The money makers: The institutionalisation of alternative currencies in North-West Europe

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Propositions accompanying the dissertation
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1. All currencies are administered. This means that they are purposefully managed; in order to understand how economies function, it is worthwhile to study the agents who do the administering. [*this thesis*].

2. The metaphorical coin that represents modern economies has three sides; the discourse of the state (heads) and the market (tails) as two sides of the coin conceals the vital role of the managers of economic life that are located on the edge of the coin. [*this thesis*].

3. Alternative economies are not exempt from the complex of institutional arrangements and processes which embed conventional economies. Contrary to scholarship that situates alternative economic practice as 'liberated' from state intervention and market rules, alternative currencies are thoroughly institutionalised within regulatory regimes, economic practices, and political projects. [*this thesis*].

4. The Money Makers are both caught up in and actively seek institutionalisation on their route to stabilisation. The institutionalisation of alternative currencies in North-West Europe therefore concerns processes whereby formalised regimes, practices, and projects come to define their monetary design and implementation; this involves intense interaction with the norms and procedures of established public and private actors in society. [*this thesis*].

5. The particular form of institutionalisation of alternative economic practices becomes available to scholarly scrutiny by applying these four perspectives: the political physiology of money, incorporation, managerial governance, and economic imaginaries. [*this thesis*].

6. Advancing a constructive and systematic dialogue between economic anthropology and the anthropology of organisations will shed a more nuanced light on the role and agency of businesses in complex economic projects, such as neoliberalism.

7. In moving beyond the geographically demarcated field, anthropologists in, about and of organisations should pay particular attention to the documents that constitute, open-up, and border their field site.

8. Ethnography is not reserved for anthropologists. It is a set of methods for data collection, a mode of representation, and a perspective on social reality that privileges situated lived experiences, actions, and understandings of the world. Its scientific value lies precisely in the ability to recognise and grasp detailed knowledge in its infinite richness, as to reveal systemic features of social, political, and economic life. Economists of any theoretical persuasion would do well to include ethnography in their epistemology.

9. Natural ecosystems are resilient and healthy by virtue of their diversity. Like ecosystems, economies need diversity in order to thrive sustainably.

10. Because dominant enactments of efficiency—as a principal notion in contemporary economies—incentivise and normalise the concentration of power through monopolisation, the key to radical economic change is a widespread overhaul of the values that determine whether an action, process, or product is deemed efficient.

11. Because all phenomena in our universe are both complex in and of themselves and inextricably interconnected with each other, true understanding only emerges from the laborious effort of integrating multiple domains of knowledge specialisation.