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# Universal Kindness

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A decentralized monetary policy and  
unconditional universal income  
guarantee, implemented using  
networks of social trust and  
cryptocurrency – an attempt at  
redistribution of wealth, and 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

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

53 This document presents some ideas that are in pursuit of a society that values fairness  
54 and caring, intrinsically involving care of non-human nature, perhaps via some methods of  
55 communalist anarchy, and that has at its core the ideas that monetary policy should not be  
56 under the sole control of the wealthy, and that no one should have to work just to survive  
57 and to have their fundamental rights protected.

58 Described in this document is a tool of social coordination to direct progress towards such  
59 a society: a monetary policy controlled by dictatorship of a proletariat. Decentralized  
60 networks of social trust and decentralized networks of cryptocurrency could possibly be  
61 used to create this decentralized form of coordination, a prioritized function of which would  
62 be a *decentralized unconditional universal income guarantee*. In short, we're talking about:



Figure 1.2

*To each according to their needs.*

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

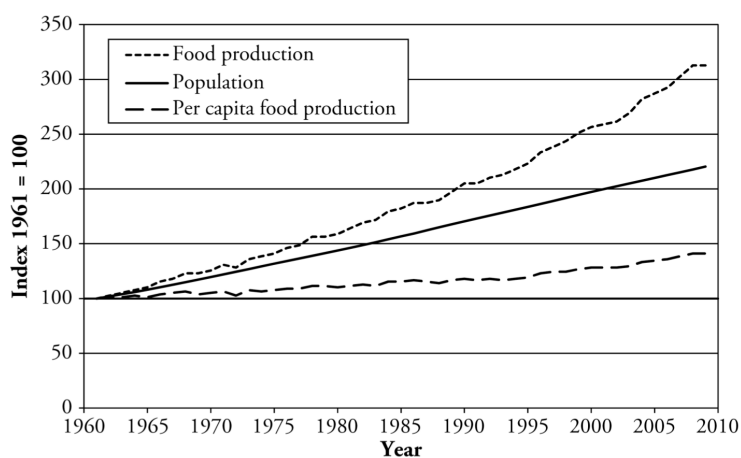


Figure 1.3: World food production from 1961 to 2009 [1]

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

If there are scarcities of resources needed for protection of fundamental needs (and that is a big “if”), 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



81 Ostriakov [3], who stole some food in an action that was ruled a necessity for life; “il diritto  
82 alla sopravvivenza prevale su quello di proprietà” [the right to survival prevails over that of  
83 property] [4], which was based on the Italian legal doctrine ‘Ad impossibilia nemo tenetur’  
84 [‘No one is held to do the impossible’].

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

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  
88 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]

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

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

---

Murray Bookchin, *Post-Scarcity Anarchism*

98 Strict self-sufficiency approaches like Mao’s backyard pig iron and Angka’s isolationism  
99 have proven to have a high likelihood of failure, and don’t conceptually work well in a  
100 world of diverse location-based resources. Scotland has wind; Sudan has sunlight. So  
101 a cautious implementation is suggested, perhaps a gradual one with voluntary groups of  
102 people choosing to coordinate, while also dealing strongly and carefully with the predatory  
103 forces of capitalism, corporatism and the like.

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

112 The book *Utopia for Realists* by Rutger Bregman makes the statistical, economic and his-  
113 torical case for open borders and implementation of a universal income guarantee. At a  
114 panel session in Davos 2019 (which was popularized by Bregman emphasizing the need for

115 vastly greater taxation on extreme wealth), Bregman links the socio-economic benefits of  
116 war-time, such as reducing wealth inequality, with the framing of responses to the climate  
117 emergency as “the moral equivalent of a war”. This is an inventive approach that should  
118 be investigated, because it offers the possibility of addressing the climate emergency in tan-  
119 dem with the possibility of improving social wellbeing [11]. The *Global Green New Deal*, as  
120 supported by Alexandria Ocasio-Cortez and others, might be used for this purpose [12].

121 Caveat: if the mere existence of a form of commodification of things very relevant to the  
122 social world, such as the system proposed herein, impedes progress towards a better world,  
123 perhaps by supporting surveillance capitalism in some way, or inducing something dystopian  
124 like the world seen in the Keiichi Matsuda short *HYPER-REALITY* [13], then this tool and  
125 others like it should be dismissed;

The examined life is actually not worth living.

---

126 Natalie Wynn [14]

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

136 *decentralized unconditional universal income guarantee*

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

## Chapter 2

# What: some terminology

### 2.1 Terminology

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

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

Figure 2.1: Terminology

## 145 Chapter 3

# 146 Why and how

### 147 3.1 Imperial capitalism and the class system

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

152 There are many, many ways by which the capitalism system enables wealthy individuals  
153 and groups to gain political and legal and otherwise dominative and coercive power, some  
154 of which are lobbying, corruption, disinformation, manipulation and threats, and many of  
155 which involve the undermining of both thinking and wellbeing via stress and poverty. In  
156 societies that permit capitalism (or in those that do not sandbox it), there ends up being  
157 a working class – that is the people who work for someone else – and a capitalist class –  
158 who are the people who have people work for them – and a middle class, which is usually  
159 comprised of working class people who live comfortably with noticeable social privileges  
160 relative to working class people, and those who manage the working class for the capitalist  
161 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*

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

166 In almost all countries, income and wealth inequalities have increased vastly, partially de-  
167 fended and concealed from traditional legal systems and economics by wealth stashed in tax  
168 havens. We have changed from a post-war time of liberalized financial markets to one of  
169 rentier capitalism, wherein more and more wealth and income is siphoned by owners of fi-  
170 nancial, tangible and intellectual property, leaving even wage labor incomes to stagnate and  
171 reduce. Governments, often under the financial control of the wealthy, have increased subsi-  
172 dies and tax cuts for the wealthy while reducing the welfare states and making such things  
173 as welfare payments difficult to obtain, often to a deadly extent. Even more alarmingly, we

174 see capitalist growth destroying the environment.

## 175 3.2 Artificial scarcity, technologies of decentralization 176 and income

I am now convinced that the simplest approach will prove to be the  
most effective – the solution to poverty is to abolish it directly by a  
177 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) [15]

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

180 While development of ideas like it took place over many years, the original *Bitcoin* paper [16]  
181 was then released on 31 October 2008, in possible response to this bailout, with the coinbase  
182 field of the genesis block stating “The Times 03/Jan/2009 Chancellor on brink of second  
183 bailout for banks.” [17]. While the bailout act of 2008 was followed up by the *Dodd–Frank*  
184 *Wall Street Reform and Consumer Protection Act* in 2010 to reduce fraudulent and risky  
185 behavior, Bitcoin has continued to grow and has resulted in the development of a vast  
186 collection of other cryptocurrencies.

187 There is a special property inherent in the global internet that I find is not often discussed:  
188 its continued resilient nature as a nearly uncensorable means of coordination and of sharing  
189 of data. At least paperback philosopher Slavoj Žižek makes fleeting comments related to it  
190 on how *intellectual* property he says is perhaps “an immortal problem for capitalism” [18].  
191 An ideal small example of this is how Netflix failed utterly to dominate over piracy. Perhaps  
192 this global cyberspace offers a real chance to dismiss capitalism. Just as Napster and  
193 BitTorrent led to a global decentralized mechanism of opposition to artificial scarcity of  
194 easily-duplicable data, and a decentralized mechanism of protection of certain rights, such  
195 as the UDHR Article 27(1) right to cultural participation and artistic enjoyment, so too has  
196 Bitcoin become a global decentralized mechanism that bypasses authoritarian mechanisms  
197 of enforcement of monetary policy, and a mechanism of protection of certain rights, such as

the UDHR Article 12 right to privacy (applicable in the case of being able to access drugs currently called illegal by authoritarian regimes), the UDHR Article 22 right to economic participation (of particular benefit to people in poverty who cannot access banking systems and who are excluded because of risks of fraud) and the UDHR Article 19 right to freedom of expression (I will accept an IOU from anyone I personally deem fit, thanks very much). It also assists in decreasing economic borders, such as country-level sanctions and the forced sale of work for unfair rates. We see explorations of blockchain social networking with Memo [19]. We see the Bitcoin blockchain used as a notary with Satoshi Proof [20], whereby data can be reliably timestamped. We saw M-Pesa change from a measure of phone air-time to being a proxy used for money transfer. With government viewed as being substantially a form of technology, many other decentralized systems hint at other ways of forming and operating a decentralized government. One is the gradual migration of people away from brand loyalty to ratings loyalty. One is the usage of VPN servers in various countries. As seen in the VPN server loads per country shown in Figure 3.1 and Table 3.2, perhaps certain inferences could be made about the popularities of various countries in terms of their privacy, legal or government climates.

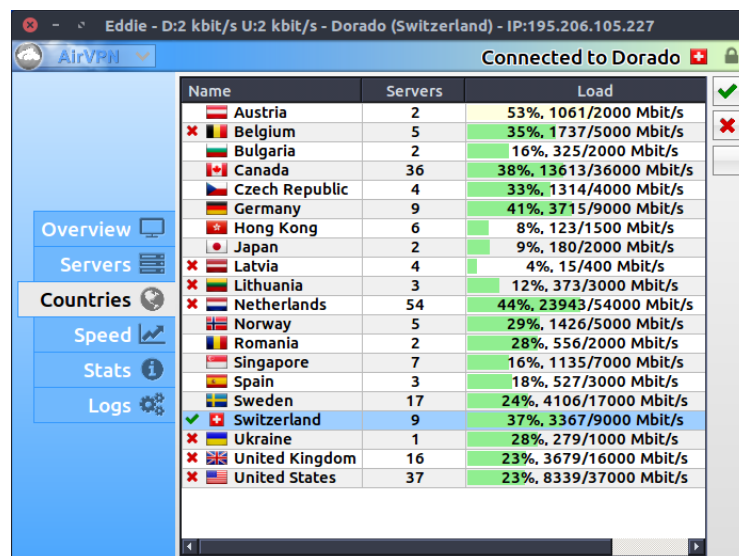


Figure 3.1: Load on VPNs of various countries in April 2019



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

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

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

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

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

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

226 One way to ensure these UDHR Article 25 rights is through a decentralized mechanism  
227 of protection offered by a *decentralized unconditional universal income guarantee*. The de-  
228 centralization aspect is critical because it ensures the global and universal nature of the  
229 protection, distancing it from implementation by an authority (which could change or re-  
230 scind it, as has happened for other welfare measures in semi-welfare states like the UK) and  
231 because it helps to reduce all borders (helping to progress to a point where no one is forced  
232 to sell their work 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.  
233 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) [15]

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

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

238 systems were not successful, so making the artificial scarcity an intractable problem, that  
239 the unconditional universal income guarantee could be a plug-in economic mechanism that  
240 acts as a constant mitigation to the capitalist system (and other oppressive systems). As  
241 MLK put it, “*We have come to the point where we must make the nonproducer a consumer*  
242 *or we will find ourselves drowning in a sea of consumer goods.*” [15]. The Marx/Engels  
243 concept of *withering away of the state* is used to suggest that realization of the ideals of  
244 socialism using the social institutions of a state makes the realized socialism self-sustaining  
245 without the need for the state. In a complimentary way, though in the same spirit, the  
246 unconditional universal income guarantee could be a method of withering those mechanisms  
247 of oppression, both private and state, that impede both greater protection of known rights  
248 and the exploration that is in pursuit of unknown rights. Use of a decentralized income  
249 could be a *Propagande par le fait* [*propaganda by the deed*], a political action which is an  
250 example to others and serves as a catalyst for revolution. The idea is both to inspire a spirit  
251 of revolt by demonstrating that the authorities are not omnipotent, and to offer hope to the  
252 downtrodden. It is an approach that was approved in 1881 at the *International Anarchist*  
253 *Congress of London* [21].

254 It has been suggested that a guaranteed income is possibly best seen as a reform to the  
255 existing monetary distribution systems and as something that exists in a free market econ-  
256 omy. It could modestly reduce economic inequality in a number of ways, the least of which  
257 is likely to be because a flat-rate regular payment represents a larger share of the income  
258 of a poor person than it would for a wealthy person. It could reduce economic insecurity  
259 and chronic economic uncertainty by strengthening social insurance against flexible labor  
260 markets (the gig or “zero-hours”-contracts economies) and technological disruption, partic-  
261 ularly the continued rise of intelligent automation [22]. It, particularly as a decentralized,  
262 borderless system, could mitigate the global pandemic of stress and depression. Indeed the  
263 evidence suggests that even the guarantee aspect, rather than the exact size, of the income  
264 reduces the intensity and prevalence of stress, with that in itself giving people more control.  
265 Both the Ontario 2017 and Finland 2017 basic income studies (both of which were ended  
266 prematurely) suggested a sharp decline in domestic violence and depression. A guaranteed  
267 income would also mitigate the disgusting “targeting” approach for welfare payments in-  
268 flicted on poor people by governments through means-testing and behavior testing, often

269 implemented by for-profit private companies with a deadly conflict of interest. So in some  
270 senses an unconditional universal income guarantee is protection of the right to economic  
271 security. It also slightly disincentivizes high-profit, low-effort activities. So, for example, a  
272 medic is recognized as more valuable to society than someone siphoning wealth off a hedge  
273 fund set up by their parent.

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

276 Global warming, climate change, pollution, and falling life expectancy rates all can be  
277 collected under one term: extinction. As was seen with *Mouvement des gilets jaunes* in  
278 France, unfair distributions of taxation are unpopular because the poor are made to pay  
279 proportionately more of their income than the wealthy. Steps in the right direction are seen  
280 in Canada and Switzerland, where high fuel and other eco-taxes are imposed with proceeds  
281 returned to the people in the form of “carbon” or common dividends. A cross-party group in  
282 the USA has advocated a similar approach with the support of 27 Nobel Prize economists.  
283 Basic income studies have shown that those that receive it tend to do more useful work that  
284 is ecologically and socially desirable, as opposed to resource-depleting labor (as Bregman  
285 calls it “bullshit jobs” – an example sometimes cited is that poor person selling plastic phone  
286 covers in markets).

287 The 2019 paper *Basic Income for All: From Desirability to Feasibility* [23] suggests that, in  
288 the UK, a *basic* income would:

- 289 • pay a significant, no-questions-asked amount of 10,400 GBP per year to a family of  
290 four,
- 291 • cut child poverty by more than a third and pensioner poverty by almost a third,
- 292 • narrow the inequality gap,
- 293 • lead to gains for three quarters of all households, with the largest gains among the  
294 poorest households,
- 295 • strengthen the universal element of the benefits system and reduce dependency on  
296 means testing and

297       • would take the UK back to the level of social security spending of 2010, but with much  
298       more progressive and universal outcomes.

299   The paper considers a few options for the introduction of a universal income guarantee,  
300   seeking to address particularly the usual criticism: that the income amount is either too  
301   small to make much of a difference or too generous to afford. I wish to emphasize that  
302   the exact amount of the income, which is distinct from other forms of social aid, such as  
303   disability support, *must* change such that it provides enough for fundamental needs. The  
304   10,400 GBP number is merely a guide number that is suggested by a paper considered in  
305   the context of the current political climate.

306   The 2019 paper *A Larger Us* [24] suggests three transitions that are needed for happier,  
307   healthier, more resilient democracies:

- 308       • from fight-or-flight to self-awareness,
- 309       • from powerlessness to agency, and
- 310       • from disconnection to belonging.

311   I feel it is possible that the guaranteed income system proposed here could assist with the  
312   second and possibly the third transitions.

313   The Stockton Economic Empowerment Demonstration (SEED) [25] is a city-led guaranteed  
314   income project which involves providing at least 100 people of Stockton with a guaranteed  
315   income of 500 USD for 18 months using prepaid debit cards. It plans to make a number  
316   of measurements, such as changes in financial wellbeing, psychological distress and physical  
317   functioning. For the case of financial wellbeing, measurements of income volatility and  
318   unsecured debt will be made. In similar experiments, it has been observed that individuals  
319   tend to use surplus income to pay down debt. For the case of the health indicators of  
320   psychological distress and physical functioning, measurements are to be made using the  
321   SF-36 survey and the Kessler 10 scale and through qualitative interviews.

322   The paper *No Strings Attached: The Behavioral Effects of U.S. Unconditional Cash Transfer*  
323   *Programs* [26] summarizes the empirical evidence from three major U.S. guaranteed income  
324   experiments. In these experiments, educational achievement increased, health outcomes

325 substantially improved, and there was little effect on labor market supply.

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

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Martin Luther King, Jr.,

*Where Do We Go from Here: Chaos or Community* (1967) [15]

327 As a decentralized plug-in, or *virus*, for existing political systems, an unconditional uni-  
328 versal income guarantee system might broadly be intended to move things towards equality  
329 of outcomes – for people, species and ecosystems generally (where equality of outcomes is  
330 here supposed to mean broadly a fair distribution of satisfaction with life, including satisfac-  
331 tion with degree of autonomy and perhaps including equality of perception), and towards  
332 non-competitive behaviors. One candidate form of politics for pursuit of this is Murray  
333 Bookchin’s communalism. Shortcomings in the anarchic approach, however, concern tyranny  
334 of the majority; specifically, the author suspects that a more protective approach should be  
335 considered in order to ensure the needs of minorities instead of assuming that the anar-  
336 chy system perfectly undermines tyrannical, dominative and oppressive behaviors. Welfare  
337 should be a part of whatever system is implemented to attempt to ensure that there is a  
338 social safety net that ensures that rights such as those listed in the *Universal Declaration*  
339 *of Human Rights* cannot be denied. An example of tyranny under a purported anarchic  
340 system is the pogroms, banditry and sexual abuse in the Free Territory of Ukraine [27].

341 The feature of the proposed system of a network of social trust also has the possibility  
342 of not just protecting the UDHR Article 27(1) right to cultural participation, but could

343 also increasing the extent of that right by encouraging people to participate more fully in  
344 society. However, as the income is unconditional, universal and guaranteed, there should  
345 be protections for those that do not wish to participate in the cultural life of society or  
346 are excluded from society, such as has been the case of despised minorities, examples of  
347 which have been Jewish people, sexuality minorities and gender minorities. Fully addressing  
348 such social exclusion is beyond the scope of this document, but the decentralized system  
349 should feature some protections against it and the system itself should not feature social  
350 exclusion capabilities, the likes of which are seen in the *Black Mirror* 2014 Christmas special  
351 *White Christmas* [28].

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



Figure 3.3: Doyle's pub [29]

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

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



374

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*

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

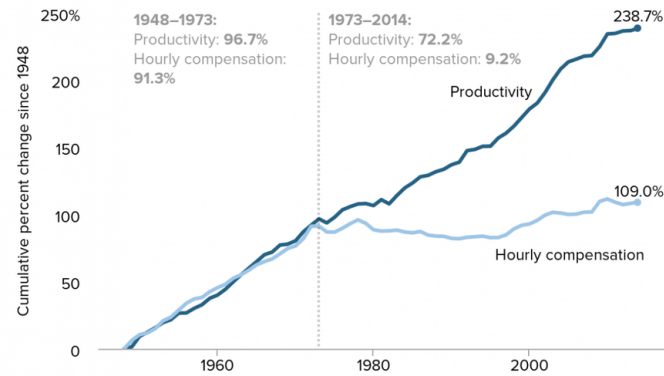
378

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 realize at last their own true power.

---

Carne Ross, *Accidental Anarchist* [30]

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



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

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

Economic Policy Institute

Figure 3.4

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

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

393 having a reliable income enabled people to have more free time to educate themselves so  
394 that they could advance to a new form of work, perhaps more enjoyable or meaningful, or  
395 to start businesses or generally to take more risks. Even the likes of Nixon and Rumsfeld  
396 were pretty much convinced by it [31]. *Utopia for Realists* by Rutger Bregman presents a  
397 referenced analysis of the idea as it has been implemented through history.

398 While climate emergency and denial of fundamental needs are powerful justifications for  
399 efforts on caring methods to undermine capitalism, there is another concern: Yuval Noah  
400 Harari emphasized the urgency of building decentralized information processing systems  
401 that are more efficient than fascist information processing systems in the 2018 TED talk  
402 *Why fascism is so tempting – and how your data could power it* [32].

We are witnessing the gradual disappearance of the postwar British  
welfare state behind a webpage and an algorithm. In its place, a  
403 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]

### 404 **3.3 Decentralized unconditional universal income guar-** 405 **antee system**

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

---

Einstein

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

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

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

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

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

431 An attempt has been Grantcoin, now called Manna [33]. Manna is administered by a  
432 US non-profit organization. While perhaps well-intentioned and inherently against borders  
433 (due to its use of a decentralized blockchain), Manna features a number of flaws, one of  
434 which is the organization acting as a gatekeeper, another being the organization acting as  
435 a centralized control over the monetary policy, and another being the possibility to invest  
436 in the currency. It intends to model itself on the Alaska Permanent Fund, which is a form  
437 of income paid to all Alaskans which arises from profits from a capital reserve fund. Its  
438 emphasis is more on altruism and charity than on rights. Fundamental rights shouldn't be  
439 subject to the whims of charity – that's why they're called rights. So, I view the emphasis of  
440 the Manna approach as fundamentally flawed. However, the opening of the Manna mission  
441 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* [34]

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

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

### 3.3.1 Blockchain

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

The decentralized unconditional universal income guarantee system features individualized colored cryptocurrencies [35], with a specific color of currency corresponding to a purported user, which is defined when the user joins the system. The user receives income in the form of their colored currency over time, at a variable open source rate, which might be calculated by reference to the number of users in the system and by reference to more complicated

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

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

### 466 3.3.2 Decentralized/distributed social trust graph as Sybil defense

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

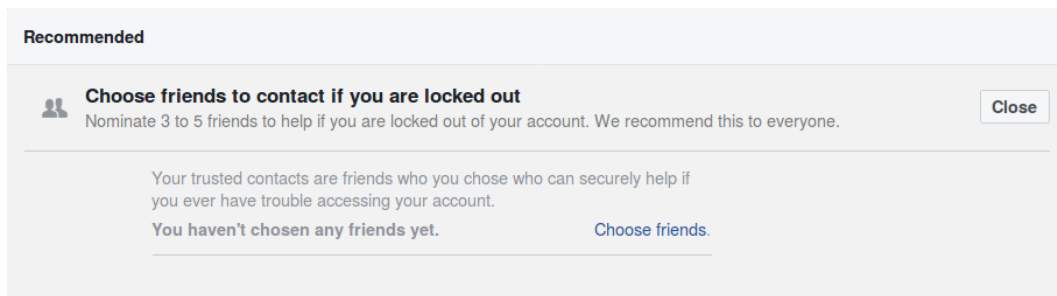


Figure 3.5: Facebook trust network

470 Graph-based Sybil defenses can use social network graph properties to distinguish Sybil  
471 users from legitimate users. Some assumptions in a Sybil defense strategy could be that the  
472 legitimate social network graph features fewer edges between user vertices than the Sybil  
473 social network graph and that a Sybil user cannot produce meaningful interactions in the  
474 legitimate social network graph, even if it may infiltrate it. Other strategies have been  
475 considered [36].

476 In this proposed social trust graph Sybil defense, in a sense, a social contract is being  
477 created wherein a user receives money unconditionally to engage with their community. It  
478 is hoped that the social trust graph will be secured fundamentally by a careful population  
479 and population scale ideas like “six degrees of separation” [37], with analyses and gatekeepers  
480 as supplementary protections. New users are given a currency that is worthless by default

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

483 The canton of Zug is a region of Switzerland that has a low tax rate and a startup culture.  
484 In 2017 Zug started to use uPort [38] for its Zug ID [39]. uPort is decentralized by storing  
485 identity data on IPFS and by using the Ethereum blockchain, but the Zug ID involves  
486 centralized gatekeeping by in-person verification by a city administrator. It was scheduled  
487 to be used to test non-binding voting in 2018. This Sybil defense could be used but only as  
488 a supplement to decentralized/distributed Sybil defenses. This is because such a centralized  
489 gatekeeper could make people beholden to it. Consider a bad, authoritarian government  
490 implementing income using a gatekeeper. It could wait until people are familiar with this  
491 form of income and dependent on it, and then could start making demands on people to  
492 comply with it in order to keep receiving the income. Defences against such authoritarian  
493 control must be present in the system. The idea of a basic income arises from rights, not  
494 from a gatekeeper, whether that gatekeeper be a government office or a charity.

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

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

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

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

### 513 3.3.3 Demurrage, inflation and deflation

514 Demurrage, or negative interest, is the cost associated with holding a store of value over  
515 a time [40]. For commodities such gold, demurrage is the cost of storing and securing it.  
516 For currency, it can take the form of a periodic tax, such as stamp tax, on currency hold-  
517 ings. The goal of demurrage currency is to ensure that cash is *cash flow safe*, wherein  
518 money is sure to return into the cash flow and this is accomplished not through inflation  
519 or deflation (though these are not excluded from the currency) but through periodic scrip  
520 payment to ensure that the money remains valid. The idea was suggested by Silvio Gesell,  
521 a German theoretical economist and anarchist libertarian socialist, as a way to undermine  
522 the privileged position held by currency compared with capital goods and to undermine  
523 entrenchment of the financial elite [41]. The concept has been tested in the Bavarian cur-  
524 rency *Chiemgauer* which requires an effective payment of 2 % of the value of a currency  
525 note every three months in order to maintain the validity of an individual bill in order to  
526 undermine hoarding and also has been tested in the short-lived local Schilling currency of  
527 the city of Wörgl, which appears to have protected the city from the economic depression  
528 in Germany of the 1930s [42, 43]. The Swiss WIR Frank (Wirtschaftsring-Genossenschaft  
529 [economic circle cooperative]) initially also featured ideas from Gesell [44]. A cryptocur-  
530 rency that implements a form of demurrage is Freicoin, though Freicoin has the demurrage  
531 fee paid to the developers as opposed to all other users [45]. The Freicoin documentation  
532 suggests that Freicoin is an implementation of Bitcoin which loses approximately 5 % of its  
533 value per year, with destroyed money taken out of circulation and minted coins created and  
534 distributed to miners, with the intention that the real capital required to secure the network  
535 is comparable to the payments of newly minted coins.

536 Keynes considered demurrage currencies and concluded that having currencies experience a  
537 reasonable rate of inflation is preferable, and has the same effect of promoting investment  
538 and spending [46].

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



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

### 3.3.4 Existence in tandem with other currencies

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

### 3.3.5 Exchange rates

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

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

### 567 **3.3.6 National credit**

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

### 572 **3.3.7 Revolution**

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

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

582 On a larger scale, the enticement of the ‘free’ currency accessible to people for a one-time  
583 small degree of effort (comprising solely of installation of a program) could be enough. To  
584 use the currency there is then the effort of building a few social connections/verifications.  
585 Outreach in order to educate about the system would be straightforward. Perhaps people  
586 like Ash Sarkar and Owen Jones could be helpful at popularization. The International  
587 Consortium of Investigative Journalists (ICIJ) – of Panama Papers fame – could be skilled  
588 at spotting shortcomings and strategies to counter the flows of secrecy used by the powerful.  
589 A contact for political association could be Michael Tubbs (SEED). Contacts for technical  
590 evaluation could be Stacia West (SEED) and Amy Castro Baker (SEED).

591 One noteworthy point raised in documentation on the Stockton Economic Empowerment  
592 Demonstration (SEED) [25] is that a declared income, such as a guaranteed income, could  
593 impact existing social welfare payments because these often are means-tested. Secrecy or at  
594 least legal waivers would be needed to address this system if the groups implementing the

595 system were not able to have the guaranteed income at a basic income level. Happily tech-  
596 nologies for financial privacy exist in the forms of Zcash and Monero and perhaps Ethereum  
597 and private social trust authentication is intended as a totally separate system which is  
598 merely used by the cryptocurrency system for authentication.

599 Cryptocurrencies tied to the value of traditional fiat currencies such as the Euro may be  
600 of assistance at the boundaries between the system proposed here and the existing capital-  
601 ist world, perhaps by providing a means of uneasily-censorable use of the traditional fiat  
602 currency. One suggestion is the stablecoin xEURO [47].

603 Publicly demolishing the arguments of the protectors of the wealthy could involve emphasis  
604 such as that used by MLK on consumerism: *“We must create full employment or we must*  
605 *create incomes. People must be made consumers by one method or the other”* [15]. I suggest,  
606 having seen video of people employed to cut grass using scissors in the Democratic People’s  
607 Republic of Korea and having heard reports from my parents of USSR Moscow toilet atten-  
608 dants (one employed to greet, one to open the cubicle door, one to hand the single pieces  
609 of toilet tissue and so on) that the latter must be the emphasis.

610 GEORGE:

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

613 BILLY:

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

617 GEORGE:

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

619 BILLY:

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

621 GEORGE:

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

623 BILLY:

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

625 GEORGE:

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

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

632 BILLY:

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

634 GEORGE:

635 No. It makes 'em dangerous.

636

---

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

637

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.

638

### 3.4 Monetary policies with guaranteed income

639 A 2017 paper [48] emerged from the *New England Complex Systems Institute*, which was  
640 founded by theoretical physicist Yaneer Bar-Yam, who is known for having predicted aspects  
641 of the Arab Spring by using the observation that violence and riots occur at peaks of the  
642 global food price index. The paper describes a capitalist economic system featuring two  
643 main cycles that are balanced against one another, one for wages and consumption (the  
644 labor cycle), and one for investment and returns (the capital cycle), while treating the role  
645 of banks and government as providing monetary injections into those cycles.

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

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

663 to the worker/consumer cycle.

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

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

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

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

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

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

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

## Chapter 4

## Other uses

### 4.1 Reparations, debt forgiveness and wealth redistribution

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



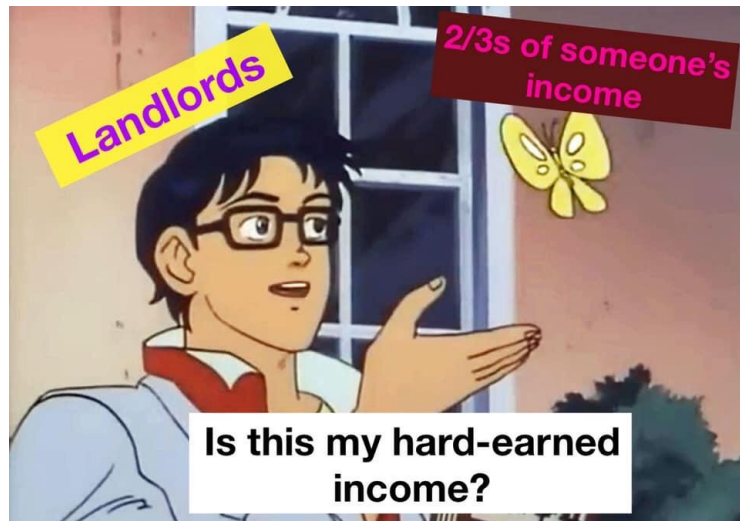


Figure 4.1

706 Economic models acknowledge the relationship between labor income and wealth inequality,  
707 and also conclude that a redistributive tax (of the form of a Robin Hood tax) is successful  
708 at reducing income inequality [49].

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

## 713 4.2 Direct democracy

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

### **4.3 Surveillance and privacy, and proletariat control over the admissibility of evidence into court**

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

### **4.4 Credit**

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

### **4.5 Similar, good ideas that may not be implementable using the proposed system**

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

## 736 **4.6 Fair use of resources intended for people as opposed** 737 **to bots**

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

## 742 Chapter 5

# 743 Dangers

### 744 5.1 Borders

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

### 752 5.2 Tyranny of the majority

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

### 759 5.3 Transparency

760 Ivan Krastev said in his talk *Can democracy exist without trust?* [50] that there are un-  
761 intended consequences associated with transparency in government systems that feature  
762 humans, that transparency can be used as a way to silence humans in government. While  
763 the proposed system should plausibly not intrude on this (particularly given such economic  
764 privacy techniques as Zcash), it might have some unintended consequences relating to this.

### 765 5.4 Privacy

766 As mentioned in reference to the Stockton Economic Empowerment Demonstration (SEED)  
767 and things like rights to drugs currently called illegal, personal privacy – that’s privacy as  
768 recognized by the likes of the UDHR Article 12 – can be extremely important. Possible  
769 supported decentralized systems could be used to demonetize despised minorities, such as  
770 LGBT+ people or refugees, or individuals, so it is important to emphasize again that the  
771 social trust authentication system is intended as a totally separate system which is merely  
772 used by the cryptocurrency system for authentication. Technologies exist for decentralized  
773 financial openness, such as Bitcoin, but, as mentioned, it should be emphasized that tech-  
774 nologies exist for financial privacy in the forms of Zcash and Monero and perhaps Ethereum,  
775 while at the same time enabling decentralized monetary policy, including such ideas as con-  
776 tinuous guaranteed median income and regular wealth redistribution of such a form that  
777 makes a positive contribution to reality. And, of course, there can be continued development  
778 of research into unjust wealth and income secrecy, as we have seen with the Panama Papers  
779 ongoing research by the International Consortium of Investigative Journalists (ICIJ).

### 780 5.5 Unintended consequences

781 Copyright was defined originally in the USA in the context of improving society; it was  
782 categorically not a recognition of some form of right to censor ideas. It was designed to  
783 mitigate the bad effects of individuals and groups keeping innovative ideas secret. While

784 perhaps this was laudable, the system has become subject to mass manipulation enabled by  
785 monetary power and technologies such as *Content ID* [51].

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

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.

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Martin Luther King, Jr.,

*Where Do We Go from Here: Chaos or Community* (1967) [15]

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