by the SRI
the transfer _____	the transfer _____	the transfer _____
of the thankfulness value _____ Misthòs	of the thankfulness value _____ Misthòs	of the thankfulness value _____ Misthòs
from the donor _____	from the donor _____	from the donor _____
to the receiver that signs:	to the receiver that signs:	to the receiver that signs:
Sign _____	Sign _____	Sign _____

For the transfers in which the implicated adherents are more than two, the receiver proceeds as it follows:

- in the example of the transfer n° 01, an only donor transfers with all the other adherents. Rose employs a little less than eight Hour-of-life. Since Rose also profits of the elaborated instruments, each of the other seven adherents issues an informative with a thankfulness value so calculated: 1 Hour-of-life (that are equal to 10 Misthòs) + the emotional value aroused by Rose;
- in the example n° 17, more donors transfer with a only a receiver. There are three donors. Each of them has employed at least 1 Hour-of-life. Silvia issues an informative for every donor, of the thankfulness value so calculated: 1 Hour-of-life (equal to 10 Misthòs) + the emotional value aroused by each;
- in the example n° 18, an only donor transfers with 5 receivers. Louis has employed 5 Hour-of-life. Every receiver issues an informative of the thankfulness value so calculated: 1 Hour-of-life (equal to 10 Misthòs) + the emotional value aroused by Louis.

Multilateral system

N°	Renate	Mary	Louis	Rose	Ernest	Silvia	Paul	Ann	Balance
01	- 10	- 10	- 10	+ 70	- 10	- 10	- 10	- 10	0
02	+ 43					- 43			0
03			- 35				+ 35		0
04			+ 27					- 27	0
05	- 32	+ 32							0
06						- 23		+ 23	0
07			- 08	+ 08					0
08	- 07	+ 07							0
09	- 12				+ 12				0
10			+ 6					- 06	0
11				+ 14	- 14				0
12					+ 11		- 11		0
13		+ 11		- 11					0
14			- 21	+ 21					0
15	+ 23			- 23					0
16						+ 55	- 55		0
17			+ 13		+ 13	- 39	+ 13		0
18		- 12	+ 60	- 12	- 12	- 12		- 12	0
Balances	+ 05	+ 28	+ 32	+ 67	0	- 72	- 28	- 32	0

The adherent that wants to abandon the SRI experimentation has to effect some transfers to reset the balance of his/her multilateral account, otherwise it produces a situation of multilateral debinding.

Only the balance of Ernest is already to zero and, if he wants to abandon the SRI experimentation, it doesn't have to do anything, because the algebraic sum of the other balances gives zero. The balance of Silvia is -72 and the algebraic sum of the other balances gives +72, so calculated $+05 + 28 + 32 + 67 + 0 + (-28) + (-32) = +72$. The balance of Renate is +05 and the algebraic sum of the other balances gives -05, so calculated $+28 + 32 + 67 + 0 + (-72) + (-28) + (-32) = -05$. It is not important if the balance is positive or negative, because it breaks equally the multilateral symmetry and it creates the situation of multilateral debinding. The other adherents intervene for restoring the multilateral rebinding dividing the balance of the account abandoned on the other multilateral accounts.

The operation of division could be easily automatized, if a computer scientist improves the current software that the LETS, SEL, TR, BdT, REL and SRI multilateral experimentations use.

Multilateral convocation

1) I propose of meeting you at home, the 26 February 1999 at 18.00 hours for having a partial multilateral conversation on the creation of a thematic group.

The adherent: **Ernest**

2) I propose of meeting you at home, the 10 March 1999 at 18.00 hours for having a partial multilateral conversation on the creation of a territorial group.

The adherent: **Silvia**

3) I propose of meeting you at home, the 28 December 1999 at 18.00 hours for having a global multilateral conversation on the change of the rebinding limits.

The adherent: **Mary**

Multilateral report

1) The 26 February 1999 at 18.00 hours, I met Renate, Mary, Louis, Rose, Silvia, Paul and Ann for having a partial multilateral conversation on the creation of a thematic group.

a) We have created a thematic group, denominated *Asterisk*, designated to the scientific research and the creation of new interinformation instruments.

b) The meetings will be weekly.

The partial multilateral conversation has finished to 21.15 hours.

The adherent: **Ernest**

2) The 10 March 1999 at 18.00 hours, I met Rose and Mary, all resident in the same inhabited centre, for having a partial multilateral conversation on the creation of a territorial group.

a) We have created a territorial group, denominated *Sogliano*, designated to the popularization of the SRI experimentation in the inhabited centre.

b) The meetings will be weekly.

The partial multilateral conversation has finished to 21.30 hours.

The adherent: **Silvia**

3) The 28 December 1999 at 18.00 hours, Renate Louis, Rose, Ernest, Silvia, Paul and Ann have met Mary for having a global multilateral conversation on the change of the rebinding limits.

a) The limits of rebinding pass from 250 to 500 Msthòs.

b) The inferior limit is -500 Msthòs and the superior limit it is +500 Msthòs.

The global multilateral conversation has finished to 21.40 hours.

The adherent: **Mary**

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Thousand of social and citizen movements affirm that *another world is possible*. Worlds in which everyone acts and has relations with others without having recourse to signs or symbols of warning would be possible, but probably they would not be convenient, since nobody could offer an object or a service to a person and asking another object or service to another person, freely chosen. Undoubtedly, the desired worlds are provided of signs or of symbols of warning. In this passage of millennium, about twenty kinds of monetary experimentations, provided of signs or of symbols, try to build a responsible rebinding. In Europe, there is the Anglo-Saxon LETS, the French SEL, the German TR, the Italians BdT and SRI. In the American continent, the most knew experimentations are the Time-Dollar, Ithaca-Hour and Red Global de Trueque. The new social economy propose to articulate hierarchically all the monetary systems to the national and supranational monetary system, by the social paradigm. Some promoters of monetary experimentations propose instead the multilateral paradigm.

“For me, this is first useful new idea for some time. I think his analysis has profound implications, and I hope will be carefully considered by all in the field - especially those who don’t understand what he is saying”. Michael Linton, founder of the LETS experimentation.



Pantaleo Rizzo is a sociologist, independent researcher, that studies the not-monetary and monetary experimentations of the reciprocity. In 1993, he has studied in Africa the bilateral reciprocity of the tontines. In 1996, he has promoted in the city of Martano the transformation of the bilateral reciprocity in multilateral reciprocity, within the experimentation SRI. From 1999, he promotes the multilateral experimentations either in Europe that in the Emerging Countries as collaborator of ONG that operate in the humanitarian circle and of the international cooperation to the development