

Ananas

Deconstructing Extremism



www.ananas.org.uk

White Paper

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*"Your beliefs become your thoughts,
Your thoughts become your words,
Your words become your actions,
Your actions become your habits,
Your habits become your values,
Your values become your destiny."*

— Mahatma Gandhi —

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Executive Summary

What if you could learn about Hinduism from the perspective of Christianity?

Judaism from the perspective of Islam?

Visualise the differences between Republican and Democrat health care approaches?

Understand if ISIS is Islamic?

At the Ananas Foundation, a UK-registered charity, we are building a platform to do this by modelling the ontologies of ideologies and providing easy to use tools necessary to contextually navigate this.

Information without context can never be knowledge and knowledge without experience cannot be wisdom.

Our modern approach to information analysis and presentation gives us the opportunity to bridge the gap to knowledge by providing context.

This is especially important at a time when our social media bubbles and politics are causing increasing divisions in our societies and extremist groups are rapidly rising.

We have constructed the Ananas platform to provide an objective source for subjective knowledge.

Our first focus is on Islam, starting with its core text, the Quran, to help combat growing jihadist terrorism and Islamophobia.

We have created a unique structure to facilitate the creation of this based on our token, the Anacoin. This is a private economy that incentivises the creation and collation of unstructured and structured data, building a resource that is comprehensive, up-to-date and authoritative.

As the value of the contextual content increases exponentially, the value of the ecosystem should also rise in turn, creating a unique structure to align incentives and reward those who have contributed to building this vital resource.

This creates real value by leveraging the crowd of individuals who would both like to understand how ideologies are formed better as well as fight extremists looking to pervert these ideologies for political gain.

As the community grows and in response to its demands, we will map out more ideologies in a common data format and provide easy to access tools to navigate and understand them.

We believe our project is necessary in an increasingly complex world and invite your suggestions to make this project as good as possible.

We are building a global community of change-makers, committed to using technology to combat extremism everywhere and hope you will join us.

The Problem: Extremism rising

In 2013, one of our founders, Emad Mostaque, predicted the fall of west Iraq to the group known then as Al Qaeda in Iraq, who subsequently renamed themselves ISIS, the “Islamic” State in Iraq and Syria. This was first on the list of Business Insider’s 127 Most Important Charts of the Year¹.

Since then we have seen an explosion of violence in Syria and across the world, with 698 terror attacks in 2017 alone.² This has been accompanied by a slick media presence on the part of terrorists and increasingly sophisticated tactics to spread terror and increase fear.

ISIS is not the only extremist group gaining ground. It exists in a symbiotic relationship with the far-right, whose xenophobic agenda has coalesced around a hatred of immigrants, refugees and Islam, stances that have increasingly become normalised and part of mainstream discourse, even though Muslims are the main victims of terror.

This fits into the key goal of ISIS - to eliminate the so-called “grey zone” of coexistence and harmony between Muslims and those of other beliefs by stoking mutual distrust and hate.

This is not, however, an isolated phenomenon, with extremism rising worldwide, from the murder of Rohingya Muslims in Myanmar by Buddhists to increasing nationalism and a pushback against globalisation and international cooperation. Religion is often co-opted to further extreme political agendas, but capitalism and communism have left their fair share of broken lives and bodies.

On a day to day level, we can see the sharp splits in society between liberals and conservatives widening, with cries of fake news augmented by social media filter bubbles.

We will be discussing this more in a series of papers, but a core element of this is that society as a whole has reached the limits of its current model as class mobility decreases and the social contract is torn.

To put it simply, too many now no longer believe in the American Dream or their national equivalent, leading them to vote for change, any change, be it President Trump in the USA, Brexit in the UK or President Macron in France.

When this happens, people prefer to follow black-and-white ideologies of change, something philosopher Isaiah Berlin referred to as “positive liberty”: the freedom to change the world. This is in contrast to the “negative liberty” we have been used to, the freedom from people telling us what to do (this was discussed in depth by documentarian Adam Curtis in his series “The Trap”³).

These ideologies are often set up against the “other,” setting up scapegoats in line with René Girard’s [mimetic theory](#) as their proponents promise a better life.

¹ Business Insider: [The Most Important Charts of the Year 2013](#)

² [Terrorist attacks 2017](#)

³ Adam Curtis, The Trap, Part 3 of 3, [We will force you to be free](#)

Of course, absolutist ideologies can gain particular purchase when society has broken down completely, from the depression of post first world war Germany to Syria today.

Losing the war on terror

ISIS is just the latest mutation of al Qaeda, against whom the West has been fighting a “War on Terror” for 16 years since September 11th, 2001.

This war has claimed the lives of 2 million civilians and cost \$1.6 trillion, yet the number of jihadists has risen from under 1,000 to over 100,000 in this period.

We are losing this war and need a new approach to combatting extremism of all types.

After three years of research, funded by private individuals so as to be independent and unbiased, we believe the best approach is providing contextual information and resources to combat the illusion of superiority that is at the heart of all forms of extremism.

To quote Nobel laureate Malala Yousafzai:

“With guns you can kill terrorists, with education you can kill terrorism.”

Proper access to contextual information also helps augment the positive contribution of belief systems and communities, bringing people together for laudable goals.

We believe that the Ananas platform can help with this goal, and the next part of this paper contains some of the theory that underpins our findings and approach.

The illusion of superiority: The unifying factor in extremism

Ideologies and belief systems have allowed humans to go beyond other species by joining them together in groups beyond the local tribe to achieve large goals by having a common language and set of principles with which to work together.

Everyone has layers of belief systems, things that they hold to be true and that allow them to be a part of a larger community. For example, one might be a buddhist, capitalist, ethereum-loving Manchester United-supporting Republican who uses Emacs.

Each of these is a layer of identity and beliefs that allows that individual to be a part of a larger community, speaking a common language of ideals.

Where ideology and belief systems become dangerous and turn to extremism is when there is an illusion of superiority of one group over another in terms of basic humanity.

This can happen to the most seemingly sensible of individuals and groups.

For example, few would deny that Germans are, as a nation, generally quite a sober and reasonable group.

However, it cannot be denied that the Nazi party grew amongst the Germans and took power, murdering millions out of a false belief of racial and societal superiority.

Those that do deny this generally do so out of a deep-seated rejection of authority and often built up hatred, leading them to extreme stances.

Almost all of those who participate in these heinous acts are not actual psychopaths, the incidence of which is thankfully low amongst humans, but rather do it for the “greater good,” something that Lord Rabbi Sacks termed “altruistic evil” in a recent book⁴.

Some do this “on orders,” others out of a sense of pride.

Almost always it comes about due to an illusion of superiority caused by imperfect knowledge.

When confronted with contextual knowledge or getting to know those that they despise, these people typically undergo immense cognitive dissonance and a disavowal of their prior positions.

This phenomenon is a variant of the [“Dunning-Kruger” effect](#), as illustrated in Figure 1.

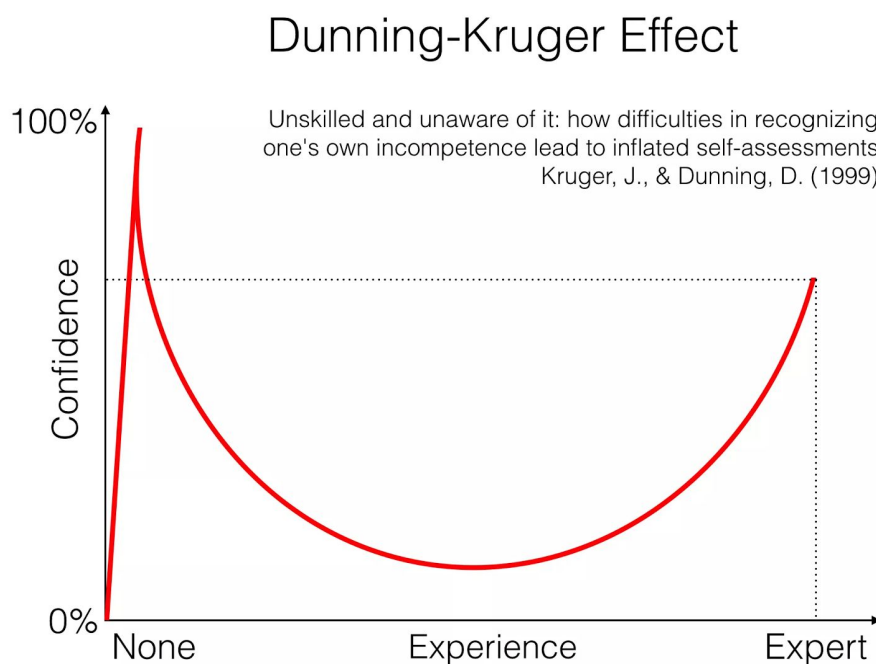
When individuals gain a little knowledge, they often vastly over-inflate their perception of their own confidence.

The peak of confidence in this graph is often known as “Mount Stupid.”

In everyday life this is simply annoying (news headlines make instant experts of us all), but when combined with political aims and somewhat opaque principles, this can become deadly as extreme “faith” in the belief that your ingroup is superior to the outgroup, which is seen as a threat and less than human, is a core component of atrocities.

This faith can also be in the organisational system and hierarchy, which is why armed forces are structured in the way they are to enable soldiers to kill others through faith in the hierarchy.

Fig 1. The Dunning Kruger Effect



⁴ Lord Rabbi Jonathan Sacks - [Not in God's Name: Confronting Religious Violence](#)

As you learn more, your confidence levels often drop, which is why multiple studies have shown that one of the best inoculations against religious extremism is actually a solid religious education and identity.

This is why many terrorists often have minimal religious knowledge and chequered pasts, turning to an absolutist ideology out of rejection of their past.

In becoming radicalised, they are often fed a narrow set of information and lack the ability to look at the context and bigger picture of a religion where the vast majority of the adherents are unsurprisingly peaceful.

Similarly Islamophobes often have not spent time or spoken to Muslims about their beliefs, instead taking a small amount of often biased, non-contextual information to make familiar claims that there is inherent evil lurking within a monolith viewed as Islam, making its followers an effective fifth column that could turn rabid at any time.

Is the Pope Catholic? Is ISIS Islamic?

With 1.6 billion Muslims worldwide, the question of whether Islam is evil is probably quite an important one.

The answer is probably not, but many have a suspicion there is something within the ideology that ISIS and al Qaeda may be a “true” manifestation of.

Any human group typically has a range of characteristics, beliefs and rules that determine who is “inside” the group and who is outside of the group.

For example, there is a set of rules that determine if you are a member of the girl scouts, such as being a girl and paying a membership fee.

In every community there are those that set the rules and those that control the membership.

For example, the question of whether the Pope is Catholic is a non-sequitur due to the principle of papal infallibility as part of the dogma of the Catholic Church, allowing him to define doctrine and membership (or lack thereof through excommunication).

The question of whether ISIS is Islamic is a more complex one as, for a start, there are several larger, distinct groups within Islam. This question also begs the question of whether ISIS do what they do *because* of Islam or they happen to be Muslims doing it.

It is clear that ISIS are not “Twelver” Shia Muslims, where group membership and doctrine is determined by Grand Ayatollahs such as Ayatollah Khamenei in Iran or Ayatollah Sistani in Iraq.

If they are a part of any group, it would be of Sunni Muslims, the largest of the Islamic groups.

However, a hallmark of ISIS is that they declare other Sunni Muslims as not Muslim, a process known as “takfir,” claiming this then makes them liable for death.

Despite this statement, saying that they are the only ones to speak for (Sunni) Islam and the 1.2 billion outside their group are not “true” Muslims, many non-Muslims are fearful that they might be the “true” manifestation of Islam that any Muslim could mutate into.

How (Sunni) Islam works

The [epistemological](#) structure of Sunni Islam, ie how you determine whether something is inside of Sunni Islam or not, the Truth of the matter, is partially to blame for this.

Unlike Catholicism, there is no Pope in Sunni Islam, nobody to say what is Sunni and what is not.

This is because Sunnis believe that revelation stopped with the death of the Prophet Muhammad, whose word was effectively gospel.

Thereafter trying to figure out the Shariah, the abstract will of God (not actually the chopping off of parts of people), was done by putting together a picture of the life of the Prophet Muhammad, the Sunnah, as best they could and comparing that against the eternal Quran, which they considered to be the eternal, literal word of God through a set of basic axioms.

Obviously things had moved on from then, so one of the most important parts was formalising these links and axioms and trying to get as reliable a picture as possible of the practice of the Prophet Muhammad as the perfect manifestation of the will of God. This picture was built up by collecting stories about him, known as “hadith,” and checking and cross checking their reliability.

Thereafter a legal set of principles was established to try and fit the classical scriptures to the present time, an area known as Islamic jurisprudence that allowed scholars to deliver “fatwa,” or rulings.

This is the [ontology](#) of Sunni Islam, which is surprisingly amenable to digitisation and analysis. This is important as it historically had reasonable doubt at its core, as revelation and certainty stopped with the death of the Prophet Muhammad.

Our base model for religious datasets and ontologies (we have developed different ones for other types of ideology) consists of several layers. At the base is scripture (Quran and hadith in this case). The next layer is the interpretative one (the corpus of Islamic jurisprudence), and the final two layers are the private and community practice of these.

Our modern common law system can also be thought of in these lines, and the development of Islamic jurisprudence and reasonable doubt (the extreme punishments you see today had huge evidentiary hurdles and were seldom enforced classically) contributed to the development of our secular legal system.

So to determine if something is “Sunni,” we need to first have all the available evidence (the scripture, the Quran and hadith) and then test it against the core axioms of that system of jurisprudence, just as to see if something was legal in the UK or USA, we would look at past case law, basic principles and the evidence at hand.

In the case of ISIS, their actions are incoherent and inconsistent not only with classical Sunni structure, but also within their own adaptation and mutation of this.

However, due to the lack of centralised authority, those that speak for Sunni Islam are those with the most money or the loudest voices (more people googled ISIS than Islam during the

group's rise). New sources of authority are now possible thanks to blockchain and the modern internet, something we will return to later in this white paper.

The importance of context

When analysing extremists of any cloth, it becomes clear that they gain success by bringing as many people to "mount stupid" as possible by painting a picture without reasonable doubt.

This is usually done by presenting key "evidence" and views that are selective and lacking in context.

Context is incredibly important; indeed, information without context cannot be thought of as knowledge (knowledge comes when information is mixed with experience).

In Islam specifically, extremists try to attract recruits by laying down breadcrumbs that are just convincing enough for a malformed view to be constructed by those with a solid secular rather than religious grounding.

This is why, far from attracting just losers, engineers are far more likely to become jihadists than the general population, something discussed by Diego Gambetta and Steffen Hertog in their recent book, [The Engineers of Jihad](#). They are just smart enough to build this absolutist vision, but not proficient enough to be able to access context.

Here is an example of a verse from the Quran (chapter 2, verse 191) commonly used by extremists of all stripes to "prove" Islam says to kill the non-Muslims:

"...Slay them wherever you find them..."

But looking at the surrounding verses provides context:

"Fight in the cause of God only those who fight you and do not commit aggression..."

"...Slay them wherever you find them..."

"...But if they cease fighting then let their be no hostility except against oppressors"

Numerous other verses talk about fighting, but many others talk about peace, such as chapter 5, verse 32, which states:

"Whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind."

Thus it is essential to have all the evidence before making a definitive statement about an ideology or law and a way to balance all the available evidence in as objective a manner as possible, while acknowledging how far subjectivity can go.

This is also related to the genesis of the "fake news" phenomenon, which relies on a lack of context and feeding into pre-conceived notions, often established in a filter bubble, in both directions.

Initiatives like Steve Ballmer's "[USA Facts](#)" may go some way to helping, but to really make progress we need to go beyond the facts to analysing how these lead to opinions and which are internally consistent or not.

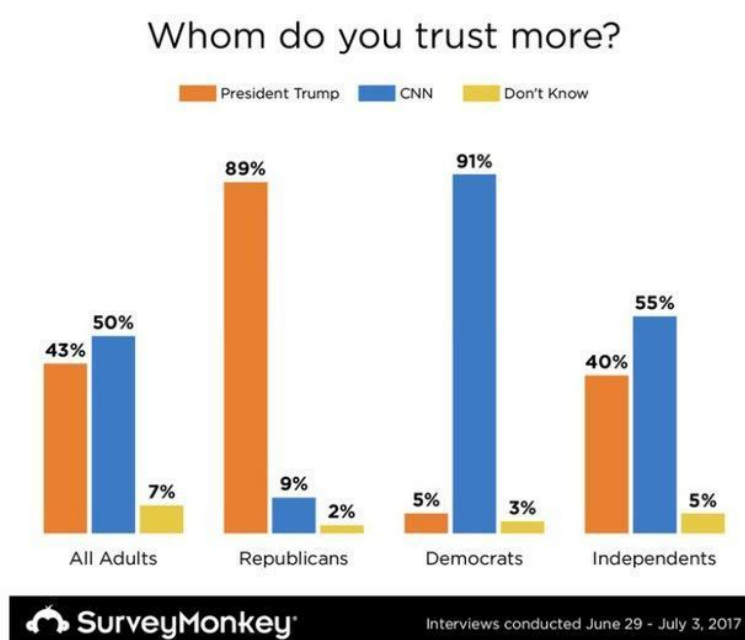
Our Solution: Ananas

It is difficult to use reason when people have been persuaded to join extremist groups, where they are psychologically and physiologically brainwashed.

It is easier to disrupt the process of radicalisation by removing the ramps that lead there by providing more context and a superior, authoritative resource.

This has become possible in the smartphone age as our new sources of trust, aside from our filter bubbles, have become Wikipedia and Google.

Fig 2: Whom do you trust more?



We have incorporated how these sources became trusted, as well as more specific ones like the Stanford Encyclopedia of Philosophy, to create the structure for Ananas to become a genuinely useful and trusted source with the help of the community.

There is a need for an independent, trusted source of subjective information to deconstruct radical ideology and defeat extremism while educating the public and helping them with their understanding in a superior manner, both within and outside of the group.

To tackle "Islamic" extremism, we are going to the core text and foundation of Islam, the Quran, to create a superior resource in a structured manner that fulfils three characteristics: it is comprehensive, up-to-date and authoritative.

Building Ananas

To achieve our goals there are three stages that the Ananas platform will progress through in the next year.

Stage 1: Community organisation

While we have a core team, to be successful Ananas will have to engage with a wide range of individuals who are aligned with our goals and wish to help, a core reason for our token sale.

We have nearly finalised the structure for our moderated online community to bring motivated and knowledgeable individuals together, Muslim and non-Muslim.

Over time this will open up to a wider audience, providing a safe space to engage with more learned individuals in a structured manner, as well as to allow those who want to use our unstructured data for analytics, whether positively or not, to engage with each other (apologetics are inevitable).

The community will not be just another forum online but rather a large project on a massive scale that is inviting the world to unite for a social cause.

Anacoins will be rewarded for active community engagement and development, with coin holders also being able to vote on certain issues.

Stage 2: Flexible digital framework

Shortly after the launch of the wiki, we will be generating information to build the dynamic “Living Quran,” a digital framework that incorporates all the information we can find on each verse and chapter of the Quran, as well as commissioning new research and resources as decided by the foundation and community.

The principle of this is to first gather as much unstructured data as possible through crowdsourced creation and collation in a standardised format and then allow this data to be put into a structured, contextual form through the community categorising it and connecting it for reward on the platform.

This will lead to multiple structured data sets from the various sub-communities, but an overall data set that rapidly becomes superior to the current available resources, with new resources and research sponsored by the Ananas Foundation.

Individuals, corporations and governments will be able to sponsor chapters, verses and bespoke research through donations and purchase of Anacoins.

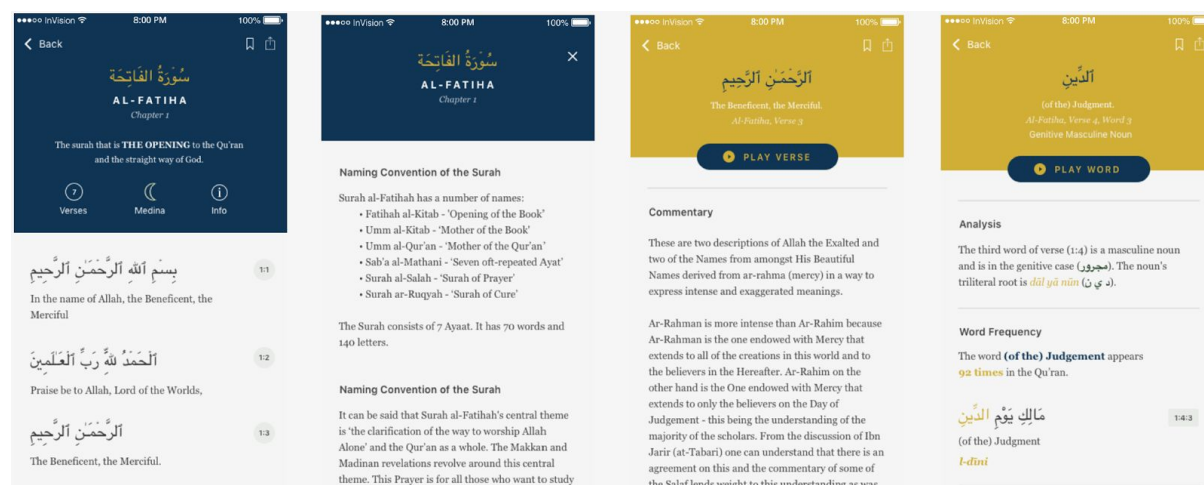
Stage 3: Customised applications

This structured data set will be presented to end users through an online website and mobile application known as the “The Living Quran,” a free, comprehensive resource that allows individuals from any background to dig in as much depth as they want into the core text of Islam, from deconstructing the Arabic to reading new and translated commentaries.

Particularly contentious verses will receive the most attention and the community will also be available for human interaction to be able to discuss and understand elements from a human perspective.

This goes far beyond current Quran apps, which simply have the Arabic and translations without context, creating a superior experience for all.

Fig 3: The Living Quran prototype



Stage 4: Modelling ideology

As noted, Islam is our initial focus to help combat terrorism and Islamophobia, as well as helping 1.6 billion Muslims in their lives.

However, the framework we are building can be used to model any religion or ideology once there is a critical mass of interest or community that wants to help create and collate the appropriate resources.

The is standardising each data set and the ontology of each ideology, the set of concepts and categories within each and the relations within them.

If built correctly, this standard data set is amenable to advanced data analytics and processing, particularly paired with cognitive artificial intelligence that has semantic understanding.

This makes it easier to check on the internal consistency of any position within a certain set of parameters and increased customisation for each user's experience within their ideology and when viewing others.

For example, once the basics have been put in a common format, a child in Egypt could learn about Judaism from the perspective of Islam, or vice versa for a child in Tel Aviv.

This is incredibly powerful, and the additional ideologies we map and contextualise will be determined by the community.

The value of our platform will also go up exponentially as other ideologies and belief systems are added as competitors would likely only focus on one particular strand, given how difficult it is for anyone to compete with Wikipedia or Google today except in a niche.

Why Ananas Works

We believe the above approach will work as it gives the Ananas platform four key characteristics essential to achieving our objectives of disrupting radicalisation and improving the positive functioning of communities.

Ananas is: Comprehensive

By collating all available resources and commissioning new ones guided by the community in an intelligent manner, Ananas will be far more comprehensive than any other competing platform or product, rapidly scaling beyond the ability of any individual human and putting everything in one common data format.

The value of the platform will go up exponentially as it matures, meaning that the value of the Anacoins used to sponsor, direct and pay for research on the platform could also go up as the amount of information and analysis off the platform decreases.

Ananas will be providing contextual, subjective information in an objective manner to provide easy accessibility for everyone.

Ananas is: Up to date

Information must be up to date, as research and information for ideologies will only continue to grow. Consistency with the latest findings is essential for accurate knowledge. Real time updates are not only helpful but how today's information is valued and followed.

Ananas can stay consistently up to date through editorialised crowdsourcing and commissioning while rewarding those that help augment the platform in a positive way.

Status on the platform will be a key driver of this and we can monitor community activity to remain on the cutting edge and respond to demand for certain information.

Ananas is: Authoritative

Content must be accurate and vetted in order to be published online for our users.

We believe in only providing information that is reliably sourced.

A major issue with existing resources or using Google for religious information is that often times the information can be coming from anywhere, and with trolls on the internet, can easily give someone who doesn't know anything information that could sway their perception.

For instance, if someone is vulnerable to extremism, fragmented information will only help them to be indoctrinated.

To make sure information is authoritative, Ananas is taking on the Stanford Encyclopaedia of Philosophy's method of peer review, moderation and content publication, creating carefully curated, structured data sets for normal users to access through customised applications.

Being comprehensive and up to date also lends to being authoritative, but we plan a major press push and should become even more authoritative by engaging with key individuals from across the ideological spectrum, providing an offering nobody else can in this space.

Sponsorship and a claim on the content will also be a powerful driver, helping Ananas rapidly scale ambassadors and evangelists who support the platform.

Ananas is: A Market Network

The nature of Ananas is the essence of blockchain, allowing for open and meritocratic networks that are collaborative, inclusive and decentralised, as everyone can gain access to our unstructured data set or the approved, processed contextual subset.

Prominent angel investor and all-around-thinker Naval Ravikant recently outlined this in a tweetstorm⁵, where he stated:



Those that advance the Ananas network through sponsorship, research or moderation will be rewarded.

The structure of Ananas also makes it increasingly difficult for groups to politicise certain ideologies, religion in particular, as it is tricky against a comprehensive, up-to-date and authoritative data set to get a critical mass of individuals to “mount stupid.”

⁵ Naval Ravikant, “[1/ Blockchains will replace networks with markets](#)”

Token sale

The flexibility of the Ethereum platform has led to an explosion of innovative financing and coordination mechanisms as a “Token” economy has appeared in recent years.

The Ananas platform uses its own proprietary token, Anacoins (ANAT), built on the Ethereum protocol, to drive the incentive alignment of participants in the ecosystem to achieve our ultimate goals.

These coins will be used to pay for research and sponsorship of individual verses, as well as for building the overall community to moderators and evangelists.

We have focused on making Anacoin a digital asset that has a clear use in the application as opposed to just being a funding mechanism.

Assessing Anacoin

One of the key thought leaders in the Ethereum and Token ecosystem, William Mougayar, provided a framework for Crypto Tokens usage and value in a recent post on his Startup Management blog, “Tokenomics - A business guide to token usage utility and value”⁶.

Many coins/tokens issued in initial coin offerings today make outlandish promises or add no utility to the underlying application or platform utility.

In this framework, William suggests the following framework for assessing coin usage and value:

Fig 4: A Guide to Crypto Tokens Usage and Value

ROLE	PURPOSE	FEATURES
RIGHT	→ Bootstrapping engagement	Product usage Governance Contribution Voting Product Access Ownership
VALUE EXCHANGE	→ Economy creation	Work rewards Buying Spending Selling something Active/Passive work Creating a product
TOLL	→ Skin in the game	Running smart contracts Security deposit Usage fees
FUNCTION	→ Enriching user experience	Joining a network Connecting with users Incentive for usage
CURRENCY	→ Frictionless transactions	Payment unit Transaction unit
EARNINGS	→ Distributing benefits	Profit sharing Benefits sharing Inflation benefits

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⁶ William Mougayar, Startup Management Blog: [“Tokenomics - A business guide to token usage utility and value”](#)

In the case of Anacoin, we can judge usage and value against this framework.

1. Right

Anacoins are used for the right to sponsor portions of “Living” foundational texts such as the Living Quran, conveying ownership of that status for a period and building on asset scarcity (for example, there are 6,236 verses in the Quran but 1.6 billion Muslims).

They also convey voting rights to guide the Ananas Foundation in future research and expansion.

2. Value exchange

Anacoins are used to pay for content creation and collation on the platform, as well as being exchanged for sponsorship.

3. Toll

While the curated content that Ananas synthesises will always be freely available, there may be a toll for using an API or licensing this content for commercial use.

4. Function

Anacoins will incentivise usage and participation in the network by those with knowledge, creating a structured environment that can rapidly go in depth on any topic .

5. Currency

Anacoins are a payment and transaction unit within the Ananas platform allowing for rapid and frictionless value exchange across geographies, particularly if we allow sponsorship resale.

6. Earnings

Anacoins are not securities and are sold as a functional good. However, the value of the network will go up exponentially on a replacement cost basis as it achieves critical mass and this should be reflected in the fiat money flows for sponsorship and content creation on the platform.

Investors should be wary of token sales that do not fit the above characteristics (or the longer list of 20 key elements that William noted in the piece above).

Anacoin Token Pre-sale

We will be doing a pre-sale for 1,000 Ether from July 20th, 2017, 9:00 am GMT for 1 week or until the total allocation is taken.

The proceeds of this pre-sale will be used to grow the team and finalise the functional prototypes for each of the stages of development ahead of the main token sale that starts on the 8th of September.

The Crowd sale token contract address to which Ether will be sent to purchase ANAT with start and end block numbers will be announced on the following channels (inclusive of instructions):

- Website: <http://www.anacoin.io/>
- Github: <https://github.com/Anacoin>
- Subreddit: <https://www.reddit.com/r/Anacoin/>
- Facebook: <https://www.facebook.com/ANA.anacoin>
- Twitter: https://twitter.com/ANA_Anacoin
- Blog: <https://medium.com/ananas-blog>

Participants in the pre-sale will gain a 100% bonus in Anacoins they would have purchased with equivalent ETH at the token sale upon token distribution based on the lowest price Anacoins are sold at during the token sale.

Bounties will also be available for those that help the project, with details to come.

Anacoin Token Sale

There is an incredible range of initial coin/token offering mechanisms that do not always align the incentives and interests of issuers and purchasers.

For the Anacoin token sale we aim to incorporate best practices in this rapidly evolving field. For this, we believe one of the best analyses in this space was by Vitalik Buterin, the founder of Ethereum, on his blog "*Analyzing Token Sale Models*"⁷.

We are currently evaluating several sale models, from the staggered reverse Dutch auction to a more standard sale with early purchaser incentives and an automated market maker function if our soft-cap is exceeded.

Our soft-cap will be \$1.5 million, which we believe is a reasonable amount to build a functional platform in an efficient way.

Regardless of the model employed, there will be 10 million initial Anacoins available at the token sale, with participants in the pre-sale receiving a 100% on equivalent purchase versus the lowest price an Anacoin is sold for at the token sale.

2% of Anacoins, 200,000 in total, will be available for bounties prior to the main sale.

The final details of the main token sale will be issued two weeks prior to the sale date with no changes during the sale period.

⁷ Vitalik Buterin, Vitalik Buterin's Website - "[Analyzing Token Sale Models](#)"

External Funding To Increase Platform Value

After the ICO, Ananas will be starting the process of offering sponsorship in the Living Quran initiative, a unique approach that leverages the rapid increase in value of the platform to provide a stable future funding stream and huge scalability.

For our first project, the Quran consists of 114 chapters and 6,236 verses creating an opportunity for individuals, companies, organisations, and even countries to sponsor content.

The chapters will be sponsored for life, whereas the verse sponsorship will be done on a yearly basis, conveying distinct status to the sponsors on the platform.

The value of sponsoring a chapter in particular should be exceptionally high as it is, in effect, a scarce digital resource.

To provide an example of another scarce, unique item, the Islamic state of Qatar paid \$250 million for “The Card Players” by Paul Cézanne in April 2014 and \$211m for “Nafea Faa Ipoipo” by Paul Gauguin in 2014.

Sponsorship of one of the 114 chapters of the Living Quran will be far more practical and impactful, as well as having significant future resale value after a lockup period of 3 years, with half of any profits from any sale going to the Ananas Foundation, half of which will then be used to purchase Anacoins to pay contributors to the platform.

This creates a scarce digital asset that will appreciate in value as the user base increases. Ownership will be recorded on the blockchain and confer top level status.

The sponsorship of chapters will not be seen at the top level usage of the platform, but will be if a user decides to dig into any details.

We are seeking a higher minimum reserve for our auction of the first chapter, Surah al-Fatiha, which we expect to conduct in the fourth quarter of this year via a prominent auction house.

Once this auction is finished, a minimum bid of \$1,000 times the number of verses in any of the other 113 chapters, for example \$286,000 for the second chapter, Surah al-Baqara, or \$3,000 for the shortest chapter, Surah al-Kawther, will initiate a one month auction in that chapter.

If only the minimum reserve is hit by some of the 1.6 billion Muslims who would want to sponsor these chapters forever, the minimum total donations for sponsorship alone would be \$6,236,000, which would all be spent on increasing the value of content on the platform.

On a verse level, sponsorship will be yearly and done via tokens, with 50% purchased from the market and 50% from the Ananas Foundation. This is designed to increase global participation in the project and will be available on a per language basis, with the proceeds going to fund new translations and activity in that language.

Other standard, tax-deductible donations should augment this as the Foundation is a UK registered charity, particularly those for undertaking the same process for other ideologies.

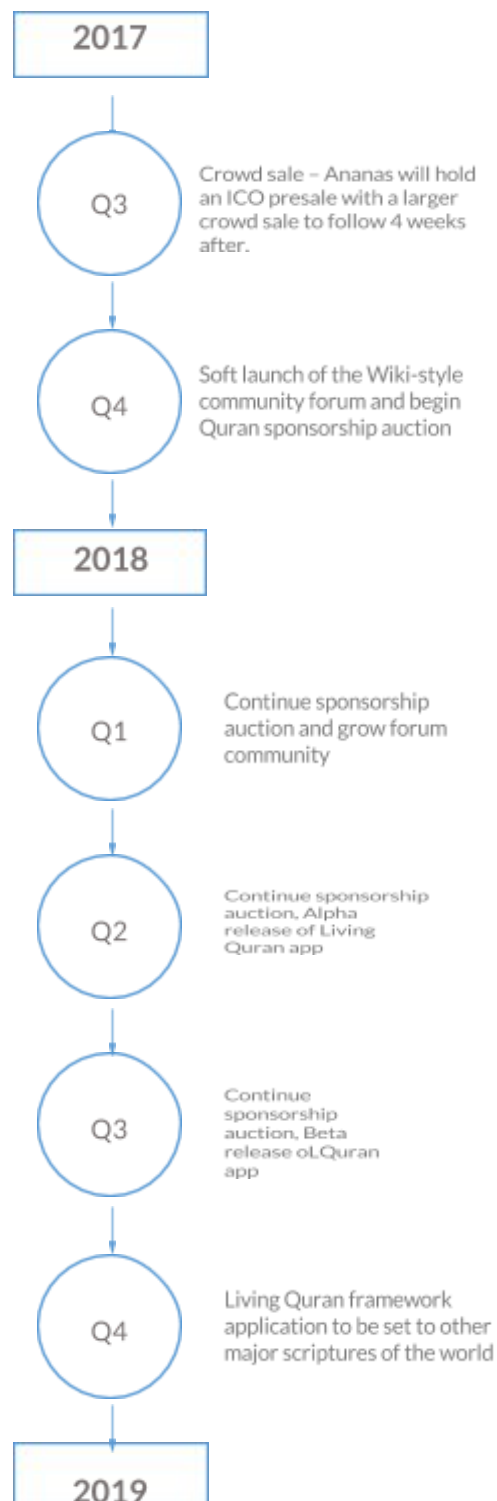
We wish to work with a range of stakeholders but will always remain as independent as possible by not accepting funding with strings attached.

Roadmap

Ananas is committed to meeting each milestone on the roadmap and welcomes interested individuals to become active members of our community.

We will communicate through email and blog posts and invite you to join us.

Milestones



Team

The Ananas team consists of a diverse team from a range of backgrounds and faiths, but with a common goal of helping to integrate communities, educate the public and reduce extremism.

We will be aggressively growing the team in the coming months as we believe many share our ideals and goals, but have lacked the structure to help achieve them.

Zeena Qureshi – CEO – Zeena previously cofounded Bespecular, a social app that helps the blind identify everyday objects. She studied entrepreneurship at Stanford and History of Art with Material Studies at UCL and founded Ananas with Emad in 2013 to try to understand and combat extremism by creating a superior platform with real positive value.

Gurpreet Sohal – CTO – Gurpreet has extensive startup experience and has been coding for over a decade. He's worked as a senior developer for Deloitte Digital and is now serving as the interim CTO for Appyparking, a venture that is digitally mapping all of London's parking spaces.

Heremaia Durie – CMO - Heremaia has previous experience in the startup world before transitioning into his role as an account executive for the Suncorp group. He studied Management at Latrobe University Australia and entrepreneurship in Jönköping International Business School in Sweden. He now works in digital marketing, specialising in campaign creation, management and optimization.

Emad Mostaque - CIO – Emad is the Chief Idea Officer at Ananas. Emad formulated Ananas with Zeena in 2013, concerned at the rise of extremism across the world. Emad has a background in a range of sectors, from enterprise software development (Data Connection), to venture capital to being one of the youngest hedge fund managers at Pictet. Emad is currently co-Chief Investment Officer at Capricorn Fund Managers, an Emerging Markets hedge fund, and is a regular contributor to international press, having written for publications such as the Wall Street Journal, Financial Times and Reuters.

Iain Little – Chairman – Iain has a background in corporate finance, commercial banking, research and private client investment management and handles institutional relationships. Iain is a managing director at European Wealth (Switzerland) SA, whose predecessor, P&C, he co-founded in 2000. Iain was previously the Director of Edinburgh Fund Managers' European investment business and before that ran the UK private client business of Pictet.

Conclusion

Ananas is a unique project using the latest technology and learnings in cognitive science to tackle one of the biggest problems of our society in a positive way.

Extremism will never go away, but we can make it more difficult for vested interests to co-opt belief systems and turn groups against each other in the cloak of religion in particular.

We owe it to ourselves and our children to build this resource and hope you will help us.