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Universal Kindness

3

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

4

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5

DRAFT

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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

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

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

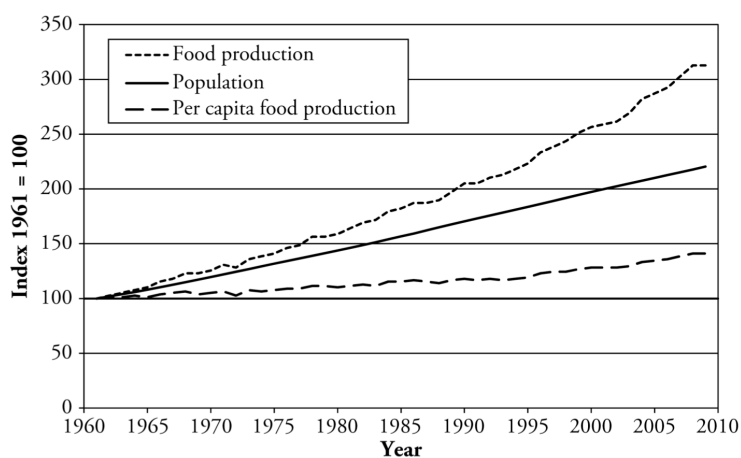


Figure 1.3: World food production from 1961 to 2009 [1]

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

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

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

81
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]

82 Regarding anarchy, an introduction to the topic is provided by the Philosophy Tube video
83 *Intro to Anarchy: Power & Violence* [6]. An early comment on balanced anarchy yielded
84 by computer networks was given by James Burke in the 1985 documentary series *The Day*
85 *the Universe Changed* [7].

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*

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

90 There is a tendency for human-created ideas to vastly prioritise human needs over the needs
 91 of other people and creatures and systems of life. I want to emphasise that the use in this
 92 document of words such as ‘person’ are to be extended beyond humans to others in nature,
 93 including those created by human designs. I want to emphasise also that a fairer society
 94 can be conceptualized only if there is a strong response to the climate emergency [8], and
 95 that the climate emergency has been caused to varying degrees by projects concerned with
 96 domination, profit, growth, structural violence, and general unconsidered unfairness in how
 97 humans treat other humans and life generally.

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

104 be investigated, because it offers the possibility of addressing the climate emergency in tan-
105 dem with the possibility of improving social wellbeing [9]. The *Global Green New Deal*, as
106 supported by Alexandria Ocasio-Cortez and others, might be used for this purpose [10].

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

The examined life is actually not worth living.

110 Natalie Wynn [11]

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

120 *decentralized unconditional universal basic income guarantee*

121 because it is more difficult to change the meaning of a larger number of words than a smaller
122 number. I explicitly exclude terms like “citizen” because a basic income is demandable by
123 anyone who needs it.

124 Chapter 2

125 Why and how

126 2.1 Imperial capitalism and the class system

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

131 There are many, many ways by which the capitalism system enables wealthy individuals
132 and groups to gain political and legal and otherwise dominative and coercive power, some
133 of which are lobbying, corruption, disinformation, manipulation and threats, and many of
134 which involve the undermining of both thinking and wellbeing via stress and poverty. In
135 societies that permit capitalism (or in those that do not sandbox it), there ends up being
136 a working class – that is the people who work for someone else – and a capitalist class –
137 who are the people who have people work for them – and a middle class, which is usually
138 comprised of working class people who live comfortably with noticeable social privileges
139 relative to working class people, and those who manage the working class for the capitalist
140 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*

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

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

153 ingly, we see capitalist growth destroying the environment.

154 2.2 Artificial scarcity, technologies of decentralization 155 and basic 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
156 now widely discussed measure: the guaranteed income

Martin Luther King, Jr.,

Where Do We Go from Here: Chaos or Community (1967) [12]

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

159 While development of ideas like it took place over many years, the original *Bitcoin* paper [13]
160 was then released on 31 October 2008, in possible response to this bailout, with the coinbase
161 field of the genesis block stating “The Times 03/Jan/2009 Chancellor on brink of second
162 bailout for banks.” [14]. While the bailout act of 2008 was followed up by the *Dodd–Frank*
163 *Wall Street Reform and Consumer Protection Act* in 2010 to reduce fraudulent and risky
164 behaviour, Bitcoin has continued to grow and has resulted in the development of a vast
165 collection of other cryptocurrencies.

166 Just as Napster and BitTorrent led to a global decentralized mechanism of opposition to
167 artificial scarcity of easily-duplicable data, and a decentralized mechanism of protection of
168 certain rights, such as the UDHR Article 27(1) right to cultural participation and artistic
169 enjoyment, so too has Bitcoin become a global decentralized mechanism that bypasses au-
170 thoritarian mechanisms of enforcement of monetary policy, and a mechanism of protection of
171 certain rights, such as the UDHR Article 12 right to privacy (applicable in the case of being
172 able to access drugs currently called illegal by authoritarian regimes), the UDHR Article 22
173 right to economic participation (of particular benefit to people in poverty who cannot access
174 banking systems and who are excluded because of risks of fraud) and the UDHR Article 19
175 right to freedom of expression (I will accept an IOU from anyone I personally deem fit,
176 thanks very much). It also assists in decreasing economic borders, such as country-level

177 sanctions and the forced sale of work for unfair rates. We see explorations of blockchain
 178 social networking with Memo [15]. We see the Bitcoin blockchain used as a notary with
 179 Satoshi Proof [16], whereby data can be reliably timestamped. With government viewed as
 180 being substantially a form of technology, many other decentralized systems hint at other
 181 ways of forming and operating a decentralized government. One is the gradual migration
 182 of people away from brand loyalty to ratings loyalty. One is the usage of VPN servers in
 183 various countries. As seen in the VPN server loads per country shown in Figure 2.1 and Ta-
 184 ble 2.2, perhaps certain inferences could be made about the popularities of various countries
 185 in terms of their privacy, legal or government climates.

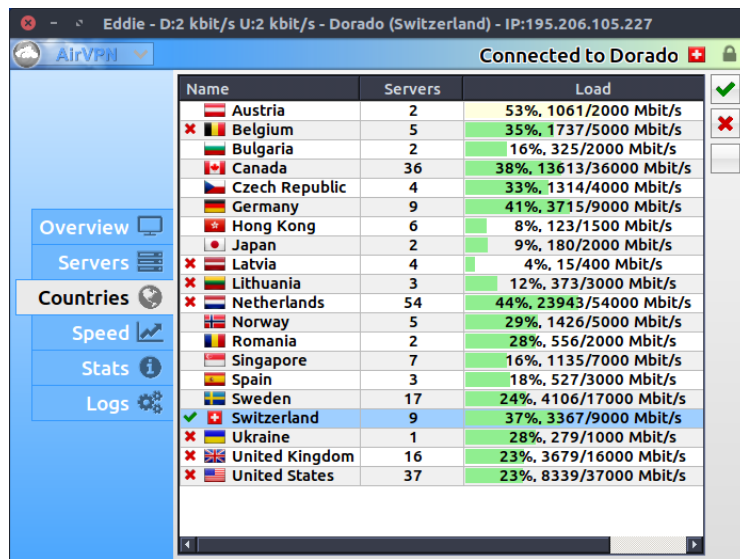


Figure 2.1: Load on VPNs of various countries in April 2019

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 2.2: Ordered load on VPNs of various countries in April 2019

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

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

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

194 One way to ensure these UDHR Article 25 rights is through a decentralized mechanism of
195 protection offered by a *decentralized unconditional universal basic income guarantee*. The
196 decentralization aspect is critical because it ensures the global and universal nature of the
197 protection, distancing it from implementation by an authority (which could change or rescind
198 it, as has happened for other welfare measures in semi-welfare states like the UK) and
199 reducing all borders (helping to progress to a point where no one is forced to sell their work
200 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.
201 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) [12]

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

203 It is here suggested that an unconditional universal basic income guarantee is a possible way
204 to undermine the inherent features of the capitalist system of oppression, domination, coer-
205 cion and artificial scarcity, and it is also suggested that even if an effort to undermine those
206 systems were not successful, so making the artificial scarcity an intractable problem, that the
207 unconditional universal basic income guarantee could be a plug-in economic mechanism that
208 acts as a constant mitigation to the capitalist system (and other oppressive systems). As
209 MLK put it, “*We have come to the point where we must make the nonproducer a consumer*

210 *or we will find ourselves drowning in a sea of consumer goods.*” [12]. The Marx/Engels
211 concept of *withering away of the state* is used to suggest that realization of the ideals of
212 socialism using the social institutions of a state makes the realized socialism self-sustaining
213 without the need for the state. In a complimentary way, though in the same spirit, the
214 unconditional universal basic income guarantee could be a method of withering those mech-
215 anisms of oppression, both private and state, that impede both greater protection of known
216 rights and the exploration that is in pursuit of unknown rights. Use of a decentralized basic
217 income could be a *Propagande par le fait* [*propaganda by the deed*], a political action which
218 is an example to others and serves as a catalyst for revolution. The idea is both to inspire
219 a spirit of revolt by demonstrating that the authorities are not omnipotent, and to offer
220 hope to the downtrodden. It is an approach that was approved in 1881 at the *International*
221 *Anarchist Congress of London* [17].

222 It has been suggested that a basic income is possibly best seen as a reform to the existing
223 monetary distribution systems and as something that exists in a free market economy. It
224 could modestly reduce economic inequality in a number of ways, the least of which is likely
225 to be because a flat-rate regular payment represents a larger share of the income of a poor
226 person than it would for a wealthy person. It could reduce economic insecurity and chronic
227 economic uncertainty by strengthening social insurance against flexible labor markets and
228 technological disruption, particularly the continued rise of intelligent automation [18]. It,
229 particularly as a decentralized, borderless system, could mitigate the global pandemic of
230 stress and depression. Indeed the evidence suggests that even the guarantee aspect, rather
231 than the exact size, of the basic income reduces the intensity and prevalence of stress,
232 with that in itself giving people more control. Both the Ontario 2017 and Finland 2017
233 basic income studies (both of which were ended prematurely) suggested a sharp decline
234 in domestic violence and depression. A basic income would also mitigate the disgusting
235 “targeting” approach for welfare payments inflicted on poor people by governments through
236 means-testing and behavior testing, often implemented by for-profit private companies with
237 a deadly conflict of interest. So in some senses an unconditional universal basic income
238 guarantee is protection of the right to economic security. It also slightly disincentivises
239 high-profit, low-effort activities.

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

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

252 The 2019 paper *Basic Income for All: From Desirability to Feasibility* [19] suggests that, in
253 the UK, a basic income would:

- 254 • pay a significant, no-questions-asked amount of 10,400 GBP per year to a family of
255 four,
- 256 • cut child poverty by more than a third and pensioner poverty by almost a third,
- 257 • narrow the inequality gap,
- 258 • lead to gains for three quarters of all households, with the largest gains among the
259 poorest households,
- 260 • strengthen the universal element of the benefits system and reduce dependency on
261 means testing and
- 262 • would take the UK back to the level of social security spending of 2010, but with much
263 more progressive and universal outcomes.

264 The paper considers a few options for the introduction of a universal basic income guarantee,
265 seeking to address particularly the usual criticism: that the basic income amount is either
266 too small to make much of a difference or too generous to afford. I wish to emphasise that
267 the exact amount of the basic income, which is distinct from other forms of social aid, such

268 as disability support, *must* change such that it provides enough for fundamental needs. The
269 10,400 GBP number is merely a guide number that is suggested by a paper considered in
270 the context of the current political climate.

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
271 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) [12]

272 As a decentralized plug-in, or virus, for existing political systems, an unconditional universal
273 basic income system might broadly be intended to move things towards equality of outcomes
274 – for people, species and ecosystems generally (where equality of outcomes is here supposed
275 to mean broadly a fair distribution of satisfaction with life, including satisfaction with degree
276 of autonomy and perhaps including equality of perception), and towards non-competitive
277 behaviours. One candidate form of politics for pursuit of this is Murray Bookchin’s commu-
278 nalism. Shortcomings in the anarchic approach, however, concern tyranny of the majority;
279 specifically, the author suspects that a more protective approach should be considered in
280 order to ensure the needs of minorities instead of assuming that the anarchy system per-
281 fectly undermines tyrannical, dominative and oppressive behaviours. Welfare should be a
282 part of whatever system is implemented to attempt to ensure that there is a social safety
283 net that ensures that rights such as those listed in the *Universal Declaration of Human*
284 *Rights* cannot be denied. An example of tyranny under a purported anarchic system is the
285 pogroms, banditry and sexual abuse in the Free Territory of Ukraine [20].

286 The feature of the proposed system of a network of social trust also has the possibility
287 of not just protecting the UDHR Article 27(1) right to cultural participation, but could
288 also increasing the extent of that right by encouraging people to participate more fully in
289 society. However, as the basic income is unconditional, universal and guaranteed, there
290 should be protections for those that do not wish to participate in the cultural life of society
291 or are excluded from society, such as has been the case of despised minorities, examples of
292 which have been Jewish people, sexuality minorities and gender minorities. Fully addressing
293 such social exclusion is beyond the scope of this document, but the decentralized system
294 should feature some protections against it and the system itself should not feature social
295 exclusion capabilities, the likes of which are seen in the *Black Mirror* 2014 Christmas special
296 *White Christmas* [21].

297 Rutger Bregman’s *Utopia for Realists* has a chapter *Why It Doesn’t Pay to Be a Banker*
298 which [spoiler] compares a strike of bankers and bank employees in Ireland with a strike of
299 sanitation workers in New York City. In 1968, the sanitation workers took the illegal option
300 of striking, resulting – in a matter of six days – in a declaration of a state of emergency and
301 – in a matter of nine days – in the sanitation workers getting their way. The bank employee
302 strike of 1970 lasted six months, and the Central Bank of Ireland concluded that “The Irish
303 economy continued to function for a reasonably long period of time with its main clearing
304 banks closed for business” and, indeed, the economy grew. During this strike, Irish people
305 continued writing cheques, effectively printing their own cash, with the only difference in
306 the character of the cheques being that they couldn’t be cashed at banks. Instead, dealers
307 such as publicans could act as verifiers of trust and could accept the cheques. It was a
308 decentralized monetary system and it seems to have worked because of social cohesion. I
309 myself recall that this sort of fractional reserve banking certainly did not stop after this strike
310 and was implemented in my home town of Longford via Doyle’s pub, seen in Figure 2.3.



Figure 2.3: Doyle's pub [22]

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

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

319

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*

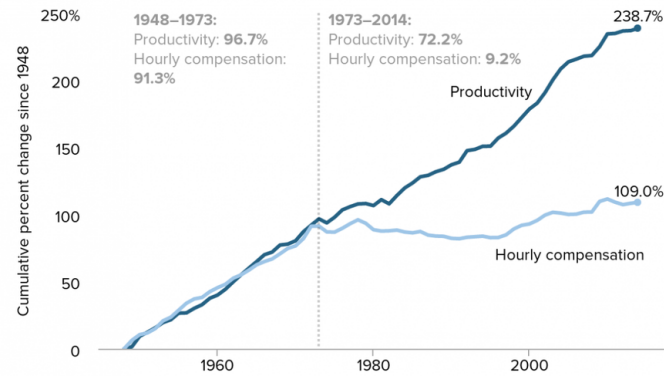
320 As summarized in the documentary about Rojava *Accidental Anarchist*, contemporary move-
321 ments such as Occupy Wallstreet, Occupy Sandy and, more recently, Extinction Rebellion
322 are collectives of direct democracy, mutual aid and, arguably, socialist forms of anarchy.

323

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* [23]

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 2.4

324 With technological, educational, and medical improvements, productivity has increased mas-
 325 sively over at least the last century, however, compensation has not been increasing to match
 326 it, as shown in Figure 2.4. This is plausibly something of a result of a fundamental problem
 327 described by Marx: ownership of the means of production, and likely many other sneaky
 328 methods besides. While taxation of automation is one approach to address this disparity,
 329 decentralized ownership of the means of production, perhaps by means of decentralized
 330 income and wealth redistribution, and it is an approach that does not (at least at face
 331 evaluations) require much battle with existing power structures.

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

338 a reliable income enabled people to have more free time to educate themselves so that they
339 could advance to a new form of work, perhaps more enjoyable or meaningful, or to start
340 businesses or generally to take more risks. Even the likes of Nixon and Rumsfeld were pretty
341 much convinced by it [24]. *Utopia for Realists* by Rutger Bregman presents a referenced
342 analysis of the idea as it has been implemented through history.

343 While climate emergency and denial of fundamental needs are powerful justifications for
344 efforts on caring methods to undermine capitalism, there is another concern: Yuval Noah
345 Harari emphasized the urgency of building decentralized information processing systems
346 that are more efficient than fascist information processing systems in the 2018 TED talk
347 *Why fascism is so tempting – and how your data could power it* [25].

We are witnessing the gradual disappearance of the postwar British
welfare state behind a webpage and an algorithm. In its place, a
348 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]

349 **2.3 Decentralized unconditional universal basic income** 350 **guarantee 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
351 must exert myself in order to give in the same measure as I have
received and am still receiving...

Einstein

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

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

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

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

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

376 An attempt has been Grantcoin, now called Manna [26]. Manna is administered by a
377 US non-profit organization. While perhaps well-intentioned and inherently against borders
378 (due to its use of a decentralized blockchain), Manna features a number of flaws, one of
379 which is the organization acting as a gatekeeper, another being the organization acting as a
380 centralized control over the monetary policy, and another being the possibility to invest in
381 the currency. It intends to model itself on the Alaska Permanent Fund, which is a form of
382 basic income paid to all Alaskans which arise from profits from a capital reserve fund. Its
383 emphasis is more on altruism and charity than on rights. Fundamental rights shouldn't be
384 subject to the whims of charity – that's why they're called rights. So, I view the emphasis of
385 the Manna approach as fundamentally flawed. However, the opening of the Manna mission
386 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 [27]

A decentralized unconditional universal basic 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.

2.3.1 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 basic income guarantee system features individualized colored cryptocurrencies [28], with a specific color of currency corresponding to a proposed 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

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

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

411 2.3.2 Decentralized/distributed social trust graph as Sybil defense

412 The social network Facebook has a security facility that enables a user to nominate a number
413 of friends to vouch for them when they lose access to their account, as shown in Figure 2.5.
414 This vote of confidence is a network of trust.

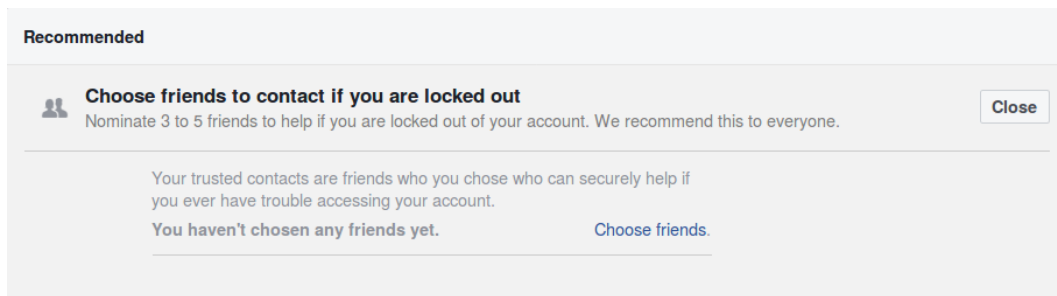


Figure 2.5: Facebook trust network

415 Graph-based Sybil defences can use social network graph properties to distinguish Sybil
416 users from legitimate users. Some assumptions in a Sybil defense strategy could be that the
417 legitimate social network graph features fewer edges between user vertices than the Sybil
418 social network graph and that a Sybil user cannot produce meaningful interactions in the
419 legitimate social network graph, even if it may infiltrate it. Other strategies have been
420 considered [29].

421 In this proposed social trust graph Sybil defense, in a sense, a social contract is being
422 created wherein a user receives money unconditionally to engage with their community. It
423 is hoped that the social trust graph will be secured fundamentally by a careful population
424 and population scale ideas like “six degrees of separation” [30], with analyses and gatekeepers
425 as supplementary protections. New users are given a currency that is worthless by default

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

428 The canton of Zug is a region of Switzerland that has a low tax rate and a startup culture.
429 In 2017 Zug started to use uPort [31] for its Zug ID [32]. uPort is decentralized by storing
430 identity data on IPFS and by using the Ethereum blockchain, but the Zug ID involves
431 centralized gatekeeping by in-person verification by a city administrator. It was scheduled
432 to be used to test non-binding voting in 2018. This Sybil defense could be used but only as
433 a supplement to decentralized/distributed Sybil defences. This is because such a centralized
434 gatekeeper could make people beholden to it. Consider a bad, authoritarian government
435 implementing income using a gatekeeper. It could wait until people are familiar with this
436 form of income and dependent on it, and then could start making demands on people to
437 comply with it in order to keep receiving the income. Defences against such authoritarian
438 control must be present in the system. The idea of a basic income arises from rights, not
439 from a gatekeeper, whether that gatekeeper be a government office or a charity.

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

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

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

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

458 2.3.3 Demurrage, inflation and deflation

459 Demurrage, or negative interest, is the cost associated with holding a store of value over
460 a time [33]. For commodities such gold, demurrage is the cost of storing and securing it.
461 For currency, it can take the form of a periodic tax, such as stamp tax, on currency hold-
462 ings. The goal of demurrage currency is to ensure that cash is *cash flow safe*, wherein
463 money is sure to return into the cash flow and this is accomplished not through inflation
464 or deflation (though these are not excluded from the currency) but through periodic scrip
465 payment to ensure that the money remains valid. The idea was suggested by Silvio Gesell,
466 a German theoretical economist and anarchist libertarian socialist, as a way to undermine
467 the privileged position held by currency compared with capital goods and to undermine
468 entrenchment of the financial elite [34]. The concept has been tested in the Bavarian cur-
469 rency *Chiemgauer* which requires an effective payment of 2 % of the value of a currency
470 note every three months in order to maintain the validity of an individual bill in order to
471 undermine hoarding and also has been tested in the short-lived local Schilling currency of
472 the city of Wörgl, which appears to have protected the city from the economic depression
473 in Germany of the 1930s [35, 36]. The Swiss WIR Frank (Wirtschaftsring-Genossenschaft
474 [economic circle cooperative]) initially also featured ideas from Gesell [37]. A cryptocur-
475 rency that implements a form of demurrage is Freicoin, though Freicoin has the demurrage
476 fee paid to the developers as opposed to all other users [38]. The Freicoin documentation
477 suggests that Freicoin is an implementation of Bitcoin which loses approximately 5 % of its
478 value per year, with destroyed money taken out of circulation and minted coins created and
479 distributed to miners, with the intention that the real capital required to secure the network
480 is comparable to the payments of newly minted coins.

481 Keynes considered demurrage currencies and concluded that having currencies experience a
482 reasonable rate of inflation is preferable, and has the same effect of promoting investment
483 and spending [39].

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

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

488 **2.3.4 Existence in tandem with other currencies**

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

493 **2.3.5 Exchange rates**

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

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

512 2.3.6 National credit

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

517 2.3.7 Revolution

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

521 How can the proposed system draw power from the existing systems? A group of people
522 could agree to trial the system. The group will likely feature a mix of incomes and none. In
523 participating, one approach could be for participants to give some fraction of their income to
524 the system. The group should be designed such that the combined income divided equally
525 between all participants is sufficient for a basic income for all participants.

526 On a larger scale, the enticement of the ‘free’ currency accessible to people for a one-time
527 small degree of effort (comprising solely of installation of a program) could be enough. To
528 use the currency there is then the effort of building a few social connections/verifications.
529 Outreach in order to educate about the system would be straightforward. Perhaps people
530 like Ash Sarkar and Owen Jones could be helpful.

531 Publically demolishing the arguments of the protectors of the wealthy could involve empha-
532 sis such as that used by MLK on consumerism: *“We must create full employment or we
533 must create incomes. People must be made consumers by one method of the other”* [12]. I
534 suggest, having seen video of people employed to cut grass using scissors in the Democratic
535 People’s Republic of Korea and having heard reports from my parents of USSR Moscow
536 toilet attendants (one employed to greet, one to open the cubicle door, one to hand the
537 single pieces of toilet tissue and so on) that the latter must be the emphasis.

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.

539 Chapter 3

540 Other uses

541 3.1 Reparations and debt forgiveness

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

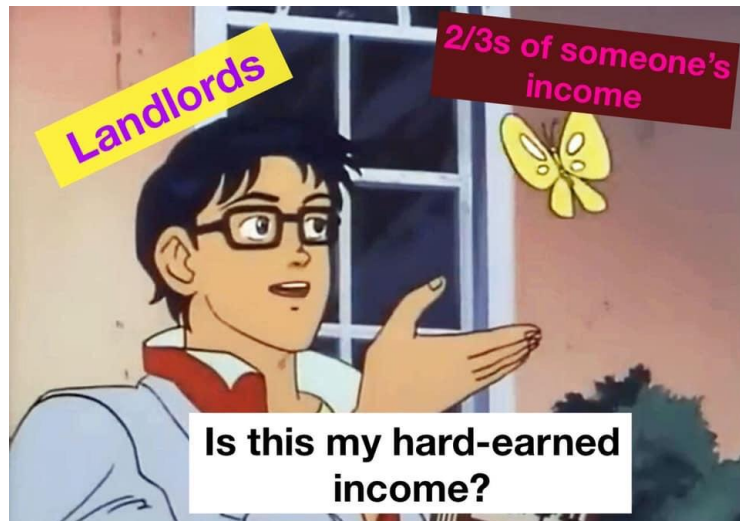


Figure 3.1

549 At smaller scales, other debts and expenses could be mitigated. For example, in the time
550 before landlords are abolished, the exchange rates of landlords could be defined by society
551 to be of a worth that means that any rents they have received are immediately redistributed
552 back to the renter.

553 3.2 Direct democracy

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

557 3.3 Surveillance and privacy, and proletariat control 558 over the admissability of evidence into court

559 Soussurveillance is personal surveillance, for example by way of a camera worn by a person.
560 Inverse surveillance is a subset of soursurveillance and is surveillance of surveillance, usually

561 surveillance of the surveillance activities or technologies of an authority. Soussurveillance
562 or other small-scale surveillance systems could record to encrypted databases which are
563 decryptable using only crypto-trust systems. For example, courts could be limited from
564 permitting surveillance recordings to be admitted as evidence unless they have been de-
565 crypted by a majority of people in a crypto-trust system.

566 **3.4 Credit**

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

570 **3.5 Similar, good ideas that may not be implementable** 571 **using the proposed system**

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

576 Chapter 4

577 Dangers

578 4.1 Borders

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

586 4.2 Tyranny of the majority

587 The framers of the United States Constitution did not envisage direct democracy because
588 they saw a danger in the tyranny of the majority. A direct democracy, monetary policy,
589 unconditional universal basic income guarantee and so on implemented using a crypto-trust
590 system must have protections against tyranny of the majority. One protection for this is a
591 population educated on oppression such that it is less likely to oppress. Another protection
592 is representatives that are subject to the scrutiny of anarchy.

593 4.3 Transparency

594 Ivan Krastev said in his talk *Can democracy exist without trust?* [40] that there are un-
595 intended consequences associated with transparency in government systems that feature
596 humans, that transparency can be used as a way to silence humans in government. While
597 the proposed system should plausibly not intrude on this (particularly given such economic
598 privacy techniques as Zcash), it might have some unintended consequences relating to this.

599 4.4 Unintended consequences

600 Copyright was defined originally in the USA in the context of improving society; it was
601 categorically not a recognition of some form of right to censor ideas. It was designed to
602 mitigate the bad effects of individuals and groups keeping innovative ideas secret. While
603 perhaps this was laudible, the system has become subject to mass manipulation enabled by
604 monetary power and technologies such as *Content ID* [41].

605 An unconditional universal basic income guarantee is direct and promising but potentially
606 as complex in implementation as the current social welfare systems. A naïve approach
607 would set a basic income amount in stone at the lowest levels of income and would have
608 the consequence of perpetuating poverty; the dynamic approach of changing the amount to
609 match the median income is more promising. However, any of the ideas of this proposal
610 could have many unintended consequences. They should be modified or supplanted as is
611 reasonable.

612 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) [12]

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