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Universal Kindness

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A decentralized unconditional
universal income guarantee,
implemented using cryptocurrency
and networks of social trust – an
attempt at the total, direct and
immediate abolition of poverty.

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DRAFT

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GPLv3

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11 phrase was suggested by Gavin Kirby, I was introduced to Murray Bookchin by Liam Moore,
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Chapter 1

Introduction, motivations, caveats

If a lot of people love each other,
the world would be a better place to live.

Johnny



Figure 1.1

49 Pierre-Joseph Proudhon, the first anarchist and yet deeply problematic person, rejected all
50 political action as a form of class collaboration and argued instead that the working class
51 can achieve its salvation through economic action alone.

52 This document presents some ideas that are in pursuit of a society that values fairness
53 and caring, intrinsically involving care of non-human nature, perhaps via some methods of
54 communalist anarchy, and that has at its core the idea that no one should have to work
55 just to survive. Described is a tool of social coordination to direct progress towards such
56 a society: a monetary policy controlled by dictatorship of a proletariat. Decentralized
57 networks of social trust and decentralized networks of cryptocurrency could possibly be
58 used to create this decentralized form of coordination, a prioritised function of which would
59 be a *decentralized unconditional universal income guarantee*. In short, we're talking about:



Figure 1.2

To each according to their needs.

Here, the slogan popularized by Marx has its symmetry broken because it could be interpreted as implying that there is scarcity of the resources required to ensure the needs of the people of the world, when this is likely not the case, as suggested by global food production capabilities, shown in Figure 1.3. This is with existing food production methods, which involve the atrocity called the animal industry. Leaving aside the horror of this industry, its inefficiency is remarkable: 16 kg of plants are needed to produce 1 kg of meat. A move to veganism would make the unreality of food scarcity even more clear.

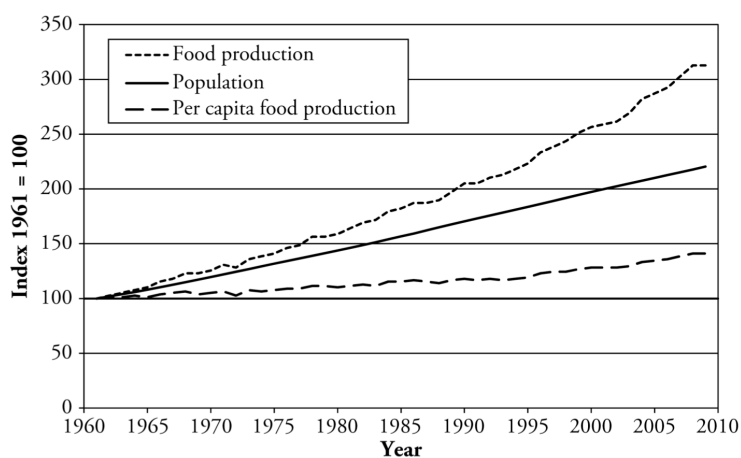


Figure 1.3: World food production from 1961 to 2009 [1]

Often socialists view an ideal economy as one in which remuneration is at least somewhat proportional to the degree of effort and personal sacrifice expended by individuals in the productive process. I argue that remuneration, or otherwise provision of fundamental needs, should not be coupled with ability or desire to commit effort or sacrifice, is a right – a need a person gets to demand.

If there are scarcities of resources needed for protection of fundamental needs, then we do at least have guidelines on what some of the most important needs are, such as the *Universal Declaration of Human Rights* [2] (UDHR), and on how needs are prioritized, an example of which is the *Corte Suprema di Cassazione* ruling on Roman Ostriakov [3], who stole some food in an action that was ruled a necessity for life; “il diritto alla sopravvivenza prevale

78 su quello di proprietà” [the right to survival prevails over that of property] [4], which was
79 based on the Italian legal doctrine ‘Ad impossibilia nemo tenetur’ [‘No one is held to do the
80 impossible’].

81 Poverty exists even in the wealthiest nations. For instance, Philip Alston, the United Na-
82 tions Special Rapporteur offered a statement in 2018 on extreme poverty and human rights
83 violations in the contemporary UK [5].

84 British compassion for those who are suffering has been replaced by
a punitive, mean-spirited, and often callous approach apparently
designed to instill discipline where it is least useful, to impose a rigid
order on the lives of those least capable of coping with today’s
world, and elevating the goal of enforcing blind compliance over a
genuine concern to improve the well-being of those at the lowest
levels of British society.

Philip Alston, 2018 [5]

85 If you are anarcho-curious (phrase stolen from Nathan Schneider), an introduction to the
86 topic is provided by the Philosophy Tube video *Intro to Anarchy: Power & Violence* [6].
87 A more full introduction to anarchy is offered by Noam Chomsky in *On Anarchism* [7].
88 One aspect of anarchic thinking is its power to show as unjustified power and hierarchy, as
89 Chomsky puts it, “exposing power to the sunlight and seeing it evaporate” [8]. An early
90 comment on balanced anarchy yielded by computer networks was given by James Burke in
91 the 1985 documentary series *The Day the Universe Changed* [9].

In describing this utopia as “anarchism,” I might have also used an equivalent expression – “anarcho-communism.” Both terms denote a stateless, classless, decentralized society in which the splits created by propertied society are transcended by new, unalienated human relationships. An anarchist or anarcho-communist society presupposes the abolition of private property, the distribution of goods according to individual needs, the complete dissolution of commodity relationships, the rotation of work, and a decisive reduction in the time devoted to labor. As this description stands, however, we have little more than the anatomy of a free society. The description lacks an account of the physiology of freedom – of freedom as the process of communizing. The description, in effect, lacks those subjective dimensions that link the remaking of society to the remaking of the psyche.

Murray Bookchin, *Post-Scarcity Anarchism*

92
93 Strict self-sufficiency approaches like Mao’s backyard pig iron and Angka’s isolationism have
94 proven to have a high likelihood of failure, and don’t conceptually work well in a world of
95 diverse location-based resources. Scotland has wind; Sudan has sunlight.

96 There is a tendency for human-created ideas to vastly prioritise human needs over the needs
97 of other people and creatures and systems of life. I want to emphasise that the use in this
98 document of words such as ‘person’ are to be extended beyond humans to others in nature,
99 including those created by human designs. I want to emphasise also that a fairer society
100 can be conceptualized only if there is a strong response to the climate emergency [10], and
101 that the climate emergency has been caused to varying degrees by projects concerned with
102 domination, profit, growth, structural violence, and general unconsidered unfairness in how
103 humans treat other humans and life generally.

104 The book *Utopia for Realists* by Rutger Bregman makes the statistical, economic and his-
105 torical case for open borders and implementation of a universal income guarantee. At a panel
106 session in Davos 2019 (which was popularized by Bregman emphasising the need for vastly
107 greater taxation on extreme wealth), Bregman links the socio-economic benefits of war-time,
108 such as reducing wealth inequality, with the framing of responses to the climate emergency
109 as “the moral equivalent of a war”. This is an inventive approach that should be investi-

110 gated, because it offers the possibility of addressing the climate emergency in tandem with
111 the possibility of improving social wellbeing [11]. The *Global Green New Deal*, as supported
112 by Alexandria Ocasio-Cortez and others, might be used for this purpose [12].

113 Caveat: if the mere existence of a form of commodification, such as the system proposed
114 herein, impedes progress towards a better world, perhaps by supporting surveillance capi-
115 talism in some way, then this tool and others like it should be dismissed;

The examined life is actually not worth living.

116

Natalie Wynn [13]

117 There is a tendency for the powerful to attempt to claim nice-sounding phrases, such as
118 “Universal Credit”. The UK Universal Credit system is a welfare payments system that
119 features sanctions and resulting deaths. It is possible that the use of this terminology by
120 the UK Tory government combined with the disastrous effects of its implementation will
121 scare people that have been subjected to it into fearing any change to the existing welfare
122 system and may even induce fear of terms like “universal” because they can represent
123 oppressive and painful changes. Even terms like “benefits” are manipulative and imply that
124 welfare is not a right, but a privilege. So, I make no apologies for the use of the laborious,
125 redundancy-high, term

126 *decentralized unconditional universal income guarantee*

127 because it is more difficult to change the meaning of a larger number of words than a smaller
128 number. I explicitly exclude terms like “citizen” because an income is demandable by anyone
129 who needs it.

Chapter 2

What: some terminology

2.1 Terminology

Some slightly non-standard terminology is used in this document, so some of it is qualified in Figure 2.1.

Term	Description
Guaranteed income	A guarantee of money given to a person universally and unconditionally and reliably of an amount defined by some monetary policy.
Guaranteed basic income	A guaranteed income of an amount sufficient to cover basic needs/rights.
Guaranteed median income	A guaranteed income of an amount corresponding to the median income of the relevant population.

Figure 2.1: Terminology

Chapter 3

Why and how

3.1 Imperial capitalism and the class system

The current monetary system is both impractical and unfair. Taken in political context, it concentrates a disproportionate power in a tiny minority of people. This promotes inequality and injustice and a wealth of other problems, and is readily abused for the purposes of manipulation and control. The current system rewards and encourages greed and selfishness.

There are many, many ways by which the capitalism system enables wealthy individuals and groups to gain political and legal and otherwise dominative and coercive power, some of which are lobbying, corruption, disinformation, manipulation and threats, and many of which involve the undermining of both thinking and wellbeing via stress and poverty. In societies that permit capitalism (or in those that do not sandbox it), there ends up being a working class – that is the people who work for someone else – and a capitalist class – who are the people who have people work for them – and a middle class, which is usually comprised of working class people who live comfortably with noticeable social privileges relative to working class people, and those who manage the working class for the capitalist class (and someone self-employed may be a member of the petite bourgeoisie).

The United States is deeply in debt – that was part of the whole Reagan/Bush program, in fact: to put the country so deeply in debt that there would be virtually no way for the government to pursue programs of social spending anymore. And what “being in debt” really means is that the Treasury Department has sold a ton of securities – bonds and notes and so on – to investors, who then trade them back and forth on the bond market. Well, according to the Wall Street Journal, by now about \$150 billion a day worth of U.S. Treasury securities alone is traded this way. The article then explained what this means: it means that if the investing community which holds those securities doesn’t like any U.S. government policies, it can very quickly sell off just a tiny signal amount of Treasury bonds, and that will have the automatic effect of raising the interest rate, which then will have the further automatic effect of increasing the deficit. Okay, this article calculated that if such a “signal” sufficed to raise the interest rate by 1 percent, it would add \$20 billion to the deficit overnight – meaning if Clinton (say in someone’s dream) proposed a \$20 billion social spending program, the international investing community could effectively turn it into a \$40 billion program instantly, just by a signal, and any further moves in that direction would be totally cut off.

Noam Chomsky, *Understanding Power*

153 This scenario suggested by Chomsky, considered with sufficient economic skepticism, is just
154 one way by which a coordinated campaign by the wealthy can be formed against a social
155 program in order to make it prohibitively expensive.

156 In almost all countries, income and wealth inequalities have increased vastly, partially de-
157 fended and concealed from traditional legal systems and economics by wealth stashed in
158 tax havens. We have changed from a post-war time of liberalized financial markets to one
159 of rentier capitalism, wherein more and more wealth and income is siphoned by owners of
160 financial, tangible and intellectual property, leaving even wage labour incomes to stagnate
161 and reduce. Governments, often under the financial control of the wealthy, have increased
162 subsidies and tax cuts for the wealthy while reducing the welfare states and making such
163 things as welfare payments difficult to obtain, often to a deadly extent. Even more alarm-

164 ingly, we see capitalist growth destroying the environment.

165 3.2 Artificial scarcity, technologies of decentralization 166 and income

I am now convinced that the simplest approach will prove to be the
most effective – the solution to poverty is to abolish it directly by a
167 now widely discussed measure: the guaranteed income

Martin Luther King, Jr.,

Where Do We Go from Here: Chaos or Community (1967) [14]

168 The *Emergency Economic Stabilization Act of 2008* became law on 3 October 2008 for the
169 purpose of bailout of banks in the 2007–2008 sub-prime mortgage fraud.

170 While development of ideas like it took place over many years, the original *Bitcoin* paper [15]
171 was then released on 31 October 2008, in possible response to this bailout, with the coinbase
172 field of the genesis block stating “The Times 03/Jan/2009 Chancellor on brink of second
173 bailout for banks.” [16]. While the bailout act of 2008 was followed up by the *Dodd–Frank*
174 *Wall Street Reform and Consumer Protection Act* in 2010 to reduce fraudulent and risky
175 behaviour, Bitcoin has continued to grow and has resulted in the development of a vast
176 collection of other cryptocurrencies.

177 Just as Napster and BitTorrent led to a global decentralized mechanism of opposition to
178 artificial scarcity of easily-duplicable data, and a decentralized mechanism of protection of
179 certain rights, such as the UDHR Article 27(1) right to cultural participation and artistic
180 enjoyment, so too has Bitcoin become a global decentralized mechanism that bypasses au-
181 thoritarian mechanisms of enforcement of monetary policy, and a mechanism of protection
182 of certain rights, such as the UDHR Article 12 right to privacy (applicable in the case of
183 being able to access drugs currently called illegal by authoritarian regimes), the UDHR
184 Article 22 right to economic participation (of particular benefit to people in poverty who
185 cannot access banking systems and who are excluded because of risks of fraud) and the
186 UDHR Article 19 right to freedom of expression (I will accept an IOU from anyone I per-
187 sonally deem fit, thanks very much). It also assists in decreasing economic borders, such

188 as country-level sanctions and the forced sale of work for unfair rates. We see explorations
 189 of blockchain social networking with Memo [17]. We see the Bitcoin blockchain used as a
 190 notary with Satoshi Proof [18], whereby data can be reliably timestamped. We saw M-Pesa
 191 change from a measure of phone air-time to being a proxy used for money transfer. With
 192 government viewed as being substantially a form of technology, many other decentralized
 193 systems hint at other ways of forming and operating a decentralized government. One is the
 194 gradual migration of people away from brand loyalty to ratings loyalty. One is the usage
 195 of VPN servers in various countries. As seen in the VPN server loads per country shown in
 196 Figure 3.1 and Table 3.2, perhaps certain inferences could be made about the popularities
 197 of various countries in terms of their privacy, legal or government climates.

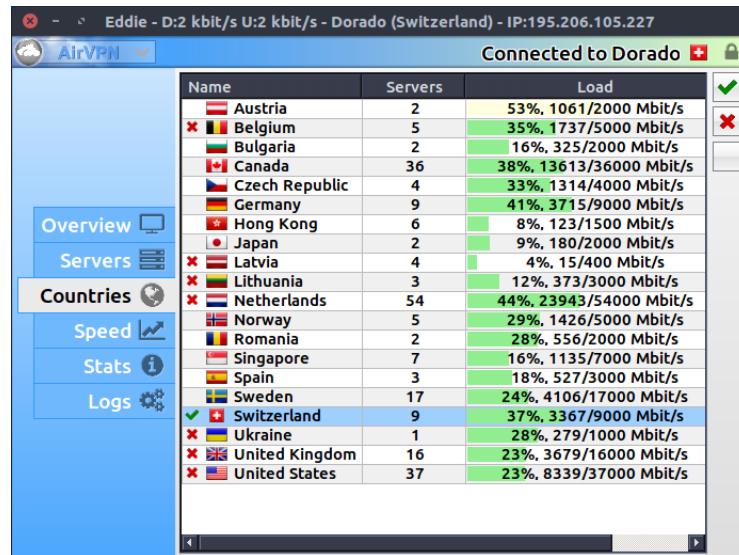


Figure 3.1: Load on VPNs of various countries in April 2019

Country	Load (%)
Austria	53
Netherlands	44
Germany	41
Canada	38
Switzerland	37
Belgium	35
Czech Republic	33
Norway	29
Romania	28
Ukraine	28
Sweden	24
United Kingdom	23
United States	23
Spain	18
Bulgaria	16
Singapore	16
Lithuania	12
Japan	9
Hong Kong	8
Latvia	4

Figure 3.2: Ordered load on VPNs of various countries in April 2019

198 Another measurement of possible interest is the degree of punishment vetted out by states
199 for various transgressions. The sheer weight of penal danger, and advertisement of such
200 punishments, to those like Chelsea Manning and Julian Assange who exposed information
201 on illegitimate power is perhaps someday guiding.

202 Article 25 of the *Universal Declaration of Human Rights* states:

203 1. Everyone has the right to a standard of living adequate for the health and well-being
204 of himself and of his family, including food, clothing, housing and medical care and
205 necessary social services, and the right to security in the event of unemployment,
206 sickness, disability, widowhood, old age or other lack of livelihood in circumstances
207 beyond his control.

208 2. Motherhood and childhood are entitled to special care and assistance. All children,
209 whether born in or out of wedlock, shall enjoy the same social protection.

210 One way to ensure these UDHR Article 25 rights is through a decentralized mechanism
211 of protection offered by a *decentralized unconditional universal income guarantee*. The de-
212 centralization aspect is critical because it ensures the global and universal nature of the
213 protection, distancing it from implementation by an authority (which could change or re-
214 scind it, as has happened for other welfare measures in semi-welfare states like the UK) and
215 reducing all borders (helping to progress to a point where no one is forced to sell their work
216 at an unfair price).

Those at the lowest economic level, the poor white and Negro, the
aged and chronically ill, are traditionally unorganized and therefore
have little ability to force the necessary growth in their income.
217 They stagnate or become even poorer in relation to the larger
society.

Martin Luther King, Jr.,

Where Do We Go from Here: Chaos or Community (1967) [14]

218 A decentralized system such as that described here *is* a means of organizing the poor.

219 It is here suggested that an unconditional universal income guarantee is a possible way to
220 undermine the inherent features of the capitalist system of oppression, domination, coercion
221 and artificial scarcity, and it is also suggested that even if an effort to undermine those

222 systems were not successful, so making the artificial scarcity an intractable problem, that
223 the unconditional universal income guarantee could be a plug-in economic mechanism that
224 acts as a constant mitigation to the capitalist system (and other oppressive systems). As
225 MLK put it, “*We have come to the point where we must make the nonproducer a consumer*
226 *or we will find ourselves drowning in a sea of consumer goods.*” [14]. The Marx/Engels
227 concept of *withering away of the state* is used to suggest that realization of the ideals of
228 socialism using the social institutions of a state makes the realized socialism self-sustaining
229 without the need for the state. In a complimentary way, though in the same spirit, the
230 unconditional universal income guarantee could be a method of withering those mechanisms
231 of oppression, both private and state, that impede both greater protection of known rights
232 and the exploration that is in pursuit of unknown rights. Use of a decentralized income
233 could be a *Propagande par le fait* [*propaganda by the deed*], a political action which is an
234 example to others and serves as a catalyst for revolution. The idea is both to inspire a spirit
235 of revolt by demonstrating that the authorities are not omnipotent, and to offer hope to the
236 downtrodden. It is an approach that was approved in 1881 at the *International Anarchist*
237 *Congress of London* [19].

238 It has been suggested that a guaranteed income is possibly best seen as a reform to the
239 existing monetary distribution systems and as something that exists in a free market econ-
240 omy. It could modestly reduce economic inequality in a number of ways, the least of which
241 is likely to be because a flat-rate regular payment represents a larger share of the income
242 of a poor person than it would for a wealthy person. It could reduce economic insecurity
243 and chronic economic uncertainty by strengthening social insurance against flexible labor
244 markets and technological disruption, particularly the continued rise of intelligent automa-
245 tion [20]. It, particularly as a decentralized, borderless system, could mitigate the global
246 pandemic of stress and depression. Indeed the evidence suggests that even the guarantee as-
247 pect, rather than the exact size, of the income reduces the intensity and prevalence of stress,
248 with that in itself giving people more control. Both the Ontario 2017 and Finland 2017 ba-
249 sic income studies (both of which were ended prematurely) suggested a sharp decline in
250 domestic violence and depression. A guaranteed income would also mitigate the disgusting
251 “targeting” approach for welfare payments inflicted on poor people by governments through
252 means-testing and behavior testing, often implemented by for-profit private companies with

253 a deadly conflict of interest. So in some senses an unconditional universal income guarantee
254 is protection of the right to economic security. It also slightly disincentivises high-profit,
255 low-effort activities.

256 Another important consideration is that insecurity, inequality, stress and precarity may be
257 associated with neo-fascism.

258 Global warming, climate change, pollution, and falling life expectancy rates all can be
259 collected under one term: extinction. As was seen with les gilets jaunes in France, unfair
260 distributions of taxation are unpopular because the poor are made to pay proportionately
261 more of their income than the wealthy. Steps in the right direction are seen in Canada and
262 Switzerland, where high fuel and other eco-taxes are imposed with proceeds returned to the
263 people in the form of “carbon” or common dividends. A cross-party group in the USA has
264 advocated a similar approach with the support of 27 Nobel Prize economists. Basic income
265 studies have shown that those that receive it tend to do more useful work that is ecologically
266 and socially desirable, as opposed to resource-depleting labor (as Bregman calls it “bullshit
267 jobs”).

268 The 2019 paper *Basic Income for All: From Desirability to Feasibility* [21] suggests that, in
269 the UK, a basic income would:

- 270 • pay a significant, no-questions-asked amount of 10,400 GBP per year to a family of
271 four,
- 272 • cut child poverty by more than a third and pensioner poverty by almost a third,
- 273 • narrow the inequality gap,
- 274 • lead to gains for three quarters of all households, with the largest gains among the
275 poorest households,
- 276 • strengthen the universal element of the benefits system and reduce dependency on
277 means testing and
- 278 • would take the UK back to the level of social security spending of 2010, but with much
279 more progressive and universal outcomes.

280 The paper considers a few options for the introduction of a universal income guarantee,

281 seeking to address particularly the usual criticism: that the income amount is either too
282 small to make much of a difference or too generous to afford. I wish to emphasise that
283 the exact amount of the income, which is distinct from other forms of social aid, such as
284 disability support, *must* change such that it provides enough for fundamental needs. The
285 10,400 GBP number is merely a guide number that is suggested by a paper considered in
286 the context of the current political climate.

287 The 2019 paper *A Larger Us* [22] suggests three transitions that are needed for happier,
288 healthier, more resilient democracies:

- 289 • from fight-or-flight to self-awareness,
- 290 • from powerlessness to agency, and
- 291 • from disconnection to belonging.

292 I feel it's possible that the guaranteed income system proposed here could assist with the
293 second and possibly the third transitions.

294 The Stockton Economic Empowerment Demonstration (SEED) [23] is a city-led guaranteed
295 income project which involves providing at least 100 people of Stockton with a guaranteed
296 income of 500 USD for 18 months using prepaid debit cards. It plans to make a number
297 of measurements, such as changes in financial wellbeing, psychological distress and physical
298 functioning. For the case of financial wellbeing, measurements of income volatility and
299 unsecured debt will be made. In similar experiments, it has been observed that individuals
300 tend to use surplus income to pay down debt. For the case of the health indicators of
301 psychological distress and physical functioning, measurements are to be made using the
302 SF-36 and the Kessler 10 and through qualitative interviews.

303 The paper *No Strings Attached: The Behavioral Effects of U.S. Unconditional Cash Transfer*
304 *Programs* [24] summarizes the empirical evidence from three major U.S. guaranteed income
305 experiments. In these experiments, educational achievement increased, health outcomes
306 substantially improved, and there was little effect on labor market supply.

Two conditions are indispensable if we are to ensure that the guaranteed income operates as a consistently progressive measure. First, it must be pegged to the median income of society, not at the lowest levels of income. To guarantee an income at the floor would simply perpetuate welfare standards and freeze into the society poverty conditions. Second, the guaranteed income must be dynamic; it must automatically increase as the total social income grows. Were it permitted to remain static under growth conditions, the recipients would suffer a relative decline. If periodic reviews disclose that the whole national income has risen, then the guaranteed income would have to be adjusted upward by the same percentage. Without these safeguards a creeping retrogression would occur, nullifying the gains of security and stability.

Martin Luther King, Jr.,

Where Do We Go from Here: Chaos or Community (1967) [14]

As a decentralized plug-in, or virus, for existing political systems, an unconditional universal income system might broadly be intended to move things towards equality of outcomes – for people, species and ecosystems generally (where equality of outcomes is here supposed to mean broadly a fair distribution of satisfaction with life, including satisfaction with degree of autonomy and perhaps including equality of perception), and towards non-competitive behaviours. One candidate form of politics for pursuit of this is Murray Bookchin’s communalism. Shortcomings in the anarchic approach, however, concern tyranny of the majority; specifically, the author suspects that a more protective approach should be considered in order to ensure the needs of minorities instead of assuming that the anarchy system perfectly undermines tyrannical, dominative and oppressive behaviours. Welfare should be a part of whatever system is implemented to attempt to ensure that there is a social safety net that ensures that rights such as those listed in the *Universal Declaration of Human Rights* cannot be denied. An example of tyranny under a purported anarchic system is the pogroms, banditry and sexual abuse in the Free Territory of Ukraine [25].

The feature of the proposed system of a network of social trust also has the possibility of not just protecting the UDHR Article 27(1) right to cultural participation, but could also increasing the extent of that right by encouraging people to participate more fully in

society. However, as the income is unconditional, universal and guaranteed, there should be protections for those that do not wish to participate in the cultural life of society or are excluded from society, such as has been the case of despised minorities, examples of which have been Jewish people, sexuality minorities and gender minorities. Fully addressing such social exclusion is beyond the scope of this document, but the decentralized system should feature some protections against it and the system itself should not feature social exclusion capabilities, the likes of which are seen in the *Black Mirror* 2014 Christmas special *White Christmas* [26].

Rutger Bregman’s *Utopia for Realists* has a chapter *Why It Doesn’t Pay to Be a Banker* which [spoiler] compares a strike of bankers and bank employees in Ireland with a strike of sanitation workers in New York City. In 1968, the sanitation workers took the illegal option of striking, resulting – in a matter of six days – in a declaration of a state of emergency and – in a matter of nine days – in the sanitation workers getting their way. The bank employee strike of 1970 lasted six months, and the Central Bank of Ireland concluded that “The Irish economy continued to function for a reasonably long period of time with its main clearing banks closed for business” and, indeed, the economy grew. During this strike, Irish people continued writing cheques, effectively printing their own cash, with the only difference in the character of the cheques being that they couldn’t be cashed at banks. Instead, dealers such as publicans could act as verifiers of trust and could accept the cheques. It was a decentralized monetary system and it seems to have worked because of social cohesion. I myself recall that this sort of fractional reserve banking certainly did not stop after this strike and was implemented in my home town of Longford via Doyle’s pub, seen in Figure 3.3.



Figure 3.3: Doyle's pub [27]

347 Bregman suggests that the fact that the Irish people implemented this decentralized banking
348 makes it clear that the society needed some form of financial sector.

349 It is beyond the scope of this document to describe and evaluate past implementations of
350 basic income and past implementations of anarchism, but the book *Utopia for Realists* gives
351 the former and histories of the Spanish anarchists, the peak implementation of modern an-
352 archism, give the latter. However, I can mention that the slogan of the CNT/FAI anarchists
353 was “Ni dios, ni estado, ni patrón” [No god, no state, no boss], widespread by the Spanish
354 anarchists since 1910.

355

I had dropped more or less by chance into the only community of any size in Western Europe where political consciousness and disbelief in capitalism were more normal than their opposites. Up here in Aragon one was among tens of thousands of people, mainly though not entirely of working-class origin, all living at the same level and mingling on terms of equality. In theory it was perfect equality, and even in practice it was not far from it. There is a sense in which it would be true to say that one was experiencing a foretaste of Socialism, by which I mean that the prevailing mental atmosphere was that of Socialism. Many of the normal motives of civilized life—snobbishness, money-grubbing, fear of the boss, etc. — had simply ceased to exist. The ordinary class-division of society had disappeared to an extent that is almost unthinkable in the money-tainted air of England; there was no one there except the peasants and ourselves, and no one owned anyone else as his master.

George Orwell, *Homage to Catalonia*

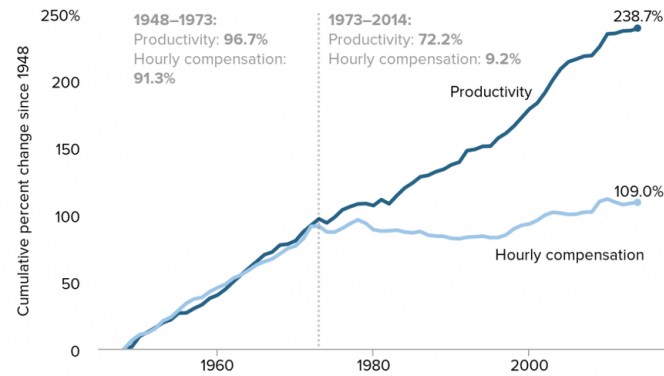
356 As summarized in the documentary about Rojava *Accidental Anarchist*, contemporary move-
357 ments such as Occupy Wallstreet, Occupy Sandy and, more recently, Extinction Rebellion
358 are collectives of direct democracy, mutual aid and, arguably, socialist forms of anarchy.

359

The opposite of government-imposed order is not chaos: there's a deeper order concealed within human society which relies not upon coercion but cooperation and trust, built not by governments or politicians, but by people who realise at last their own true power.

Carne Ross, *Accidental Anarchist* [28]

Disconnect between productivity and a typical worker's compensation, 1948–2014



Note: Data are for average hourly compensation of production/nonsupervisory workers in the private sector and net productivity of the total economy. "Net productivity" is the growth of output of goods and services minus depreciation per hour worked.

Source: EPI analysis of data from the BEA and BLS (see technical appendix for more detailed information)

Economic Policy Institute

Figure 3.4

360 With technological, educational, and medical improvements, productivity has increased mas-
 361 sively over at least the last century, however, compensation has not been increasing to match
 362 it, as shown in Figure 3.4. This is plausibly something of a result of a fundamental problem
 363 described by Marx: ownership of the means of production, and likely many other sneaky
 364 methods besides. While taxation of automation is one approach to address this disparity,
 365 decentralized ownership of the means of production, perhaps by means of decentralized
 366 income and wealth redistribution, and it is an approach that does not (at least at face
 367 evaluations) require much battle with existing power structures.

368 In all of the unconditional universal income guarantee experiments (run everywhere from
 369 New Jersey to Pennsylvania to Iowa to North Carolina to Indiana to Seattle to Denver
 370 to Finland, Mincome in Manitoba, as well as some smaller ones in Africa) the approach
 371 improved health and education, boosted the economy, and ended poverty. Apart from
 372 new mothers, people didn't tend to work less when they received this income. In fact,
 373 particularly as seen in the African unconditional universal income guarantee experiments,

374 having a reliable income enabled people to have more free time to educate themselves so
375 that they could advance to a new form of work, perhaps more enjoyable or meaningful, or
376 to start businesses or generally to take more risks. Even the likes of Nixon and Rumsfeld
377 were pretty much convinced by it [29]. *Utopia for Realists* by Rutger Bregman presents a
378 referenced analysis of the idea as it has been implemented through history.

379 While climate emergency and denial of fundamental needs are powerful justifications for
380 efforts on caring methods to undermine capitalism, there is another concern: Yuval Noah
381 Harari emphasized the urgency of building decentralized information processing systems
382 that are more efficient than fascist information processing systems in the 2018 TED talk
383 *Why fascism is so tempting – and how your data could power it* [30].

We are witnessing the gradual disappearance of the postwar British
welfare state behind a webpage and an algorithm. In its place, a
384 digital welfare state is emerging. The impact on the human rights of
the most vulnerable in the UK will be immense.

Philip Alston, 2018 [5]

385 **3.3 Decentralized unconditional universal income guar-** 386 **antee system**

A hundred times every day I remind myself that my inner and outer
life are based on the labors of other men, living and dead, and that I
387 must exert myself in order to give in the same measure as I have
received and am still receiving...

Einstein

388 It is possible that the emergence and rise to cultural prominence of cryptocurrency and
389 networks of trust, which may be viewed as an extension of the free culture movement, offers
390 a possibility of escape from the current systems of oppression and better ideas that it to
391 improve the wellbeing of creatures of this world. A combined system of a social trust graph
392 together with crypto verification is here referred to as a *crypto-trust* system.

393 Government, politics and monetary systems all can be viewed as technologies. Viewed
394 as such, societal problems are technological in origin. Most of the ideas in the current

395 monetary and political systems were designed centuries ago, and they feature limitations
396 which suggest that the imaginations of their creators were limited by the comparatively
397 primitive technology of their times. The limits of our language, so to speak, are the limits
398 of our world.

399 The speed of light appears to be an important constraint of computational efficiency; a
400 galaxy size computer would be slower than a microchip computer because of the distance over
401 which computational elements must communicate. So, computational efficiency requires
402 that we explore methods of decentralizing and distributing computations such that as much
403 local computation as possible is accomplished. A decentralized or distributed system for
404 monetary and welfare and history policies is needed for computational efficiency and will
405 become more necessary as we expand throughout the cosmos.

406 Algorithms like Bellman-Ford can be used to determine arbitrage paths and flows of value
407 between people, business, countries, city states and other entities. This, together with other
408 considerations such as the number of users to which income is due, might be used by an
409 automated decentralized unconditional universal income guarantee system to determine the
410 income amount attributed to users per unit time, and might be used for funding and bailout
411 calculations in order to improve economies.

412 An attempt has been Grantcoin, now called Manna [31]. Manna is administered by a
413 US non-profit organization. While perhaps well-intentioned and inherently against borders
414 (due to its use of a decentralized blockchain), Manna features a number of flaws, one of
415 which is the organization acting as a gatekeeper, another being the organization acting as
416 a centralized control over the monetary policy, and another being the possibility to invest
417 in the currency. It intends to model itself on the Alaska Permanent Fund, which is a form
418 of income paid to all Alaskans which arise from profits from a capital reserve fund. Its
419 emphasis is more on altruism and charity than on rights. Fundamental rights shouldn't be
420 subject to the whims of charity – that's why they're called rights. So, I view the emphasis of
421 the Manna approach as fundamentally flawed. However, the opening of the Manna mission
422 statement is perhaps worth repeating:

We, the people of the world, recognize and declare that money is a social invention which can be changed by the people according to our values. As we witness the growing scourge of inequality and its consequences, we see that the existing system is unjust and unsustainable. Recognizing and accepting the moral obligation that arises from such knowledge, we stand united in the decision to create a better alternative: a currency of conscience designed to facilitate the emergence of a more just and sustainable global economic system.

Money By the People, For the People: The Manna Vision and Mission [32]

A decentralized unconditional universal income guarantee system might be defined by the following ideas:

- Blockchain is used to ensure the integrity of the currency (well, currencies) via distributed consensus, in the manner of Bitcoin and Ethereum.
- A social trust graph is used to attempt to ensure that there is a one-to-one relationship between a user and a wallet, in other words a defence against Sybil attack. This can be supplemented by gatekeepers of various forms.
- An income rate definition or inflation/deflation algorithm, a basic version of which sets the income rate in proportion to the number of users in the system.

3.3.1 Blockchain

Blockchain is a reusable proof-of-work (effort/energy/work-based) approach to decentralized/distributed ensurance of integrity of a record. Similar approaches that are energy-efficient are under exploration currently.

The decentralized unconditional universal income guarantee system features individualized colored cryptocurrencies [33], with a specific color of currency corresponding to a purported user, which is defined when the user joins the system. The user receives income in the form of their colored currency over time, at a variable open source rate, which might be calculated by reference to the number of users in the system and by reference to more complicated

442 ideas, such as open source economic analyses to lower the time it might take to reach societal
443 economic prosperity or wellbeing more generally.

444 The Austrian school of economics, which arguably features shortcomings like pure logical de-
445 duction and a lack of scientific rigor, underlies the design of Bitcoin, with Bitcoin resembling
446 gold.

447 3.3.2 Decentralized/distributed social trust graph as Sybil defense

448 The social network Facebook has a security facility that enables a user to nominate a number
449 of friends to vouch for them when they lose access to their account, as shown in Figure 3.5.
450 This vote of confidence is a network of trust.

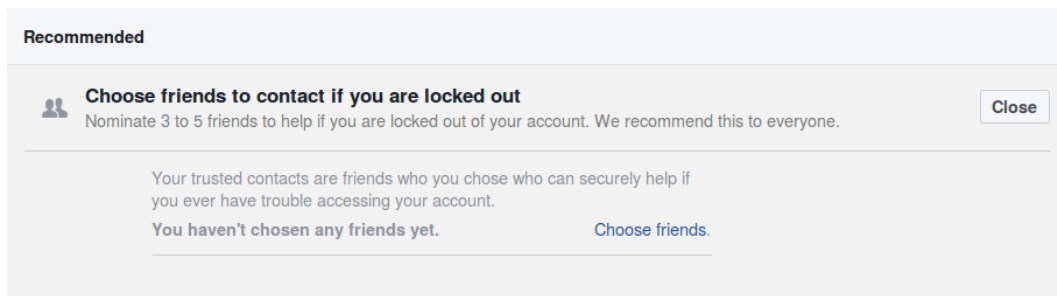


Figure 3.5: Facebook trust network

451 Graph-based Sybil defences can use social network graph properties to distinguish Sybil
452 users from legitimate users. Some assumptions in a Sybil defense strategy could be that the
453 legitimate social network graph features fewer edges between user vertices than the Sybil
454 social network graph and that a Sybil user cannot produce meaningful interactions in the
455 legitimate social network graph, even if it may infiltrate it. Other strategies have been
456 considered [34].

457 In this proposed social trust graph Sybil defense, in a sense, a social contract is being
458 created wherein a user receives money unconditionally to engage with their community. It
459 is hoped that the social trust graph will be secured fundamentally by a careful population
460 and population scale ideas like “six degrees of separation” [35], with analyses and gatekeepers
461 as supplementary protections. New users are given a currency that is worthless by default

462 and they must take steps to increase its value. These social steps are the formal barrier to
463 participation.

464 The canton of Zug is a region of Switzerland that has a low tax rate and a startup culture.
465 In 2017 Zug started to use uPort [36] for its Zug ID [37]. uPort is decentralized by storing
466 identity data on IPFS and by using the Ethereum blockchain, but the Zug ID involves
467 centralized gatekeeping by in-person verification by a city administrator. It was scheduled
468 to be used to test non-binding voting in 2018. This Sybil defense could be used but only as
469 a supplement to decentralized/distributed Sybil defences. This is because such a centralized
470 gatekeeper could make people beholden to it. Consider a bad, authoritarian government
471 implementing income using a gatekeeper. It could wait until people are familiar with this
472 form of income and dependent on it, and then could start making demands on people to
473 comply with it in order to keep receiving the income. Defences against such authoritarian
474 control must be present in the system. The idea of a basic income arises from rights, not
475 from a gatekeeper, whether that gatekeeper be a government office or a charity.

476 Gatekeepers *are* permitted in the system – one could imagine businesses, governments,
477 social groups, living groups *etc.* having specific validation requirements or other logics to
478 determine group membership. This would be a level of validation above the basic validation
479 provided by the social trust graph, a level of validation which must be reasonably achievable
480 by all users.

481 In this proposed decentralized unconditional universal income guarantee system, users have
482 the ability to trust the personal currencies of other users, which requires them to treat this
483 personal currency identically to any other currencies that they trust. As the social trust
484 graph becomes more interconnected, it is hoped that these personal currencies converge
485 on a single universal monetary system. All users receive income at the same open source
486 calculated rate, meaning that new money is distributed equally to all users at all times.
487 This income generation is the only way new money is created.

488 Strangers wanting to exchange money automatically search for a transitive chain of trusted
489 currencies between each other. The payer trades along this chain of trusted currencies, one
490 after the other, until they have one that the recipient needs. Such exchanges working in
491 practice require a reasonable number of users in the system. Up to that point, the system is

492 little more than passing IOUs between trusted users. Something like this routing capability
493 exists in the form of the Bitcoin Lightning network.

494 3.3.3 Demurrage, inflation and deflation

495 Demurrage, or negative interest, is the cost associated with holding a store of value over
496 a time [38]. For commodities such gold, demurrage is the cost of storing and securing it.
497 For currency, it can take the form of a periodic tax, such as stamp tax, on currency hold-
498 ings. The goal of demurrage currency is to ensure that cash is *cash flow safe*, wherein
499 money is sure to return into the cash flow and this is accomplished not through inflation
500 or deflation (though these are not excluded from the currency) but through periodic scrip
501 payment to ensure that the money remains valid. The idea was suggested by Silvio Gesell,
502 a German theoretical economist and anarchist libertarian socialist, as a way to undermine
503 the privileged position held by currency compared with capital goods and to undermine
504 entrenchment of the financial elite [39]. The concept has been tested in the Bavarian cur-
505 rency *Chiemgauer* which requires an effective payment of 2 % of the value of a currency
506 note every three months in order to maintain the validity of an individual bill in order to
507 undermine hoarding and also has been tested in the short-lived local Schilling currency of
508 the city of Wörgl, which appears to have protected the city from the economic depression
509 in Germany of the 1930s [40, 41]. The Swiss WIR Frank (Wirtschaftsring-Genossenschaft
510 [economic circle cooperative]) initially also featured ideas from Gesell [42]. A cryptocur-
511 rency that implements a form of demurrage is Freicoin, though Freicoin has the demurrage
512 fee paid to the developers as opposed to all other users [43]. The Freicoin documentation
513 suggests that Freicoin is an implementation of Bitcoin which loses approximately 5 % of its
514 value per year, with destroyed money taken out of circulation and minted coins created and
515 distributed to miners, with the intention that the real capital required to secure the network
516 is comparable to the payments of newly minted coins.

517 Keynes considered demurrage currencies and concluded that having currencies experience a
518 reasonable rate of inflation is preferable, and has the same effect of promoting investment
519 and spending [44].

520 Inflation is used to disincentivize hoarding and to encourage economic activity. In a basic

inflation scheme, all user currencies issue progressively larger amounts of income per unit time, and this includes new users (ensuring that some mitigation of the Monopoly problem is built into the system – new players have a fair chance in the game).

3.3.4 Existence in tandem with other currencies

In the case of the *Chiemgauer*, there are different rules for nonprofits and businesses. Nonprofits are incentivized to purchase Chiemgauer by adding 3 % to the value on converting from Euros to Chiemgauer and businesses are incentivized to stay in the Chiemgauer system by taking a 5 % commission from the value on converting from Chiemgauer to Euros.

3.3.5 Exchange rates

The default system enforces a one-to-one exchange rate between all personal currencies, but less trusted users have currencies that are less valuable than established user currencies. This might be addressed by empowering users to limit the amounts they are willing to accept from other users. Such an approach could cautiously be suggested as a way for some majority of the population (perhaps as defined democratically in code) to limit the economic power of certain powerful people. Investigations resulting in the Panama Papers and the Paradise Papers tell us of wealthy people of the world (often people who have that wealth through little expended time or effort, sometimes called inheritance or siphoning) that are part of an enormous criminal conspiracy to dodge taxes and to hoard wealth in offshore accounts, yet such conspiracies are resilient to traditional economic and legal mitigations. A global, decentralized monetary policy might offer a mitigation to these methods that is not currently offered by existing systems of law and economics.

Methods of preventing bad mob rule (e.g. a population generally distrusting and disconnecting from a user for reasons other than trustworthiness) should be considered. Perhaps there is a gatekeeper that represents rights (as opposed to tyranny of the majority) that can enforce verification of users or anonymisation of a user personal currency, though there should not be a gatekeeper that can exclude a user from the decentralized unconditional universal income guarantee.

548 **3.3.6 National credit**

549 This could be a part of the system that stores a small amount when it has beyond the
550 resources needed to pay all guaranteed incomes. This amount is used to ensure guaranteed
551 incomes when there are economic downturns. Could the system feature the ability to loan
552 to itself in certain circumstances? This would be decided by economists.

553 **3.3.7 Revolution**

554 The system should be reliable and resilient. Bitcoin and Ethereum have been subject to
555 intense hacking attempts and scrutiny so these should likely feature as the codebase, with
556 Ethereum being the more likely candidate because it is more easily programmable.

557 How can the proposed system draw power from the existing systems? A group of people
558 could agree to trial the system. The group will likely feature a mix of incomes and none. In
559 participating, one approach could be for participants to give some fraction of their income
560 to the system. The group should be designed such that the combined income divided
561 equally between all participants is sufficient for a income, perhaps of median value, for all
562 participants.

563 On a larger scale, the enticement of the ‘free’ currency accessible to people for a one-time
564 small degree of effort (comprising solely of installation of a program) could be enough. To
565 use the currency there is then the effort of building a few social connections/verifications.
566 Outreach in order to educate about the system would be straightforward. Perhaps people
567 like Ash Sarkar and Owen Jones could be helpful at popularisation. A contact for political
568 association could be Michael Tubbs (SEED). Contacts for technical evaluation could be
569 Stacia West (SEED) and AmyCastro Baker (SEED).

570 One noteworthy point raised in documentation on the Stockton Economic Empowerment
571 Demonstration (SEED) [23] is that a declared income, such as a guaranteed income, could
572 impact existing social welfare payments because these often are means-tested. Secrecy or at
573 least legal waivers would be needed to address this system if the groups implementing the
574 system were not able to have the guaranteed income at a basic income level. Happily tech-
575 nologies for financial privacy exist in the forms of Zcash and Monero and perhaps Ethereum

576 and private social trust authentication is a totally separate system which is merely used by
577 the cryptocurrency system.

578 Cryptocurrencies tied to the value of traditional fiat currencies such as the Euro may be
579 of assistance at the boundaries between the system proposed here and the existing capital-
580 ist world, perhaps by providing a means of uneasily-censorable use of the traditional fiat
581 currency. One suggestion is the stablecoin xEURO [45].

582 Publically demolishing the arguments of the protectors of the wealthy could involve empha-
583 sis such as that used by MLK on consumerism: *“We must create full employment or we*
584 *must create incomes. People must be made consumers by one method of the other”* [14]. I
585 suggest, having seen video of people employed to cut grass using scissors in the Democratic
586 People’s Republic of Korea and having heard reports from my parents of USSR Moscow
587 toilet attendants (one employed to greet, one to open the cubicle door, one to hand the
588 single pieces of toilet tissue and so on) that the latter must be the emphasis.

589 GEORGE:

590 You know, this used to be a hell of a good country. I can't understand what's gone wrong with
591 it.

592 BILLY:

593 Man, everybody got chicken, that's what happened. Hey, we can't even get into a, like, a second-rate
594 hotel. I mean, a second-rate motel, you dig? They think we're gonna cut their throat or somethin',
595 man. They're scared, man.

596 GEORGE:

597 Oh they're not scared of you. They scared of what you represent to 'em.

598 BILLY:

599 Hey man, all we represent to them, man, is somebody who needs a haircut.

600 GEORGE:

601 Oh, no. What you represent to them is freedom.

602 BILLY:

603 What the hell's wrong with freedom, man? That's what it's all about.

604 GEORGE:

605 Oh yeah, that's right. That's what it's all about, alright. But talking about it and being it...
606 that's two different things. I mean it's real hard to be free when you are bought and sold in
607 the marketplace.

608 'Course, don't ever tell anybody that they're not free, 'cause they gonna get real busy killin'
609 and maimin' to prove to you that they are. Oh yeah, they gonna talk to you and talk to you and
610 talk to you about individual freedom -- but they see a free individual, it's gonna scare 'em.

611 BILLY:

612 Yeah well it don't make them runnin' scared.

613 GEORGE:

614 No. It makes 'em dangerous.

615

Conversation between alcoholic ACLU lawyer George Hanson,
played by Jack Nicholson, and drug-running biker Billy, played by
Dennis Hopper, in the film *Easy Rider* (1969)

616

I believe we oughta to do all we can, and seek to lift ourselves by our own bootstraps but it's a jest to say to a bootless man that he oughta lift himself by his own bootstraps.

Martin Luther King, Jr.

617

3.4 Monetary policies with guaranteed income

618 A 2017 paper [46] emerged from the *New England Complex Systems Institute*, which was
 619 founded by theoretical physicist Yaneer Bar-Yam, who is known for having predicted aspects
 620 of the Arab Spring by using the observation that violence and riots occur at peaks of the
 621 global food price index. The paper describes a capitalist economic system featuring two
 622 main cycles that are balanced against one another, one for wages and consumption (the
 623 labor cycle), and one for investment and returns (the capital cycle), while treating the role
 624 of banks and government as providing monetary injections into those cycles.

625 The first cycle is that of workers receiving income and consuming goods and services. The
 626 second cycle is that of the wealthy investing in production and receiving returns on their
 627 investments. For growth to happen in this capitalist system, the two must be in a certain
 628 balance. If there is too much money in the worker cycle then there are not enough things
 629 to purchase. If there is too much money in the investment cycle then consumers don't
 630 have enough money to buy things so investment doesn't happen. The paper suggests that
 631 prior to 1980 there was too much money in the worker/consumer cycle, with money chasing
 632 too few products, giving rise to inflation. After 1980, the balance changed the other way,
 633 likely due to the Reganomics tax changes. There was too much money in the investor cycle
 634 and the result has been a series of recessions, perhaps mitigated by the likes of the Federal
 635 Reserve intervening by lowering interest rates in order to increase borrowing ability, in order
 636 to increase consumption – while income continued to be too low.

637 The paper suggested that the way government is regulating the economy is analogous to
 638 driving a car using only the accelerator and without using the steering wheel, where steering
 639 corresponds to keeping the balance between the two cycles in some good proportion. While
 640 Federal Reserve interventions may have helped overcome the recessions, today we are up
 641 against the roadside guard rail and need to rebalance the economy by shifting money back

642 to the worker/consumer cycle.

643 The paper suggests that current approaches to correcting economic problems by reducing
644 government spending (austerity), while decreasing taxes for the wealthy in order to promote
645 investment, are wrong. They may have been somewhat helpful in 1980 but they are long
646 outdated today. Economic inequality is not simply a social justice problem, but also an
647 economic problem. Fixing economic inequality will have dramatic benefits for economic
648 growth.

649 The analysis suggested that the current USA regulation of economic activity that focuses on
650 monetary policy has missed the problem of regulating the relative strength of flows in the
651 two cycles. Simply, the presence of two flows and one control variable cannot be expected
652 on general principle to function well.

653 The paper recommends a shift towards policies that inject money into the wages and con-
654 sumption cycle in order to increase economic growth. The authors note that this is the
655 same recommendation that would arise from considering the problem of income inequal-
656 ity. So, the research supports advocates of greater income and/or government support for
657 the poor, who use a larger fraction of income for consumption. Even within this capitalist
658 thinking, the conclusion is that wages must be increased in order to create more investment
659 opportunities for the wealthy, thus advancing to a stronger economy.

660 The paper acknowledges the notable contributions of the Federal Reserve as a mitigating
661 and stabilizing influence, but notes that its abilities have reached their limits, because
662 the effectiveness of using monetary policy in and of itself as a mechanism of regulation of
663 economic growth has reached its limits. The paper goes on to predict another recession
664 on the time scale of a few years. It concludes that a new policy that redirects money for
665 consumption is needed to increase economic activity: “Traditional wealth redistribution
666 appears to be essential for renewed economic growth”.

667 Most people are workers, not investors. Since more workers are impacted when there are
668 problems with the economic systems at play, at the very least, workers should have control
669 over this balance. If workers and investors are the same thing you have a form of Marxism.

670 The system proposed here enables a rebalancing of these cycles by guaranteed income and

671 also enables members of the system to demonetize the investor class by reducing the weight-
672 ing that is the exchange rate accepted for the currencies of members of the existing investor
673 class.

Chapter 4

Other uses

4.1 Reparations, debt forgiveness and wealth redistribution

Large groups within social trust networks could conclude that they are due reparations and the system could feature some reweighting of all currencies in the system such that a large group that is due reparations is granted the reparations in the form of, say, preferential exchange rates. An ideal example would be an attempt to bring people today to the economic state they would have been at were slavery not to have happened. Conversely, large groups within social trust networks could mitigate or cancel debt of others if the debt is deemed unfair.



Figure 4.1

685 Economic models acknowledge the relationship between labor income and wealth inequality,
686 and also conclude that a redistributive tax (of the form of a Robin Hood tax) is successful
687 at reducing income inequality [47].

688 At smaller scales than large, perhaps country-level, reparations and debt forgiveness, other
689 debts and expenses could be mitigated. For example, in the time before landlords are
690 abolished, the exchange rates of landlords could be defined by society to be of a worth that
691 means that any rents they have received are immediately redistributed back to the renter.

692 4.2 Direct democracy

693 Switzerland is a country with one of the more direct democracies. A crypto-trust system
694 could make the running of direct democracy, popular initiatives, voting, power of recall, and
695 so on much less laborious.

696 4.3 Surveillance and privacy, and proletariat control 697 over the admissability of evidence into court

698 Soussurveillance is personal surveillance, for example by way of a camera worn by a person.
699 Inverse surveillance is a subset of soursurveillance and is surveillance of surveillance, usually
700 surveillance of the surveillance activities or technologies of an authority. Soussurveillance
701 or other small-scale surveillance systems could record to encrypted databases which are
702 decryptable using only crypto-trust systems. For example, courts could be limited from
703 permitting surveillance recordings to be admitted as evidence unless they have been de-
704 crypted by a majority of people in a crypto-trust system.

705 4.4 Credit

706 Smart contracts, similar to the form seen in Ether, implemented in the crypto-trust system
707 could be used to implement forms of mutual credit bank, an interest-free loan system with
708 credit provided voluntarily by users of the crypto-trust system.

709 4.5 Similar, good ideas that may not be implementable 710 using the proposed system

711 While private decentralized organisations of humans and private decentralized contracts
712 systems have been implemented to some degrees, this may be beyond the capabilities of the
713 system proposed here. For privacy, say in purchasing delicious 1P-LSD, systems like Zcash
714 and Monero have more developed methods of privacy than Bitcoin.

715 **4.6 Fair use of resources intended for people as opposed** 716 **to bots**

717 There is a contemporary problem with dark net markets running on Tor in the form of an
718 ongoing distributed denial-of-service attack. A network of social trust could identify the user
719 of a resource as an authentic person, while maintaining anonymity, such that the resources
720 are provided with priority given to people.

721 Chapter 5

722 Dangers

723 5.1 Borders

724 Everyone has the UDHR Article 13(2) right to leave any country and the complimentary
725 right to free migration. In *Utopia for Realists*, Rutger Bregman argues that country borders
726 (which have been enforced largely only since WWI, when border enforcement was introduced
727 as a war-time emergency measure) are the greatest form of unfair discrimination today. For
728 the case of the European migrant crisis of 2015, a protection against the tyranny of the
729 majority that was the opposition to and oppression of migrants, another protection is open
730 borders.

731 5.2 Tyranny of the majority

732 The framers of the United States Constitution did not envisage direct democracy because
733 they saw a danger in the tyranny of the majority. A direct democracy, monetary policy,
734 unconditional universal income guarantee and so on implemented using a crypto-trust sys-
735 tem must have protections against tyranny of the majority. One protection for this is a
736 population educated on oppression such that it is less likely to oppress. Another protection
737 is representatives that are subject to the scrutiny of anarchy.

738 5.3 Transparency

739 Ivan Krastev said in his talk *Can democracy exist without trust?* [48] that there are un-
740 intended consequences associated with transparency in government systems that feature
741 humans, that transparency can be used as a way to silence humans in government. While
742 the proposed system should plausibly not intrude on this (particularly given such economic
743 privacy techniques as Zcash), it might have some unintended consequences relating to this.

744 5.4 Unintended consequences

745 Copyright was defined originally in the USA in the context of improving society; it was
746 categorically not a recognition of some form of right to censor ideas. It was designed to
747 mitigate the bad effects of individuals and groups keeping innovative ideas secret. While
748 perhaps this was laudable, the system has become subject to mass manipulation enabled by
749 monetary power and technologies such as *Content ID* [49].

750 An unconditional universal income guarantee is direct and promising but potentially as
751 complex in implementation as the current social welfare systems. A naïve approach would
752 set an income amount in stone at the lowest levels of income and would have the consequence
753 of perpetuating poverty; the dynamic approach of changing the amount to match the median
754 income is more promising. However, any of the ideas of this proposal could have many
755 unintended consequences. They should be modified or supplanted as is reasonable.

756 The curse of poverty has no justification in our age. It is socially as
cruel and blind as the practice of cannibalism at the dawn of
civilization, when men ate each other because they had not yet
learned to take food from the soil or to consume the abundant
animal life around them. The time has come for us to civilize
ourselves by the total, direct and immediate abolition of poverty.

Martin Luther King, Jr.,

Where Do We Go from Here: Chaos or Community (1967) [14]

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