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# Universal Kindness

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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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**DRAFT**

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GPLv3

## Acknowledgements

10 The name *Universal Kindness* was suggested by Karl Nordström, an occasional turn of  
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

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.

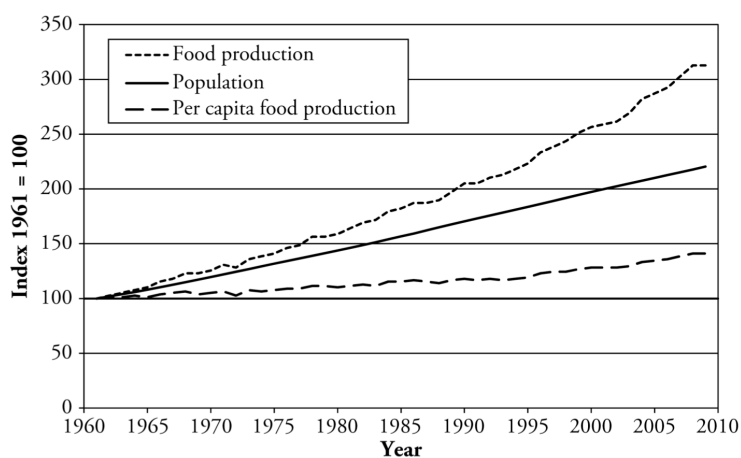


Figure 1.3: World food production from 1961 to 2009 [1]

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.

## Chapter 2

# Why and how

### 2.1 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.

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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

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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. With government viewed as being  
 178 substantially a form of technology, many other decentralized systems hint at other ways of  
 179 forming and operating a decentralized government. One is the gradual migration of people  
 180 away from brand loyalty to ratings loyalty. One is the usage of VPN servers in various  
 181 countries. As seen in the VPN server loads per country shown in Figure 2.1 and Table 2.2,  
 182 perhaps certain inferences could be made about the popularities of various countries in terms  
 183 of their privacy, legal or government climates.

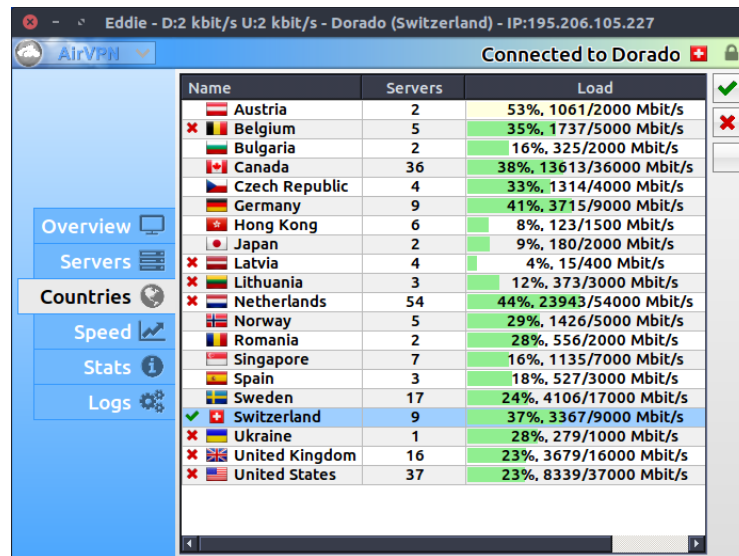


Figure 2.1: Load on VPNs of various countries in April 2019

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

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

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

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

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

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Martin Luther King, Jr.,

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

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

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



208 *or we will find ourselves drowning in a sea of consumer goods.*” [12]. The Marx/Engels  
 209 concept of *withering away of the state* is used to suggest that realization of the ideals of  
 210 socialism using the social institutions of a state makes the realized socialism self-sustaining  
 211 without the need for the state. In a complimentary way, though in the same spirit, the  
 212 unconditional universal basic income guarantee could be a method of withering those mech-  
 213 anisms of oppression, both private and state, that impede both greater protection of known  
 214 rights and the exploration that is in pursuit of unknown rights. Use of a decentralized basic  
 215 income could be a *Propagande par le fait* [*propaganda by the deed*], a political action which  
 216 is an example to others and serves as a catalyst for revolution. The idea is both to inspire  
 217 a spirit of revolt by demonstrating that the authorities are not omnipotent, and to offer  
 218 hope to the downtrodden. It is an approach that was approved in 1881 at the *International*  
 219 *Anarchist Congress of London* [15].

220 It has been suggested that a basic income is possibly best seen as a reform to the existing  
 221 monetary distribution systems and as something that exists in a free market economy. It  
 222 could modestly reduce economic inequality in a number of ways, the least of which is likely  
 223 to be because a flat-rate regular payment represents a larger share of the income of a poor  
 224 person than it would for a wealthy person. It could reduce economic insecurity and chronic  
 225 economic uncertainty by strengthening social insurance against flexible labor markets and  
 226 technological disruption, particularly the continued rise of intelligent automation [16]. It,  
 227 particularly as a decentralized, borderless system, could mitigate the global pandemic of  
 228 stress and depression. Indeed the evidence suggests that even the guarantee aspect, rather  
 229 than the exact size, of the basic income reduces the intensity and prevalence of stress,  
 230 with that in itself giving people more control. Both the Ontario 2017 and Finland 2017  
 231 basic income studies (both of which were ended prematurely) suggested a sharp decline  
 232 in domestic violence and depression. A basic income would also mitigate the disgusting  
 233 “targeting” approach for welfare payments inflicted on poor people by governments through  
 234 means-testing and behavior testing, often implemented by for-profit private companies with  
 235 a deadly conflict of interest. So in some senses an unconditional universal basic income  
 236 guarantee is protection of the right to economic security. It also slightly disincentivises  
 237 high-profit, low-effort activities.

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

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

250 The 2019 paper *Basic Income for All: From Desirability to Feasibility* [17] suggests that, in  
251 the UK, a basic income would:

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

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

266 as disability support, *must* change such that it provides enough for fundamental needs. The  
267 10,400 GBP number is merely a guide number that is suggested by a paper considered in  
268 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  
269 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.

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Martin Luther King, Jr.,

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

270 As a decentralized plug-in, or virus, for existing political systems, an unconditional universal  
271 basic income system might broadly be intended to move things towards equality of outcomes  
272 – for people, species and ecosystems generally (where equality of outcomes is here supposed  
273 to mean broadly a fair distribution of satisfaction with life, including satisfaction with degree  
274 of autonomy and perhaps including equality of perception), and towards non-competitive  
275 behaviours. One candidate form of politics for pursuit of this is Murray Bookchin’s commu-  
276 nalism. Shortcomings in the anarchic approach, however, concern tyranny of the majority;  
277 specifically, the author suspects that a more protective approach should be considered in  
278 order to ensure the needs of minorities instead of assuming that the anarchy system per-  
279 fectly undermines tyrannical, dominative and oppressive behaviours. Welfare should be a  
280 part of whatever system is implemented to attempt to ensure that there is a social safety  
281 net that ensures that rights such as those listed in the *Universal Declaration of Human*  
282 *Rights* cannot be denied. An example of tyranny under a purported anarchic system is the  
283 pogroms, banditry and sexual abuse in the Free Territory of Ukraine [18].

284 The feature of the proposed system of a network of social trust also has the possibility  
285 of not just protecting the UDHR Article 27(1) right to cultural participation, but could  
286 also increasing the extent of that right by encouraging people to participate more fully in  
287 society. However, as the basic income is unconditional, universal and guaranteed, there  
288 should be protections for those that do not wish to participate in the cultural life of society  
289 or are excluded from society, such as has been the case of despised minorities, examples of  
290 which have been Jewish people, sexuality minorities and gender minorities. Fully addressing  
291 such social exclusion is beyond the scope of this document, but the decentralized system  
292 should feature some protections against it and the system itself should not feature social  
293 exclusion capabilities, the likes of which are seen in the *Black Mirror* 2014 Christmas special  
294 *White Christmas* [19].

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



Figure 2.3: Doyle's pub [20]

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

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

317

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*

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

321

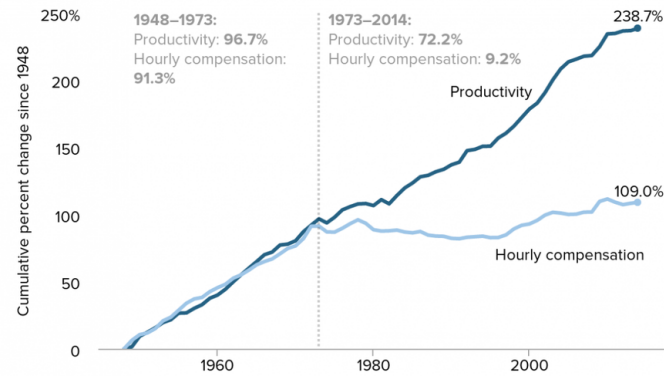
The opposite of government-imposed order is not chaos: there's a deeper order concealed within human society which relies not upon coercion but cooperation and trust, built not by governments or politicians, but by people who realise at last their own true power.

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Carne Ross, *Accidental Anarchist* [21]

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### 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

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Figure 2.4

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

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

336 a reliable income enabled people to have more free time to educate themselves so that they  
337 could advance to a new form of work, perhaps more enjoyable or meaningful, or to start  
338 businesses or generally to take more risks. Even the likes of Nixon and Rumsfeld were pretty  
339 much convinced by it [22]. *Utopia for Realists* by Rutger Bregman presents a referenced  
340 analysis of the idea as it has been implemented through history.

341 While climate emergency and denial of fundamental needs are powerful justifications for  
342 efforts on caring methods to undermine capitalism, there is another concern: Yuval Noah  
343 Harari emphasized the urgency of building decentralized information processing systems  
344 that are more efficient than fascist information processing systems in the 2018 TED talk  
345 *Why fascism is so tempting – and how your data could power it* [23].

We are witnessing the gradual disappearance of the postwar British  
welfare state behind a webpage and an algorithm. In its place, a  
346 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]

## 347 **2.3 Decentralized unconditional universal basic income** 348 **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  
349 must exert myself in order to give in the same measure as I have  
received and am still receiving...

---

Einstein

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

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



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

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

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

374 An attempt has been Grantcoin, now called Manna [24]. Manna is administered by a  
375 US non-profit organization. While perhaps well-intentioned and inherently against borders  
376 (due to its use of a decentralized blockchain), Manna features a number of flaws, one of  
377 which is the organization acting as a gatekeeper, another being the organization acting as a  
378 centralized control over the monetary policy, and another being the possibility to invest in  
379 the currency. It intends to model itself on the Alaska Permanent Fund, which is a form of  
380 basic income paid to all Alaskans which arise from profits from a capital reserve fund. Its  
381 emphasis is more on altruism and charity than on rights. Fundamental rights shouldn't be  
382 subject to the whims of charity – that's why they're called rights. So, I view the emphasis of  
383 the Manna approach as fundamentally flawed. However, the opening of the Manna mission  
384 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* [25]

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 [26], 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

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

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

### 409 2.3.2 Decentralized/distributed social trust graph as Sybil defense

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

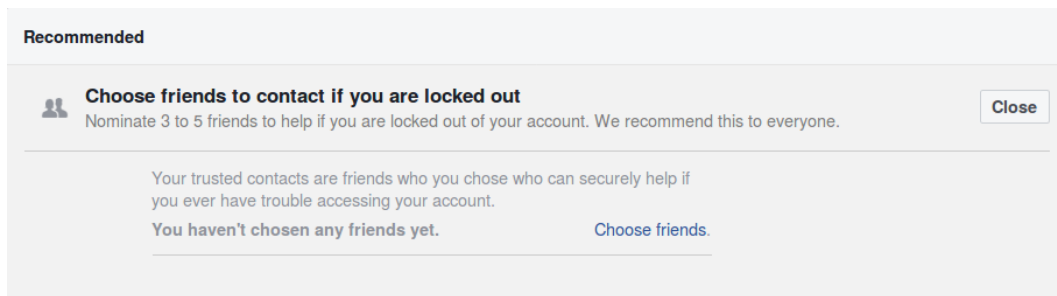


Figure 2.5: Facebook trust network

413 Graph-based Sybil defences can use social network graph properties to distinguish Sybil  
414 users from legitimate users. Some assumptions in a Sybil defense strategy could be that the  
415 legitimate social network graph features fewer edges between user vertices than the Sybil  
416 social network graph and that a Sybil user cannot produce meaningful interactions in the  
417 legitimate social network graph, even if it may infiltrate it. Other strategies have been  
418 considered [27].

419 In this proposed social trust graph Sybil defense, in a sense, a social contract is being  
420 created wherein a user receives money unconditionally to engage with their community. It  
421 is hoped that the social trust graph will be secured fundamentally by a careful population  
422 and population scale ideas like “six degrees of separation” [28], with analyses and gatekeepers  
423 as supplementary protections. New users are given a currency that is worthless by default

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

426 The canton of Zug is a region of Switzerland that has a low tax rate and a startup culture.  
427 In 2017 Zug started to use uPort [29] for its Zug ID [30]. uPort is decentralized by storing  
428 identity data on IPFS and by using the Ethereum blockchain, but the Zug ID involves  
429 centralized gatekeeping by in-person verification by a city administrator. It was scheduled  
430 to be used to test non-binding voting in 2018. This Sybil defense could be used but only as  
431 a supplement to decentralized/distributed Sybil defences. This is because such a centralized  
432 gatekeeper could make people beholden to it. Consider a bad, authoritarian government  
433 implementing income using a gatekeeper. It could wait until people are familiar with this  
434 form of income and dependent on it, and then could start making demands on people to  
435 comply with it in order to keep receiving the income. Defences against such authoritarian  
436 control must be present in the system. The idea of a basic income arises from rights, not  
437 from a gatekeeper, whether that gatekeeper be a government office or a charity.

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

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

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

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

### 456 2.3.3 Demurrage, inflation and deflation

457 Demurrage, or negative interest, is the cost associated with holding a store of value over  
458 a time [31]. For commodities such gold, demurrage is the cost of storing and securing it.  
459 For currency, it can take the form of a periodic tax, such as stamp tax, on currency hold-  
460 ings. The goal of demurrage currency is to ensure that cash is *cash flow safe*, wherein  
461 money is sure to return into the cash flow and this is accomplished not through inflation  
462 or deflation (though these are not excluded from the currency) but through periodic scrip  
463 payment to ensure that the money remains valid. The idea was suggested by Silvio Gesell,  
464 a German theoretical economist and anarchist libertarian socialist, as a way to undermine  
465 the privileged position held by currency compared with capital goods and to undermine  
466 entrenchment of the financial elite [32]. The concept has been tested in the Bavarian cur-  
467 rency *Chiemgauer* which requires an effective payment of 2 % of the value of a currency  
468 note every three months in order to maintain the validity of an individual bill in order to  
469 undermine hoarding and also has been tested in the short-lived local Schilling currency of  
470 the city of Wörgl, which appears to have protected the city from the economic depression  
471 in Germany of the 1930s [33, 34]. The Swiss WIR Frank (Wirtschaftsring-Genossenschaft  
472 [economic circle cooperative]) initially also featured ideas from Gesell [35]. A cryptocur-  
473 rency that implements a form of demurrage is Freicoin, though Freicoin has the demurrage  
474 fee paid to the developers as opposed to all other users [36]. The Freicoin documentation  
475 suggests that Freicoin is an implementation of Bitcoin which loses approximately 5 % of its  
476 value per year, with destroyed money taken out of circulation and minted coins created and  
477 distributed to miners, with the intention that the real capital required to secure the network  
478 is comparable to the payments of newly minted coins.

479 Keynes considered demurrage currencies and concluded that having currencies experience a  
480 reasonable rate of inflation is preferable, and has the same effect of promoting investment  
481 and spending [37].

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

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

#### 486 **2.3.4 Existence in tandem with other currencies**

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

#### 491 **2.3.5 Exchange rates**

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

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

### 510 2.3.6 National credit

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

### 515 2.3.7 Revolution

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

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

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

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



## 537 Chapter 3

## 538 Other uses

### 539 3.1 Reparations and debt forgiveness

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

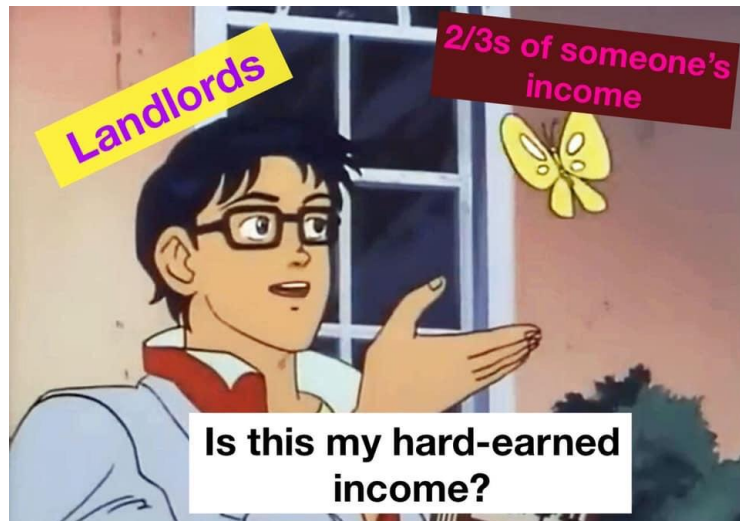


Figure 3.1

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

## 551 3.2 Direct democracy

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

## 555 3.3 Surveillance and privacy, and proletariat control 556 over the admissability of evidence into court

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

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

## 564 **3.4 Credit**

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

## 568 **3.5 Similar, good ideas that may not be implementable** 569 **using the proposed system**

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

## 574 Chapter 4

# 575 Dangers

### 576 4.1 Borders

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

### 584 4.2 Tyranny of the majority

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

### 591 4.3 Transparency

592 Ivan Krastev said in his talk *Can democracy exist without trust?* [38] that there are un-  
593 intended consequences associated with transparency in government systems that feature  
594 humans, that transparency can be used as a way to silence humans in government. While  
595 the proposed system should plausibly not intrude on this (particularly given such economic  
596 privacy techniques as Zcash), it might have some unintended consequences relating to this.

### 597 4.4 Unintended consequences

598 Copyright was defined originally in the USA in the context of improving society; it was  
599 categorically not a recognition of some form of right to censor ideas. It was designed to  
600 mitigate the bad effects of individuals and groups keeping innovative ideas secret. While  
601 perhaps this was laudible, the system has become subject to mass manipulation enabled by  
602 monetary power and technologies such as *Content ID* [39].

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

610 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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