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Financial derivatives and the theory of money

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Abstract

Financial derivatives are used and counted as money, but it is unclear exactly what sort

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elimination, by a Tobin tax (e.g. ul Haq et al. [1996](#)) or a World Monetary Authority (Eatwell and Taylor [2000](#)).

9. See also Derrida ([1992](#): 129 n.9) for a similar depiction of global finance. Tratner ([2003](#)) astutely notes the parallels between Derrida's depiction and Milton Friedman's monetarism: the quintessential depiction of money as a 'veil', separate from the 'real' economy.

10. Lysandrou ([2005](#)) develops a similar argument in relation to securities: that developed securities markets serve to impose competitive norms across asset types and across space.

11. Aglietta ([2002](#)) provided a sweeping review of the history and future of money that centres on the issue of trust.

12. The distinction between money and money of account is important, for failing to distinguish leads to confusions. For example, in summarizing 'structuralist' theories of money, Gilbert (2005: 364) depicts an evolutionary development of the money from single purpose to general purpose monies, which have 'culminated in national currencies as the apotheosis of the modern form'. But national currencies are monies of account, not money per se and, in a global context, they do not function as general purpose monies - indeed, most national currencies are not means of exchange outside their nation-of-origin.

13. Gilbert, in attempting to combine the 'economic', 'social' and spatial dimensions of money (and the way in which these dimensions are mutually defining), refers to the

need to understand the importance of money as a metaphor for circulation and that it helps to understand the economy. This is a key point in the debate on the origin of money's function to facilitate exchange. It is a central theme in this debate.

14. The origin of money is generally considered to be a sign of the beginning of the economy. It is a key point in the debate on the origin of money's function to facilitate exchange. It is a central theme in this debate.



15. In response to Dodd's ([2005](#)) concerns that electronic money does not readily fit into Ingham's framework, Ingham's response (2006: 260) is to identify electronic transfers as about not monetary exchange but monetary transmission. Only cash can be a means of exchange. Issues of different forms of money are thereby swept away by invoking taxonomy.

16. For the Keynesians who focus on state money, it is necessary to distinguish which particular tokens constitute 'money' and which do not. In a closed economy, this reduces to the specification of where to draw a line between money and other tokens, such as train tickets, which are also denominated in national money of account. But the question also needs to be posed in an open economy, where the tokens that contend to be considered as money are not just train tickets, but liquid financial assets (bonds, futures contracts, etc.) and often denominated in another national money of account.

17. Ingham several times refers to the state or some other 'authority', so that the state is 'not essential to the analytical, or logical, argument about the primacy of money of account'. Yet he also contends that non-state monies of account 'are chronically unstable' and are not sustainable (Ingham [2006](#): 271, 273).

18. In Ingham's 200+ -page book *The Nature of Money* (2004), the discussion of contemporary floating exchange rates amounts to just a few paragraphs.

19. To this point we could add that organizations that participate in financial markets seem to have a remarkable record of not seeming to accrue many taxation obligations that might challenge their asset portfolios.

20. Derivatives as part of the central bank) and (2006: 2

21. But not s Another function fact that profits m underlying



third path, building on the second, seeks to identify the productiveness of derivatives as commodities. This is the path taken here, but the issue is clearly larger than can be explored in this context. See also Bryan and Rafferty (2006: ch. 6).

22. For Ingham's state theory of money, this is fundamental: the state and the trust its money of account elicits is all about guarantees of stability, and stability is a precondition for objectivity in measure.

23. Of course, derivatives do not engage 'monies' without convertibility that associate with non-capitalist processes, such as local exchange trading schemes. LET schemes have received some attention as 'alternative' money (e.g. Ingham [2004](#): ch. 9; see also Dodd [2005](#)).

24. Lapavitsas's ([2000](#)) excellent summary of Marx's theory of money shows clearly the centrality of commodity money to Marx's analysis of money. But twenty-first-century money is another matter, and Lapavitsas's analysis of contemporary money (e.g. [2003](#)) has left commodity money aside.

25. We are drawn to Fleetwood's ([2000](#)) explanation of the necessity of commodity money to the integrity of Marx's theory of value, but not to his (tentative) conclusions that the abandonment of commodity money means the end of a universal equivalent form of value. Nor is there the question of why nation-states have abandoned the universal equivalent and the value form. This appears a rather instrumentalist approach to value theory, and, more critically, fails to open up the terms on which Marxian value theory can be used to understand new forms of money.

26. Notice that the text is individualized, social and contractive, and derivative



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