

(ibid.), which directly refers back to the advantages of rhizomatic communities or small scale anarchic communities. Further, discourse could be organized in a much more effective way, eventually making parliaments – as an example – obsolete (ibid.).

„In this vision, governance is decentralized and effective, but it's also everywhere. This is exciting because good governance makes flourishing possible, but also troubling because bad governance is a nightmare. Blockchains' libertarian boosters overlook a very important point: Blockchains might mean less-centralized governance, but they might also mean deeper governance. Likewise, blockchains' left-liberal skeptics, traditionally comfortable with more government, fail to see certain positive opportunities“ (Prewitt 2018).

Moreover, digital forms of governance in their worst case could lead to more surveillance and less privacy for the sake of streamlining workflows. Still, Prewitt argues in favor of experimenting with blockchain-based governance as he sees the advancement of solving collective action problems worth not taking the risks, but working on them. Given the technology still being at its infancy, it is now, he argues, one needs to design it according to people's needs (ibid.). Many voices from within the virtual community see the risks confiding in technology with major societal matters but are at the same time enthusiastic and in many cases dissatisfied with the status quo, as the quote given above this section indicates.

„In the end, this is creating competition over who supplies public goods –a market for sustaining the commons. ...It can feel strange to think of crypto as a protest. To categorize it with Women's March, the Tea Party, and the Arab Spring. But it is. Crypto folks are fed up with the status quo and are looking to build a better future. With crypto-based capital, we may just have a chance“ (Lindmark 2018).