

days. Transnationally connected refugees, therefore, could be perceived as a virtual community organizing social interaction on a transnational scale relying on trust basis. In doing so they evade national bureaucratic structures and develop own ways of self-governance. In this section we shall explore the utopian potential of virtual communities to generate social change and look deeper into the technologies developed and applied for that very purpose, such as the concept of decentralization of the internet and blockchain.

In his work on what he calls „Pirate Utopias“, Peter Ludlow (2001: 4) evokes the notion of governments being socially constructed reality. There is no physical body to states as social institutions. This notion gives space to open up a debate of reshaping social reality and for complementing it with virtual reality. Mnookin (2001: 278) argues for virtual realities' potential to serve as social laboratories, where „participants can test creative social, political, and legal arrangements“. Ludlow (2001: 22) choses to put it in buoyant words:

„Within these spaces experimentation with governance structures will be possible, and some of them may lead to communities that seem utopian to their denizens. These episodes will doubtless be temporary and may well dissolve from within, but that ephemeral quality does not diminish their value, for some of them will provide alternatives to the top-down, elitist, would-be utopias led by the Guardians, the Samurai, or the digerati. Indeed, their transience and permeability is ultimately important, for they should not be locations for escape from the world but rather places where we can rest, have fun, educate ourselves, and yet never lose sight of the business of helping each other (on this last point there is an apparent departure from the original pirate utopias)“.