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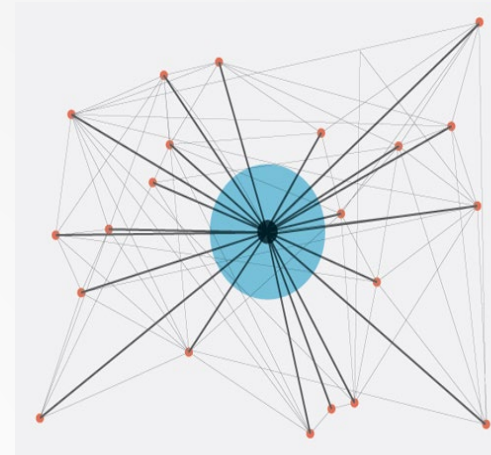
# FRAMING MONEY

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Observations based on Systems Theory

Version 31.8.2023, sent via mail

# Outline



- Introduction
- What is an UBI?
- “Money”, Second Order
  - “Unlocking Luhmann”
  - Money = Communication
  - different Function Systems
  - Scarcity in history (old & recent)
- Organization(s)
- Networks (URL)

<http://www.linguamoodle.net/Uni/Research/EcoSys.html>

# Will AI free us from drudgery - or leave us jobless and hungry?

*Arwa Mahdawi*



Tue 30 May 2023 14.57 BST



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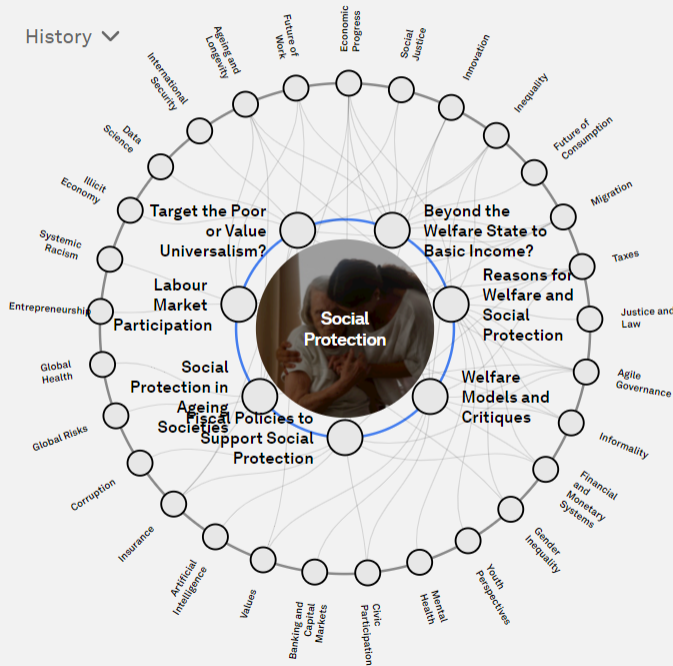
Artificial intelligence promises more leisure and creativity for workers. But at the same time, corporations are clamping down on unions and making plans to replace their expensive human employees

While all this sounds deeply depressing, there are lots of AI optimists eager to reassure us that artificial intelligence is actually going to make the world a better place. Yes, AI will replace some jobs, but it will also create better jobs. Technology will do all the drudge work and humans will have more free time to sit around writing poetry in the sun. Nobody is entirely sure how everyone will be able to feed themselves amid all this newfound leisure time but “universal basic income” (UBI) gets thrown around a lot in this scenario. (UBI is a libertarian scam and will absolutely not save us, but that’s a topic for another day.)

URL: <https://www.theguardian.com/commentisfree/2023/may/30/will-ai-free-us-from-drudgery-or-leave-us-jobless-and-hungry>

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History ▾



# Social Protection

Curation: University of York

Public welfare policies and social protection systems serve functions at every level of economic development. Their basic elements can include systems for education and healthcare, benefits for the elderly, retired and disabled, and assistance for the needy and vulnerable. COVID-19 has vividly

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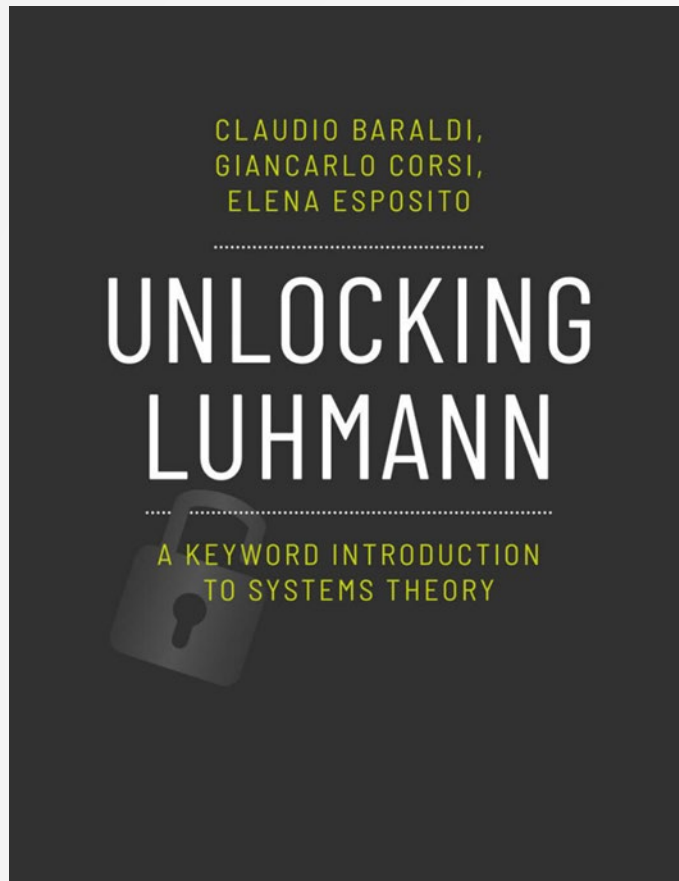
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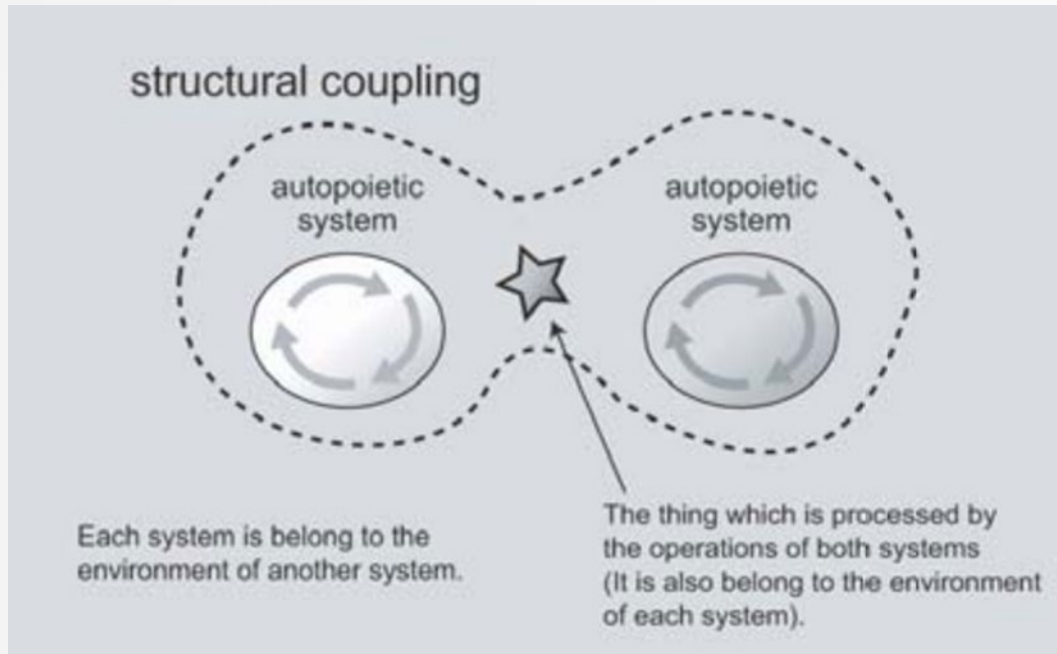


This definition of money as code of **scarcity** is in fact rather conventional and is not offering the (full) potential of the theory, because the source of this article is from 1988. The author of this entry (Elena Esposito) offered very deep insights into money with „The futures of future“ (Esposito 2011)

Property/Money (Eigentum/Geld), p.185/186  
Money is a →**symbolically generalized medium** that corresponds to the constellation of →attribution in which alter's action is experienced by ego. As long as this action does not affect **access to scarce resources**, the situation remains unproblematic. Ego's observation of the action of others does not provoke her own action: ego observes, for instance, that a neighbor cuts the grass. However, as soon as a situation of **scarcity emerges (when, for instance, land is limited)**, alter's access (the fact that alter is cultivating a particular piece of land) limits ego's remaining opportunity for access. It is then unlikely that ego will be content not to intervene and to limit herself to experience.

The communication medium property, with the corresponding code ownership/non-ownership, has emerged in the context of this problem: in relation to every object that can be owned, everyone finds themselves with the alternative of being either owner or non-owner.

# Money = Communication



Money is definitely not in the centre of Luhmannian theory. Indeed there is no centre, the theory is describing society (as a “theory of society”), with no centre. There is, however, a central-mode the (world-)society consists of an that is communication, exactly communications. Because of the fact that society consists of different functional systems, there are different “mediums” for communication(s) and one of them is money.

Two autopoietic systems (consciousness and a social system). The star in the middle would be the human (body), being in the environment for both systems. Illustration from Naruse/Iba 2008, where the star has partly a different interpretation. For my interpretation see the entry „Interpenetration and Stuctual Coupling from E. Esposito (2011, p.115-119, „Unlocking Luhmann“)

## The function-systems of (world) Society

Functional System	Code	Medium	Program	Code is based on
Political System	<b>legitimate/not legitimate</b>	Power	Ideology/ <b>Opinion</b>	<b>Language (Lang.)</b>
Economy	payment/non P	Money	Price	<b>Data</b>
Science	true/untrue	Truth	Theory/ <b>Method</b>	<b>Data/ Lang. (Script)</b>
Education	placeable/not	Vita	Curriculum	<b>Lang. (Script)</b>
Art	innovative/not	Style	Fashion	<b>Image/Music/ Lang. (Script)</b>
Religion	immanent/ transcendent	Faith	Confession	<b>Language (Script)</b>
Legal System	legal/illegal*	Norm	Law	<b>Lang. (Script)</b>
Sports	success/failure	Achievment	Goal	<b>Data</b>
Health	ill/healty	Illness	Diagnosis	<b>Data</b>
Mass Media	informative/not	Medium	Topic	<b>Lang./Image</b>

**modified** table from Roth/Schütz 2015:14, see also Luhmann 1977

\*Luhmann (2004) Law as a social system



Satan distributing indulgences  
From a czech book, between 1490  
and 1510, background is the  
**Bohemian Reformation** (WpE),  
[https://en.wikipedia.org/wiki/Bohemian\\_Reformation](https://en.wikipedia.org/wiki/Bohemian_Reformation)

as an early revolutionary movement  
against corruption in the (catholic)  
church.

The proverb: "As soon as money in  
the coffer rings, the soul from  
purgatory's fire springs."

The Wikipedia-article **Indulgence**  
<https://en.wikipedia.org/wiki/Indulgence>

shows the connection to money,  
which is not (directly) observable in  
the illustration.

*Cumpe... Hoci mli lo sacione iat se pozali qti tal wdy dicit w stat wv pnyv...  
du pravite nedno wdy srodie od mery a wolyte nagechy ze nsi hofabion...  
pnyv kagecy. A koby astiel pomme qti om wisse srodie...*



# Political Argumentation

## **Book-content:**

- environmental issues are situated in different functional systems
- Changes have to occur in different functional systems
- No central role of Politics

## **keywords:**

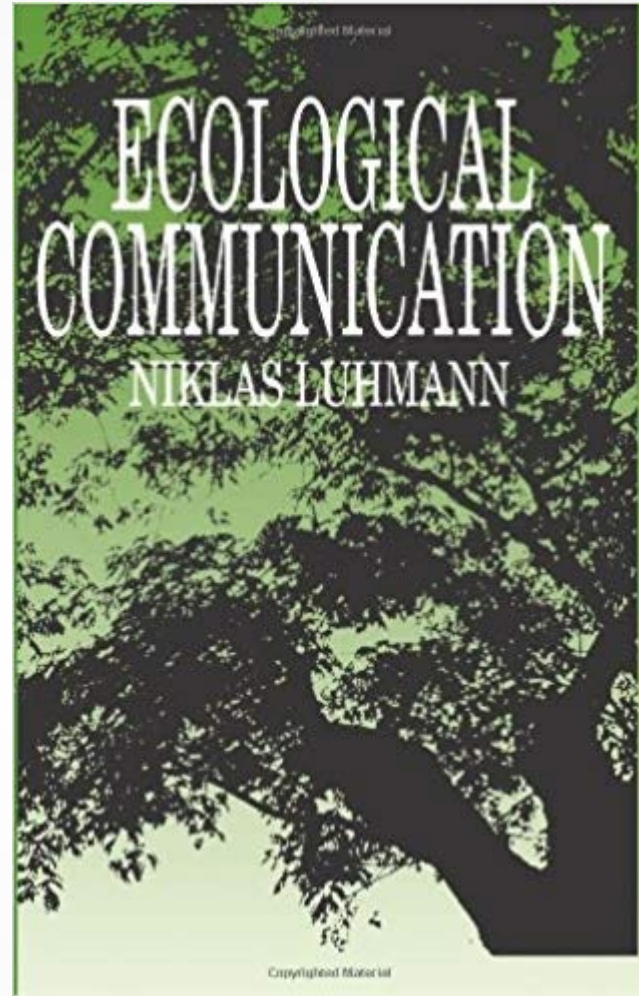
- 'autopoietic shift' (2 years after 'Social Systems')
- Differentiation of Society

## **Political Impacts:**

- small
- Luhmann was considered to be conservative

## **my judgement**

- Luhmanns approach is still showing the reasons for the (alleged) slow reaction of the world-society towards ecological problems.

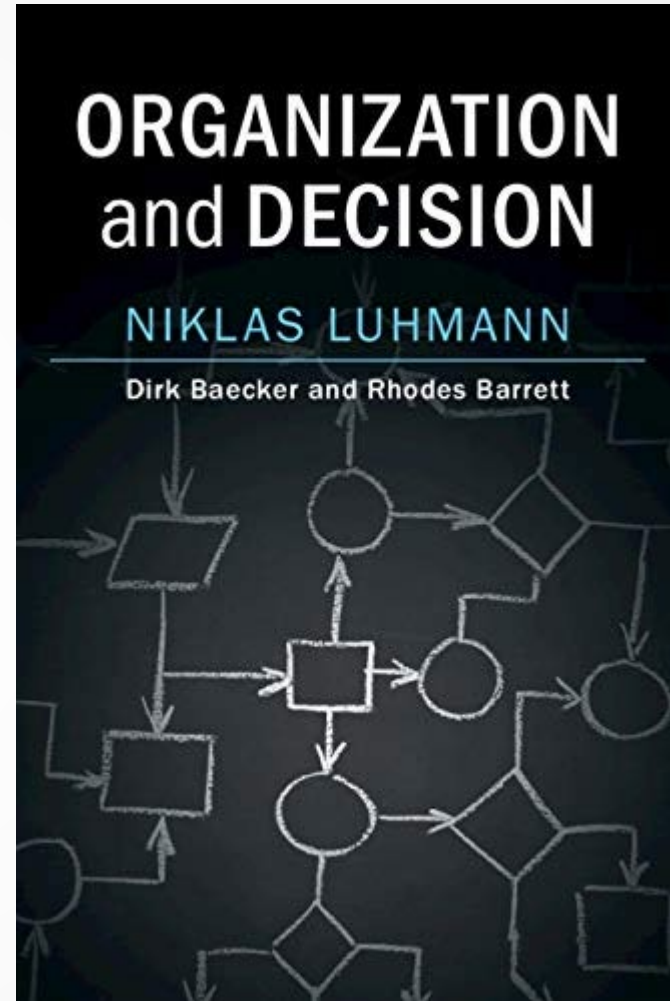


German: *Ökologische Kommunikation* (1986, in English (1989) see the title above)

# Organization (2018)

- Organizations are established and maintained by decisions.

- The decisions of the organizations (corporations) today rely on an business modell of 1920 (P. Shukdev calls it 1920-cooperation, which he wants to replace with the 2020 coporation)
- Although the description seems to be quite adequate, Luhamanns approach is able to explain, why a new approach to corporations, „corporation 2020“ did fail to materialize.



Andersen & Stenner 2020, also Grothe-Hammer & la Cour 2020, useful introduction into Luhmann from Borch 2011

# Interaction of Institutions and Networks

Institutions and Networks

see: White, H.C. Identity and Control (Microsoft case)

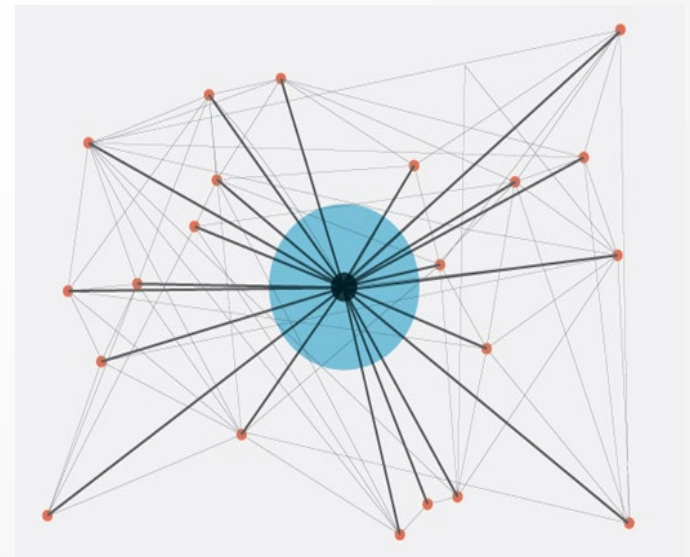
## Institutions (Organizations)

- Self-sustaining
- Rely on discipline and coherent rhetoric
- one identity



## Networks

- Flexible
- Rely on stories
- Multiple identities



„Alles könnte anders sein – und fast nichts kann ich ändern“  
Niklas Luhmann, 1969, p.324

Everything could be different – and I can change almost  
nothing  
automatic translation by google

the URL for the references

<http://www.linguamoodle.net/Uni/Research/EcoSys.html>

For the Luhmann reception in English see: Moeller 2012, Roth 2011  
On Steffen Roth's Blog, the notion of “Luhmannomics” is extensively used.