RHIZOMATIC GOVERNANCE: DECENTRALIZATION

„Peter Thiel observed that "we wanted flying cars, we got 140 characters." I would add: We wanted democratization, we got a crisis of democracy; We wanted shared prosperity, we got grotesque inequality; We wanted transparency, we got the end of privacy; We wanted more information sources, we got a cacophony of fake news; We wanted an ecosystem of startups, we got a new era of monopolies; We wanted to connect with people from other walks of life, we got bubbles" (Prewitt 2018).

At several points of this writing refugees and refugee settlements have been used as a conceptual reference point for their protruding role in a globalized system based on nation-states. Fortunately, I got the chance to incorporate the work of a friend, who did her anthropological field research in a Ugandan refugee settlement, called Nakivale. Doing her research on clichés of refugeeness, perpetuated by various actors from within and external to humanitarian assistance, she focused on the Somali Community for various reasons. Their self-organization and resistance to the humanitarian regime and the Ugandan government was striking and they offered a variety of community based systems to cope with UNHCR's self-reliance policies, which leave the refugees after half a year without assistance in the scope of food or income. One of these self-organized systems is a transnational system of money transfer that works on trust basis. A refugee settlement being usually – and in the case of Nakivale surely – a place with no bank or ATM around, it was crucial for the refugees to organize banking. The system connects the settlement located in a rural area of Uganda with the capital Kampala, Somalia, the US, Canada and Sweden, and with which Somalis transnationally organize remittance transfers. Communication in these transactions works over mobile phones or mouth-to-mouth and is relatively fast, considering the transfer of 100$ from the US to the settlement usually takes 1–2