

MPRA

Munich Personal RePEc Archive

A phronesis antenarrative about the understanding of money and usage of money in more phronetic ways

Berendsen, Wilfred

Wilvern Organization and Developments

2010

Online at <https://mpra.ub.uni-muenchen.de/23880/>
MPRA Paper No. 23880, posted 21 Jul 2010 10:15 UTC

Title of the paper : A phronesis antenarrative about the understanding of money and usage of money in more phronetic ways

Name of the author : Wilfred Berendsen, the Netherlands
Affiliation : Wilvon Organization & Developments
Adress : Drs.W.T.M. Berendsen
Middachtenstraat 53
7131 GE Lichtenvoorde
The Netherlands
Phone of author : 0031 6 53 91 83 80
E-mail address : info@wilvon.com

ABSTRACT

Storytelling and narrating can be a very efficient and great vessel for changes in our society. One of the experts in storytelling in management being David Boje, developed the notion of antenarrating. A specific type and application of antenarrating being Phronesis antenarrating. Phronesis antenarrating is developed and initiated by Wilfred Berendsen. In this discourse, the insights and fundamentals of Phronesis antenarrating are further explained and applied to one of the core issues of current society. Being the misunderstandings of money and the money game and the resulting insanities and problems in our society and universes. Without a sane sensemaking process as reflected in Phronesis Antenarrating, quite a lot of the insanities in our understandings of money and the money system will most probably not be understood to the fullest. This discourse aims at developing a much more complete and sane understanding about money and the money system, and to enable a change in the money game. This should also lead, among a lot of other results, to a solution for financial crisis and for preventing any financial crisis in future. But also it should and probably will lead to a much richer and better society as a whole.

REQUESTED TRACK

S27 - *Storytelling and method for discourse analysis* G. Breton (Ca), Ch. Cho (Ca)

A phronesis antenarrative about the understanding of money and usage of money in more phronetic ways

Around the years of 2001, David Boje initiated and developed the notion of antenarrating. Antenarrative is a story concept invented by David Boje and presented in his book "Narrative Methods for Organization and Communication Research, London, Sage. According to Boje, antenarrative is "non-linear, Incoherent, collective, unplotted, and pre-narrative speculation, a bet". Antenarratives are "in the middle" and "in-between" (Boje, 2001:293) refusing to attach linear BME coherence. Antenarratives are, according to David, more often prospective (forward-looking) than retrospective (backward-looking).

The concept of antenarrative has huge potentials for our society as a whole and more specifically for change management and organizations and individuals in our society. The concept is currently developed in more detail, by David Boje and also other intellectuals and academics.

I myself, Wilfred Berendsen, initiated the concept of Phronesis Antenarrating. Phronesis antenarrating being a specific type of antenarrating including Phronesis, practical wisdom. In my own body of knowledge called practicism or practicism, I further developed the notion of Phronesis and gave it much more content. Phronesis to me is closely connected to the other notion of Aristotle called entelechy. Perfection of being. Practical wisdom can and only will be reached with some perfections of being, foremost the perfection of methodology and sensemaking. Therefore, my body of knowledge called practicism or practicism does include a lot of insights retrieved from social sciences and practices, but foremost about sensemaking. Another important part of practicism or practicism is the part dealing with communications and language. For this, a lot of insights out of semiotics as developed by the relatively great Charles Sanders Peirce are very relevant and useful. But, when using the insights out of semiotics it has to be very clear that Charles Sanders Peirce did ground his understandings partly on the same insane and even potentially damaging fundament being the same insane fundaments of a lot of current mainstream philosophy, social sciences and social practices. A very fundamental and even the most central and fundamental insights of practicism, my understandings and notion of phronesis and also phronesis antenarrating is the insight that there is only ONE sole true (main) underlying structure of our universes. I called this SOLE sane underlying structure and nature of our universes holoplurality. Once individuals get to fully appreciate and understand this understanding of the SOLE sane and true underlying structure of our universes, and start applying it in most entelechistic ways through phronesis antenarrating, they should be able and capable of improving a lot in our society in impressive ways by breaking out of the reductionist and (potentially) harmful misunderstandings or less sane understandings of current mainstream philosophy and social sciences.

Holoplurality is about what a much deeper understanding about the nature and contents of what I call assemblages of plurisigns. And, about everything in our universes is a plurisign, consisting off other plurisigns. And although the underlying structure of holoplurality is the sole one, there are many instances and occurrences of this structure in our universes at large. All of our universes are connected with each other, and the structure of holoplurality is an open structure. Meaning that all

instances of structures in our society at large are also potentially open and possible to alter and change in many respects.

One of the most essential characteristics and contents that Phronesis antenarrating can and does offer to storytelling and discourse analysis, is the fact that sane sensemaking is central part of Phronesis antenarrating. Meaning that storytelling and discourse analysis can and should always be supported and guided by exactly this same sane sensemaking. Sane sensemaking being based on holoplural insights and understandings, but also grounded on important transitive values and virtues. Phronesis antenarrating can and will hopefully be used to improve a lot of social matters and occurrences in our society and universes at large.

This discourse will aim at developing some broader, more intelligent understanding of money in our society at large. Based on the methodological process of phronesis antenarrating, which is a very effective and fundamental approach for sane sensemaking, developed by myself

Practicism, a kind of phronesis philosophy developed again by myself, is based on the fundamental understanding that our Western Philosophy, social sciences and therefore also social practises are at least to large extends based on reductionist, damaging and therefore insane fundaments. This can be solved by means of fully understanding both the nature and contents of the sole true structure of our universes, being called holoplurality by myself. Both the understandings and nature of this notion holoplurality are not available outside my own work till now, although it truly is the sole true underlying structure of all of our universes.

Sensemaking based on mainstream social sciences and mainstream philosophy can and will lead to reductionist and therefore damaging and insane sensemaking and results. While sensemaking based on Practicism can and will lead to sane sensemaking and therefore less reductionist and generally much more positive results. Parts of the differences in sensemaking are already reflected in my writings about pluriflection and phronesis antenarrating till this specific moment, but I am still working on writing about the proper contents and nature of pluriflection and sane sensemaking in general.

Basically, to make insane sensemaking sane, it is needed to at least add something to it, of course. While maybe other parts can and most probably will have to be skipped. The same applies with our money system and the rules of the money game. This money system and also the rules of it, are actually insane at current times. Resulting from the fact that actually no single economist or person on earth does actually really truly understand the money system and the rules of the game to the fullest. At least not how the money system and rules of the system should look like and work following a sane understanding of money and also our society at large.

What I will try to do here, is giving some ideas about how the money system should change and how the rules of the money game should be altered, following a more sane understanding of both the nature of money and the nature of our society at large. This better and more sane understanding is reached by means of the more sane sensemaking process included into the methodology of phronesis

antenarrating, together with some essential insights I got about money in general and the nature of our society during my own social research of the last couple of years.

Before although starting to talk about the ideas how the money system should change and how the rules of the money game should be altered, I need to talk a bit about some of the understandings I have following again a different, more sane sensemaking process. Pluriflection, my notion for it, really truly covers and also initiates the sole most sane sensemaking process. Although a less sane sensemaking process might lead to same results for several matters, or at least a satisfactory one under certain conditions, certain levels of damage will occur in our society at large when the less incomplete and therefore less sane sensemaking does NOT suffice. Like in present society at large. In the end, all of social problems that can be prevented are result of less complete, and therefore potentially insane sensemaking.

This more sane sensemaking which I termed Phronesis antenarrating, is basically about making the differances in most entelychistic and phronetic ways. The great past philosopher Jacques Derrida was right about the essence of making differences, but what he failed to understand completely is the pure rather "simple" fact that this making of differences is actually one of the core and essential parts of sane sensemaking, and that this determines the sanity or insanity of the outcomes of this sensemaking processes and therefore the sanity of social practises and occurrences in our society at large. And, as far as the outcomes and therefore "realities" in our universes are concerned, the more complex the situations under considerations the more essential the entelechy of this difference making will be. Sensemaking is basically about entelechistic difference making. At least, it should be. And the fact that most of western philosophy and also most of social sciences and practises fail to completely grasp and understand this understandings and therefore also failed to include this understandings to the fullest in their sensemaking process, results in most of mainstream social sciences and practises at large to be insane in their nature. When I talk about "realities" in our universes, I also mean to cover understandings and misunderstandings in our thoughts. Even thoughts themselves and sensemaking itself are "realities" in our universes, and also therefore sensemaking itself has to include differance in it's nature. There is however, of course, also a differance in difference. Meaning that there is always a more and less entelychistic differance. And this is exactly where again current mainstream philosophy and social sciences and practises at large have failed to become and "be" really sane and entelychistic by nature. And, that is exactly where holoplurality enters the scene. At least, it should be. But, because of the fact that really no single person in current society except myself does really truly grasp the nature of holoplurality itself and also the notion itself, about all of current sensemaking is less entelychistic by nature. I do not say that it is all insane sensemaking by nature, as this is for several reasons thankfully not the case. But, it IS a fact that incorporating both the understandings of holoplurality and holoplurality itself into sane sensemaking and through that into social sciences at large, will potentially have a huge impact on the quality of (occurrences and social processes and practises in) our universes.

More sane sensemaking should therefore include holoplurality by nature. Also because nature not only includes holoplurality, but also IS holoplural by nature. Goodness, and perfectness, is about nature. Well, of course not about all of it, but surely about parts of it. Holoplurality being the most essential issue there.

Another lesson nature teaches us, is the fact that most situations in our universes are blends of dreams and nightmares, blends of good and wrong. And also something can and develop into something more and less good. Destruction can be a very valuable step and fundament for great developments and growth in the future. By now, I myself would like to just destroy and stop using about all of insights of mainstream philosophy and social sciences, or at least I want to destroy a lot of this insights. Then either using the pieces, deeper understandings about this insights, to recreate and use them in other ways. This other ways being sane ways, as opposed to the potentially insane understandings of the mainstreams. One of my main arguments being that current philosophy should just disappear, being replaced by sane sensemaking and sensemaking processes. And that ALL of social sciences and practices should be grounded and grow on exactly that, a fuller understanding and application of this sane sensemaking in both our communications and social practices.

Following a more sane sensemaking, I made the differences in statical and transitive values. Money is just one, but not the only, type of values. Something that is mostly forgotten a lot throughout the whole of our society at large. Although most people DO realize there is of course more off value than solely money, most people do not base their actions on this understandings but also they simply do not understand well enough the further widespread implications and results of this understanding.

Another important thing to understand is the fact that our money system like it is set up and running at present time, is being based on reductionist and therefore insane understandings. One of this understandings, which is actually a misunderstanding, is the understanding of inflation and deflation. Although I myself probably understand A LOT more about this notions and impact of the phenomena on economies and societies at large than most economists or other intellectuals and scientists actually do, even I myself do not understand really truly well enough what inflation deflation would be all about. And actually I do not want to, as it is much better to shoot this notions into pieces and just rely on sane sensemaking based on sane understandings. This will quite naturally lead to both understandings and solutions to the current financial crisis and a lot more of current social problems. As in the end, a lot of our current social problems of society are connected with money, and the lack of sane understandings of what money involves and therefore how to change the rules of the money game into something much more sane and positive for society at large.

On statical and transitive values of money, it should be very clear that although transitive value of money is MUCH more important than the statical value of it, individuals and society at large do not really truly understand and therefore act in most insane ways. Most people will only see and act on the statical value of money, therefore also largely decreasing the transitive value of money. Also or maybe mainly because this transitive value of money, and even more the connectedness of it with other transitive values, is still not really understood well enough.

So we have for instance a 10 dollar money representamen. A piece of paper with some information on it. Most people only see that, and will only judge two of this pieces of paper according to the physical condition and the information on it. For almost any individual, 2 of this pieces of paper represent exactly the same value. But, do they? Is the book "a hawk for the bush" by Jack Mavrogordato the same as another copy of the book? Will they be the same if one is in your hands, the other in my hands being a sparrow and able to use the wisdoms in the book? Is the same book the same book still if I start reading it instead of just having it on the book shelves? Or doing something else with it? Of course not! And, of course, same counts for a piece of paper representing some money value.

Along this lines, you need to question yourself what the money value would be of 2 pieces of this paper in terms of transitive value. Meaning, what is of more value....a piece of this paper just after it has been printed, not being used at all. Then being used for the first time to buy something. And also after it has been gone through the weird exchange of a piece of paper for services or goods and the even more weird thing that apparently we can and will not do a lot of our actions and especially or work really without knowing for sure that we will get a piece of paper or some digits on our bank account or so back for it. If there would not be any money at all in our worlds, we would basically not do many of the acts and thoughts we work on in present times. Although the resources are there, the people are there and we could enrich society a lot by means of certain acts, we are not doing so. Not because we can not, but because of the rules of our money system.

This money system is based on a closed system, which is an even more weird thing. And very destructive for our society at large. There is some relatively fixed amount of statical money in our system, this amount of statical money being quite independent from growth of quantity of individuals on the globe, growth of this individual personalities themselves and also growth of society at large. The amount of money in our system is dependent on the reductionist, insane understandings of money and mostly the understandings of statical money. And, even more important but destructive and insane, the amount of money is based on insane understandings being the ones about inflation and deflation. Then also somehow there is the insane habit and belief that against any creation of money, some debt should and has to be created. This is actually a very insane and damaging misunderstanding, as our society at large both needs and can handle the creation of money without putting any debts against it. Because in the end, actually the erasure of all debts from all countries of the world will not suffice to solve our economic problems completely. What is needed also, for sure, is that money should be created by governments but without creating any debts against it. Just creating money, statical money in either physical form (the pieces of paper or coins) or digital form (just some numbers, increase of it on bank accounts...), nothing more and nothing less. Then assuring this money will appear and be USED in our world society at large. Individuals will profit from that, economy will grow, and by that individuals will be able to grow again and much more. It will bring an end to a lot of poverty, a lot of psychical problems and a lot of social problems.

The other issue really everyone in our society at large should not only understand, but also act upon, is the fact that of course transitive value of money is not the only

kind of values in our society at large. There are a lot more values of course, but for organizing and our society at large I think it is most essential to concentrate on at least getting more understandings of social and individual values. This kind of values HAVE to be incorporated both in our sensemaking and our acts, and through that into our societies at large. Whenever I talk about sane sensemaking, it should be understood that by nature this should also incorporate both a thorough understanding and the application of understandings about social and individual transitive values.

Just some of the values I am talking about here, are the general values of feelings and health. More specifically, the general values of feelings can be determined more specific. As there are of course numerous transitive values connected with feelings. I am talking there about virtues and values like trust, devotion, faith, love and the like, but also about just general feelings like the enjoyment and pleasure of listening to music, talking to people and just the enjoyment that could accompany whatever acts and occurrences in our universes at large. But also the feelings connected with certainty and uncertainty, which can of course also be determined more specific. Changes in our society, and maybe even the rapid changes in our society at large, of course lead to a lot of uncertainty. This kind of uncertainties having their influences on other transitive values. Like the value of spending more money, which is limited and discouraged because of uncertainties in our society at large.

Another important part of the puzzle of understanding connected with the transitive value of money, is the fact that employees within a company are not only employees, but at the same time they are customers. This is a very simple and clear truth, but it is also a simple and clear insane fact that most organizations solely see their employees as employees, neglecting the part of being a customer at the same time. Concentration on the static values of money, together with a general misunderstanding of the role and nature of money even within the closed and insane money system of current times, lead most companies to strive at decreasing the number of employees and trying to buy their sources for as less money as possible. Meanwhile forgetting, or even not understanding, that at the same time of doing so they also destroy a lot of customer potential and also might and will encourage a further destruction of total number of people and also quality of people working within companies and organizations. It is just leading to a general, insane and destructive process within organizations at large.

Of course, we are all dependent on money. Mostly also because of the rules of the money game. In the current money system, we have the occurrences of competition. A very fundamental question about competition, is the same as the question which is most important for about anything, namely the question of " why??". WHY do we have competition. Of course, the answer is quite complex. But to me, it is clear. We have competition, because of the fact that we all want some of the money (either static or transitive money) and there is actually not enough of it for every one of us. We compete for money, as in constantly having to try to get the bigger parts of it, even if it means other parties to have less. And, besides this competition issue (going on for a very long time already) we also have (for a bit shorter period of time but also still developing and even at an ever increasing rate) the issue of a growing population and, even more important but also problematic, the growth of individuals in society at large. More people means that we need MORE money, and the fact that every single person even wants and actually NEEDS more and more of this rather

strange thing called money, we all need ever bigger and bigger parts of the “ money cake” .

So, what would happen if the money cake would grow LESS quick then the growth of requirement of money of society at large?

Basically, what would happen is what has already happened for a long time also. It has lead to a lot of problems in our society, just one of them being the economic crisis. People and companies would basically have to compete even more for money, meaning that they would have to work even harder and harder for the same amount of money or for higher amounts but sufficient for less or at least not as much as required. Well, this is also not that easy to reflect in words, but the understandings are the right ones. We have constant growth of products, but can not buy as we do not have the money for doing so. We have growth of health problems, but do not have the money for good health care for everyone. We have growing problems of environment, but do not have the **money** for solving these. We have HUGE potentials to solve problems, but do not have the money to solve them. Money is NEEDED in our system, but it is not there! At least, by FAR not enough! **WE NEED MORE, MUCH MORE, MONEY!!!!!!! OR FORGET ABOUT THE MONEY AND JUST SOLVE OUR PROBLEMS.** But the last option, forgetting about money, is not an option yet.

Just imagine an aquarium with fishes, the fishes growing and growing. Both themselves as in numbers. Meanwhile the aquarium keeping the same dimensions. This is basically what is happening, the fishes being representing the people and the aquarium representing the money representing insane, reductionist understandings. Our governments at large are not understanding or consulting economists who do not really understand. Having their sensemaking and therefore actions guided by insane ways of understanding, based on the wrong understandings of underlying structure of our universes.

The main solution to break out of this reductionist insanities, is to understand the insanities of current understandings of money and the money game. We really have to change money games based on SANE understandings of both money and the money game. This will also involve to break out of reductionist understandings of money. First of them being that we need to understand more money is needed, but also that to enable this money has to be created without putting any debts against it. Meaning that governments just have to create money, either paper or just numbers on bank accounts, without any more debts for parties concerned. Also I think it will be needed and also wise if the debts of governments in general will all just be erased, meaning that ALL countries in the world should just loose all the debts they have. But at same time also all this governments and countries should be allowed to print at least enough money needed to survive. But, in fact the best is to just have only some countries create more, as of course too much is also not good there. But in general at the moment we just need MORE money and it is not that important how it will be created as long as it is and just some reasonable amounts to re-establish a good balance and good situation again for society at large.

Another important issue connected with creation of money is that of course, the money should be spread in society in most optimal ways. Meaning that those who

need it the most should get it. By which I do NOT mean that rich countries have to give money to the poor countries, as the poor countries should create money themselves then and give it just give it to the citizens as far as needed for a healthy economy. But of course a healthy economy is about a lot more than just money so this governments have to develop and grow in a lot of fields first. They can be helped doing so by the developed and rich countries and more intelligent people on the globe, but only after breaking out of the reductionist and insane understandings of money and money system. This will help the now poor countries to just develop based on enough money for doing so. As I said, resolving this and breaking out of the insane money system will really solve A LOT of problems. And, it is actually the sole real solution for longer terms.

Human populations is of course one of the main other issues to take into regards. And one of the problems to be solved for society. It is without a doubt one of the most important things to solve, and actually the sole most important issue to solve. Governments worldwide have far too long neglected this issue and this resulted in the human plague. Our globe is simply not meant for so many human animals, and it is both arrogant and insane for us as human population on the globe to neglect this. The core nature of about every act on our planet should be a humanist one, but humanism according to Nietzschean beyondnesses based on the sole true structure of our universes. We need, for sure, very excellent and great Phronesis Antenarratives based on great pluriflections to enable also this issue to be solved in most excellent ways. It is however not now the place and time to discuss this, as like I say the core issue to solve first is insanity of money system. The logic behind path dependencies, linear ways of working, is simply the fact that something has to be added in a certain step/phase, before the next step/phase should occur. This all based on understandings, but the issue also here is that you can have perceptual understandings being potentially insane or even insane misunderstandings (like some or even most resulting from mainstream philosophies and social sciences and practises) as opposed to real true understandings based on sane sensemaking and a sane underlying structure (which is the underlying structure of sole true structure of our universes). Which is why my first step was to develop the philosophy of practicism/practicism, with pluriflection and sound sensemaking in general being a very elementary part of it. Also I invented the notion of phronesis antenarrating, gave it a proper content and nature, and this methodology and ways of thinking and doing is still under development.

So like I said, the growth of human populations is not core issue to solve first, but the insanities in understandings of money and money system are. But, besides that, I find it VERY important to state that my remarks here about human population and the fact that I DO state that they have to be diminished, does NOT mean that I would favor any governmental or rigorous solutions there. There are many ways to do something, of course, and I will probably write something about this issue also within not too long period of time. But like I mention, first things first, and this discourse is to be written first now. As antenarrative bit for future sensemaking and hopefully also very constructive actions and social practises in general.

At this stage, however, it is important to mention a very important and excellent understanding to grasp. Being the fact that although this discourse, the Phronesis Antenarrative on money I am writing now, seems to concentrate solely on Money, of

course it HAS to be both understood AND implemented also under the “ umbrella” , the guidance and frame, of holoplurality. Meaning that a much broader understanding is kind of pre-story but actually more pre-sensemaking for this discourse itself, and this pre-sensemaking about an as complete understanding possible about the real nature and content of specific configurations of plurisigns. Or, in more common language, a phronesis antenarrative is based on a phronesis antenarrating process going on and on and on based on sane sensemaking and the right structure of our universes. As opposed to philosophy and social sciences based on insane structures and natures. I do not say philosophy or social sciences as such are not worthwhile, as a lot really is, but before being able to judge on this it will be needed to treat any of the results of social sciences and philosophy as being a representamen and potentially insane input for phronesis antenarrating.

Current understandings of money and money system, the understandings where both economic models and understandings but also the actions of citizens and governments and organizations are based upon, are all based on reductionist misunderstandings. If you grasp that, you can imagine taking a gun and shooting the insane reductionist misunderstandings and models into pieces. DESTRUCTION. Then, you can use a sane sensemaking process, and I of course would recommend Phronesis Antenarrating based on sound pluriflections. Sane sensemaking in fact should guide all our actions and sensemakings both in thoughts and in our universes. Each being capable of sensemaking, whether human animal or non-human animal, has to do so in sane ways. As of course, any insane sensemaking will lead to (potentially) harmful results. Our current financial crisis being one of them, but also a lot of mistakes in social practises (family life, psychiatry, justice) are examples of this kind of harmful results. Me personally I do not mind that much of this harmful results for products and houses and machines and the like, but I DO care and feel bad of this kind of harms to nature, living creatures and social practises.

After the destruction and reconstruction of holoplural plurisigns by means of phronesis antenarrating and/or sound pluriflections, of course there are acts needed in society at large to have the possibly better understandings to be accepted. This however can be quite hard, mostly also because of the insane understandings in our society. This understandings can be very widespread and very tough to change or influence. Which is why a phronesis antenarrative is that important. Good great phronesis antenarratives should lead to either actions, or even better phronesis antenarratives because of the antenarrative or phronesis antenarrative bits and pieces being used in consequent sensemaking(s).

Now back to the core issue of this antenarrative bits discourse. As I already mentioned before, we need to get rid of the ridiculous idea that our money system should be closed. Meaning that if we need money somewhere, and it is not available, it should be possible to just create some more. Without having some organizations or whatever creating a debt for this money. Governments at current times just have their actions guided by the wrong contents. First of all, there is the wrong perspective of not trusting their citizens, therefore making a lot of laws and controlling a lot in society. The other wrong content is their misunderstandings about role and nature of money and the way the money game should be. A lot of actions are based on current lacks of money, like for instance the lack of actions on environmental issues are based on lack of money. If there was more than enough money, environmental problems should be solved. Just like that scientists would then get much more money for doing their research and with that helping society at large. Artists would maybe just get money for performing their arts but just some insurance income then being able to grow as artists and perform.

Money should be created. Then, when this is done, the money has to be distributed in most optimal ways. Following understandings based on sensemaking respecting the differences in people and their situations in our society at large. This is really a VERY essential action to take, and I understand this based on mainly the understandings of holoplurality and sane sensemaking. Phronesis antenarrating and pluriflection are both means and tool for phronesis rhetoric there. Meaning that they are a source for phronesis rhetoric, but also they develop the right phronesis arguments. An argument being a whole other understanding of argument than the one being commonly used. I understand my notion of argument is quite near to Charles Sanders Peirce's notion of argument, while still being different mainly because of a more entelychistic and excellent fundament. But, by argument, we both mean something much broader than the commonly used and understood content and meaning of "argument".

In both CSP's and my own understandings, this whole Phronesis antenarrative on money and the money system is an argument, or even part of a much broader and bigger argument. The argument consisting of not only the representamens on paper (physical representamens) but also the representamens in thought (mental, brain, thought representamens). This fundamental understandings lead me to distinguish between thought-signs and existence-signs in another discourse, but in practicism these would be thought-plurisigns and existence-plurisigns. And even the distinction between the both would be different than mainstream ones. Because, another distinct difference in the general meaning of argument is the fact that in my own understandings and therefore the understandings of practicism, sensemaking and thought-plurisigns and mind-plurisigns are very distinctly and (therefore) much closely connected with the universes of existences. Practicism is about understanding all of our universes at large, and understanding them in much better and more realistic and real ways.

This whole Phronesis Antenarrative tries to bring forward my argument and argumentations that money should be given to parties and that, if needed, more money should be created for doing so. This money creation might even not be needed at all, but that is something to be discovered and also I think in the end we will need quite some money to be created. At least as much to counterbalance the debts of governments and governmental bodies still existing then, probably also coupled with some parts of the still existing family debts and organizational debts. But, in fact also here of course acts and their order DO matter. I would say that before creating money, governments should just start spending money by giving it to some parts of the lower incomes. By means of the fact that static money is also transitive money connected with the fact that especially lower incomes increases of the spending of money has huge influences in the hight and value of transitive money, this will probably have quite a positive influence on economies. Also, it will probably mean some increases in tax incomes for governments. In the end, it might even lead to some of the governmental debts to be erased. Therefore, to me spending could supersede the creation of money by governments. But, this creation of money can and will have to happen alongside the phronetic spending of money meaning giving it to the lower incomes. Alongside other great initiatives like giving all citizens a basic fixed income being higher than the current ones, and having each citizen being insured of this income whatever happens. And the initiative of giving scientists doing really excellent research for society or being capable of doing so enough sources for just that.

The main issue here is that there are so many great ways to deal with money when understanding that both the understandings and the money system in general ARE not and SHOULD not be closed and reductionist like in current insane understandings. A tool for getting towards better understandings and practises there is sound pluriflection, and the means for communicating is antenarrating, storytelling and phronesis antenarrating. Antenarrating and storytelling have to include the right arguments and phronesis rhetoric to have these great and necessary changes to become reality in our societies at large. And by that enabling signs in our society, especially also individuals and groups of persons, to grow and flourish in much sane and therefore better ways.

We are all oppressed by insane sensemaking, and by the insane misunderstandings of a lot including money and the money system resulting from this insane sensemakings. This insane understandings are like prisons to a lot of persons in our society at large, mainly the lower incomes and even more those not being capable anymore to take part into normal working life. For whatever reasons. It is the duty of all of us, and the duty of governments even more, to help and guide and support also and even more the weaker persons in our societies.

One of the main arguments if not the most important main argument **against** my own argument of money creation without creation of debts (just printing money or adding digits to some bank account, then starting to use it) is most probably the argument of inflation. But, this is actually an argument to be neglected at the moment. For several reasons. All being connected with the fact that inflation, just like a lot of mainstream understandings of the social science called economics, is based on reductionist and therefore potentially insane understandings. Of course, there is a lot more to be taken into regards. Instead of solely concentrating on money and the money system, the perspective should be holoplural and aimed at an entelychistic and phronetic understanding being as broad and detailed as possible. The main, central notion there being statical and transitive values and the connections and influences among and between these. One of the very important values to be taken into regards there, is the value of feelings and sensing. I could state for instance in this whole argument (being part of a much broader one) that our insane reductionist actions might for instance lead to persons in our society not starting a relationship because of lack of both time and money. And that people generally lack time to communicate enough and do not have enough time for social contacts. But actually, we already ended up in a society being very much disenchanting in that respects. While in many respects of course the situations have actually improved, but meanwhile they could have been much more when society would have been based on sane sensemaking and actions and efforts would be more directed towards this.

There are just too many people “outside” of the “games” of life, for several reasons. Some people can not cope to having to do too easy work or work they do not like, others are not capable enough to do the same work and really would like to be able to do so. Both of this groups HAVE to be supported and helped by governments to either get into the work they like or to find some other great activities to do. Money can be a great facilitator for this, but only IF and only AFTER governments get to understand the real value and meaning of money and by that become capable of altering, changing, the money system and money games. Making the same games much more plural and much more according to and fitting the realities in our universes as such.

We will find, hopefully in near future, that the money game can be altered to a much nicer and better one, based on sane sensemaking and sane acts. This will have an influence on our economies and individuals as a whole and should actually lead to new situations with lots of possibilities for society as a whole. It should lead to plurisigns growing in better and more optimal ways, a drastic improvement of quality and enrichment of our society and plurisigns within. And, it should also mean an end to financial crisis forever. Much less financial problems for individuals. And therefore,

much less problems and worries for individuals and organizations within our society and universes.

Following a restructuring of the money game, a further restructuring of the way we deal with transitive values in general should follow. Transitive values playing a much more fundamental and leading role in our society at large. Enrichment of our society is very important, of course, and can be reached by means of sound phronesis antenarrating.

REFERENCES

Boje, D.M. (2008), *Storytelling organizations*.

Boje, D. M. (2001a). *Narrative methods for organizational and communication research*. London: Sage.

Boje, D. M. (2001c, September). Flight of antenarrative in phenomenal complexity theory, Tamara, storytelling organization theory. Paper presented at the Conference on Complexity and Consciousness at Huize Molenaar, Utrecht, Netherlands.

Boje, D.M. (2010, forthcoming). *Storytelling and antenarrative in organizations*. Routledge, Taylor and Francis Group.

Berendsen, W.T.M (forthcoming). A phronesis antenarrative. Towards new ecosocial systems through the logic of vagueness". A draft of this forthcoming publication is to be downloaded here

http://wilvon.com/download_center/index.php?phronesis_complex1.pdf

Berendsen, W.T.M., *Antenarrating our economy*, to be downloaded here

http://wilvon.com/download_center/index.php?Antenarrating_economy1.pdf

Berendsen, W.T.M, *Holoplurality*, to be downloaded here

http://wilvon.com/download_center/index.php?Holoplurality1.pdf

Berendsen, W.T.M, *Towards a reenchanting society through storytelling and phronesis antenarrating*, to be downloaded here

http://wilvon.com/download_center/index.php?Rechantingsociety1.pdf

Nietzsche (1886), *Beyond good and evil*

Nietzsche (1887), *On the genealogy of morals*

