

# Overthrowing the Network State with Coordi-Nations

---

Near the end of the Zuzalu gathering, we will convene for 2 weeks at the [Chedi Lustica Bay](#) to explore *commons-based approaches* to digital jurisdictions and *new forms of sovereignties* that might emerge as a complement or as a supplement to existing nation states.

The event will be subdivided into two sub-events:

- May 9 - 13 *Internal Workshop* (selected group of 20-30 people)
- May 15 - 19 *Public conference* (open to the broader community)

During these 2 weeks, we will reflect upon the *learnings and insights* that emerged from the Zuzalu community living together for two months, in order to elaborate a theoretical and empirical framework around existing and potential post-Westphalian approaches to sovereignty.

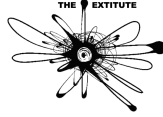
Importantly, this event will also serve the purpose of establishing a *community of practice*. Ideally, participants will continue to exchange and support each other in their respective endeavors even after the gathering, with a view to develop the key elements for a *common strategy* towards the prototyping of new layers of sovereignties.

---

Background Material:

- [Overthrowing the Network State](#), The Blockchain Socialist podcast
- [Summaries and Insights](#) from the OTNS podcast
- Lightning talk on [Coordi-Nations](#) at Plurality Conference
- [Creating a Coordi-Nation](#) (GreenPill episode)
- [Short article on Mutualism](#) (Sara Horowitz)





- Working document on [Coordi-Nations and Commu-Nations](#)
- [Montevideo Convention - Wikipedia](#)

## Homework

Reflections: take a solid hour or so and reflect on these questions:

- What does sovereignty mean to you
- What is the thing you seek, when you seek sovereignty?
- What does the State mean to you?
- What is a nation, to you?
- What is appealing (or not) for you about the network state concept?
- What experiences have you had that have made you feel sovereignty— true sovereignty— in a group, or where you encountered the challenges or limitations of sovereignty (small or large groups, traditional or esoteric settings)?
- What (if anything) do you think characterizes this moment in time, such that new approaches to this cluster of concepts is warranted? (nationality, sovereignty, the state, autonomy, etc.)
- In your mind, what is the difference between a coordination and a network state, if any.

### Case Studies

- Come up with 5 examples of projects that are striving for new forms of autonomy, self-reliance, sovereignty, nationhood, or related pursuits that you feel have insights or lessons for this event.

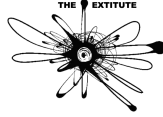
Review the background material above.

---

### Additional relevant readings:



- [Living at the Edges of Capitalism](#)
- [East Timor - Networked Governance](#)
- [Virtual Bahai world](#)
- [Tamil Eelam](#)
- [Anarchist coops, collectives, mutual aid networks created during the Spanish Civil War.](#)
- [Coops and 'Red' Bologna involved in alternate public service provisioning in the city](#)





- [Compiled bibliography of Network States related books](#)

#### Reference docs

-  Commutation
-  Coordinations Taxonomy

---

# Internal Workshop

# Theory & Practice of Coordi-Nations

---

May 9 - May 14

## Location:

Break-out Sessions: every day at 9-12pm & 2-5pm

- Board Room
- Tony's Bar
- Kiki's inside

Plenary Sessions: every day from 12-1pm & 5-6pm

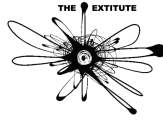
- Dome
- Amphitheater (if good weather)

## Format:

Extitutional workshop, gathering around 20 to 30 people, who commit to participating for the whole week. Participants will include a mix of thinkers, visionaries, and practitioners involved in the theorization, conceptualisation or implementation of post-westphalian sovereign communities, at the local and global level.

The workshop participants will be subdivided into 3 to 4 working groups (depending on the number of participants). Each working group can





choose the specific format to adopt for their own sessions. There will be plenary convenings (twice a day) where all participants gather back to debrief and exchange their respective insights and ideas.

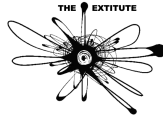
In the evening, we will hold discussions, debates, or philosophical salons on specific topics, which will be open to the larger community.

May 8th: Welcome dinner @ Kiki Restaurant (21:00 - 23:00)

## Tues May 9th - THEORY

10:00 - 10:30	Introduction, Presentations and Roadmap for the week
10:30 - 13:00	<p>Theoretical and conceptual work on post-Westphalian sovereignty:</p> <ul style="list-style-type: none"> <li>• "Network State" by Balaji (overview by Josh Davila)</li> <li>• "Crack-up Capitalism" (book overview by Morshed Mannan)</li> <li>• "Patchwork" by Curtis Yarvin (overview by Josh Davila)</li> <li>• "Magisteria of the Commons" (overview by Michel Bauwens)</li> <li>• "The sovereign Individual" (overview by Silke Noa)</li> <li>• Jessy Kate (Everyday Lives of Sovereignty/Panarchy/The Listening Society)</li> </ul>
13:00 - 14:00	LUNCH BREAK
14:30 - 16:30	<p>Break-out session in Working Groups</p> <ul style="list-style-type: none"> <li>• (1) Why are Coordi-Nations needed? <ul style="list-style-type: none"> <li>◦ Where: Kiki's (Spilja) outside next to the cave</li> <li>◦ Steward: ZARINAH</li> <li>◦ Current landscape of proposed frameworks and their weakness. Why are Coordi-Nations needed? Design requirements. What's a Coordi-Nation? Distinctive &amp; constitutive elements? Who do they serve?</li> <li>◦ Cf. Westphalian state (Montevideo Convention criteria) (a) permanent population; (b) defined territory; (c) government; (d) capacity to enter into relations with the other states. Equivalent for Coordi-nations?</li> </ul> </li> <li>• (2) General Typology <ul style="list-style-type: none"> <li>◦ Where: Tony's Bar</li> <li>◦ Steward: JOSH</li> <li>◦ General Typology: the landscape of concepts (Sovereignty, Nationhood, Statehood): Extrapolating from Nations States to online communities (via NS and Coordi-Nations). Proposing a new understanding of Sovereignty from a post-westphalian lens.</li> </ul> </li> </ul>



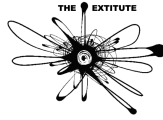


16:30 - 17:30	Zuzalu Town Hall (Amphitheater)
17:30 - 18:30	Plenary session: Elaborate a definition of Coordi-Nations

## Weds May 10th - EMPIRICAL

10:15 - 10:45	<p><b>Lightning talks</b></p> <p><i>Location: Boardroom</i></p> <ul style="list-style-type: none"> <li>• Everyday Lives of Sovereignty/<a href="#">Panarchy</a>/The Listening Society (Jessy Kate) <b>10min</b></li> <li>• Coordination, Communations, and other communitarian dreams (Primavera) <b>15min</b></li> </ul>
10:45 - 11:30 <b>15min each</b>	<p><b>Short presentation of potential case studies:</b></p> <p><i>Location: Boardroom</i></p> <ul style="list-style-type: none"> <li>• Case study 1: Rojava (Rose &amp; Amir, or Josh) (<a href="#">Slides</a>) <b>Tony's Bar</b></li> <li>• Case study 2: Unions, Coops, Collectives, Social Enterprise, DAOs &amp; Mutualism (Sara H.) (combine w/ HSC &amp; EN? Z &amp; JK) <b>Tony's Bar</b></li> <li>• Case study 3: Zuzalu (Laurence) <a href="#">Playbook</a> <b>Kiki's outside</b></li> <li>• Case study 4: Waorani in Ecuador (Noah) <b>Tony's Bar (Notes)</b></li> </ul> <p><b>📦 Coordinations Taxonomy</b> ← take notes from the sessions in the table</p> <p>Others:</p> <ul style="list-style-type: none"> <li>• Case study 2: Prospera (Noah)</li> <li>• Case study 4: Haight Street Commons (Zarinah)</li> <li>• Case study 5: Cabin (Josh via zoom?)</li> <li>• Case study 8: United Planet Game (Anastasia)</li> <li>• Case study 9: Garden of Life (Amnon &amp; Matan)</li> <li>• Case study 10: C in atawba, Sovereign Yidinji Government (Morshed)</li> <li>• Case study 11: Ubuntu DNA framework: <b>📦 Ubuntu DNA</b></li> </ul>
11:30 - 14:00 <b>INCLUDING LUNCH</b>	<p><b>Break-out session in Working Groups:</b></p> <p><i>Location: see above</i></p> <ul style="list-style-type: none"> <li>• Comparative analysis of previous and current attempts at implementing sovereign and post-westphalian communities <ul style="list-style-type: none"> <li>◦ <b>Taxonomy mapping:</b> Arraying the list of examples that came up on Monday (and new ones that arise)</li> </ul> </li> </ul>



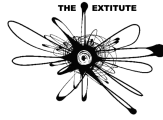


14:00 - 15:00	<b>Plenary - debrief of the morning sessions</b> <i>Location: Kiki's outside in the back (downstairs)</i>
15:00 - 17:00	<b>Break-out session in Working Groups: Functional Analysis</b> <i>Location: Kiki's outside in the back (downstairs)</i> <ul style="list-style-type: none"> <li>• Governance challenges surrounding Exit / Voice / Loyalty / Neglect: Exit-based governance and competition vs. new layers of sovereignty and interdependence.</li> <li>• Union coops and Social enterprise: Voice &gt; Exit (Sara H.)  → <i>why (or do) we prefer voice based or commons based governance?</i> </li> </ul>
17:00 - 18:00	<b>Plenary: Pros &amp; Cons of Exit- vs Commons-based Governance</b>

## Thu May 11th - PRACTICAL

10:00 - 10:30	<b>Lightning talks:</b> <ul style="list-style-type: none"> <li>• The role of the commons, and its practices and institutions, in transitions historically (Michel Bauwens).</li> <li>• POSTPONED: History of Montenegro and the downturn of Yugoslavia (</li> </ul>
12:00 - 14:00	<b>Break-out session in Working Groups:</b> <ul style="list-style-type: none"> <li>• WG1: Ontological work and mapping of concepts (Steward: Jessy Kate) - Hotel bistro</li> <li>• Case 1: Eden (Steward: Kamara) - Board Room</li> <li>• Case 2: Garden of Life (Steward: Amnon) - Chedi lounge</li> <li>• Case 3: Mutualist society (Steward: Sara) - Chedi lounge</li> <li>• Case 4: Global Unity (Steward: Elliott) - Spot</li> <li>• Case 5: Afropolitan</li> </ul> <p>Question for each case</p> <ul style="list-style-type: none"> <li>- What makes the project a proto-Coordi-Nation?</li> <li>- What kind of institutional scaffolding is useful for this project to advance? What are the distinctive features that allow the project to advance?</li> </ul>
14:30 - 15:30	<b>Plenary session: Debrief and Discussion</b> Where: Boardroom

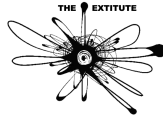




15:30 - 17:00	<b>Break-out session in Working Groups:</b> <ul style="list-style-type: none"> <li>• Practical cookbook: Elaborate how to set up and manage a Coordi-Nation, similar to Balaji's step-by-step process for creating Network States.</li> <li>• What justice system does a coordination need?</li> <li>• Organizing from the ground up: What does that mean practically? How is do we scale in a multi-layered way? e.g. via stitching things together rather than by paring down uniformity backed by serious capital</li> <li>• Relationships between Coordi-Nations and Nation States.</li> <li>• Landlord vs Tenants: How can Coordi-Nations support the work of States, rather than escape from it?</li> <li>• Relationship with Territorial component: Is that desirable, necessary, meaningless?</li> <li>• How can we support existing coordination efforts? What resources or practices can we center in order to be allies? How to, channel resources and build relationships ?</li> </ul>
17:00 - 18:00	Plenary session: <b>Practical cookbook, Coordi-Nation in 7 steps</b>
18:00 - 19:00	Deep-dive into Rojava (Amir Taaki)

## Fri May 12th - TECHNICAL

10:30 - 11:30	<b>Lightning talks</b> <ul style="list-style-type: none"> <li>- Ori : Ulazuz and Smart Treaties</li> <li>- Josh: solidarity primitives</li> </ul>
11:30 - 12:00	<b>Break-out session in Working Groups:</b> <ol style="list-style-type: none"> <li>1. Smart treaties (Chedi Lounge)</li> <li>2. Full tech stack mapping (Spot lobby)</li> <li>3. Capital structures &amp; Hypercerts (Chedi Lounge)</li> <li>4. Something something ontology (Chedi lounge upsairs)</li> </ol> <ul style="list-style-type: none"> <li>• Required functionalities of a Coordi-Nation: <ul style="list-style-type: none"> <li>◦ Naming, identity, currency, census, taxation, public services, etc.</li> </ul> </li> <li>• Technical specification of relevant tools necessary to ensure the proper operations of these new sovereign communities. <ul style="list-style-type: none"> <li>■ DAO governance for shared treasure</li> </ul> </li> </ul>
12:00 - 15:00	Break Out session 1
15:00 - 17:00	Plenary session: debrief



17:00 - 18:00	Planning the conference
---------------	-------------------------

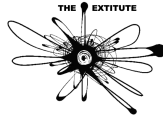
## Sat May 13th - EXTITUTIONAL THEORY

10:00 - 13:00	<b>Break-out session in Working Groups:</b> <ul style="list-style-type: none"> <li>• State as an Institution; Nation as an extitution</li> <li>• Coordi-Nation as an alternative institutional scaffolding to support the agency of networked Nations, which transcend political authority beyond geographical boundaries.</li> <li>• Coordi-Nations as Exclosures ?</li> </ul>
13:00 - 14:00	<b>LUNCH</b>
14:00 - 17:00	<b>Break-out session in Working Groups:</b> <ul style="list-style-type: none"> <li>• Delineate the skeleton &amp; the meat of a Coordi-Nation, both from an institutional (rules, technology, etc.) and extitutional perspective (rituals, patterns of behaviors, etc.)</li> </ul>
17:00 - 18:00	Plenary session: <b>Next step and roadmap</b>

## Sun(?) May 14th - CONFERENCE PREPARATION

10:00 - 13:00	<b>Break-out session in Working Groups:</b> <ul style="list-style-type: none"> <li>• Each working group prepares the material for giving a presentation of their work for the public conference</li> </ul>
13:00 - 14:00	<b>LUNCH</b>
14:00 - 17:00	<b>Break-out session in Working Groups:</b> <ul style="list-style-type: none"> <li>• ... continued</li> </ul>
17:00 - 18:00	Plenary session: <b>let's discuss the collective next steps !</b>
19:00 - 22:00	Celebrative Dinner @ Kiki





---

## Public Conference (Old)

# Overthrowing the Network State with Coordi-Nations

---

May 16 - May 17 (Dome)

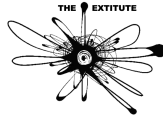
May 14th (Sun): Coordi-Nations: A mutualist framework

18:30 - 20:00	<ul style="list-style-type: none"><li>- Sara Horowitz<ul style="list-style-type: none"><li>- Keynote: "Mutualism: coops, mutual aid &amp; DAO's"</li><li>- Open Discussion</li></ul></li></ul>
---------------	--

May 16th (Tuesday): THEORY

09:30 - 10:00	(Extitutional) Introduction & Opening Ceremony
THEORY	
10:00 - 10:30	<ul style="list-style-type: none"><li>- Panel: what are the underlying principle of "Network State Coordi-Nations:" Desires, Needs, and Opportunities (moderated by Jessy Kate + Primavera De Filippi)<ul style="list-style-type: none"><li>- Laurence Ion, Janine, Manu, Noah Lee, Marine, Nicole, Ilana, Juan Benet ?</li></ul></li></ul>
10:30 - 11:00	<ul style="list-style-type: none"><li>- Critique of Network States as described by Balaji (Josh + Ori)</li></ul>
11:00 - 11:45	<ul style="list-style-type: none"><li>- Keynote: "The Rise of Network State Coordi-Nations" (Primavera)<ul style="list-style-type: none"><li>- Why we need something different</li></ul></li></ul>



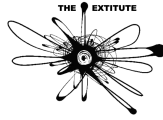


	<ul style="list-style-type: none"> <li>- What's the objective of Network State coordinations?</li> <li>- What are these?</li> </ul>
11:45 - 12:30	<ul style="list-style-type: none"> <li>- <b>Definitions, Taxonomy and Criteria</b> (JK + Sofia) <ul style="list-style-type: none"> <li>- Coordinations within the landscape of related concepts: Nationhood, Statehood, Sovereignty, Autonomy &amp; Agency...</li> <li>- Recognizing proto-[Network State Coordinations]</li> </ul> </li> </ul>
Lunch break	
PRACTICAL	
14:15 - 15:00	Where are we now? Civilizational transitions and the role of the commons in the new cosmo-local paradigm (M. Bauwens)
15:00 - 15:45	<ul style="list-style-type: none"> <li>- <b>Interfaces with existing institutions:</b> <ul style="list-style-type: none"> <li>- Interface with the State (Primavera + Daniel Knobelndorf)</li> <li>- Interface with the Market (Holke + Rob Knight)</li> <li>- Interface with the Commons (Michel Bauwens + David Casey)</li> </ul> </li> </ul> <a href="https://docs.google.com/presentation/d/1l-BrrYuCYM5tK3J7d1pWh60ALoKHVzwHTzJbPjiRMEY/edit?usp=sharing">https://docs.google.com/presentation/d/1l-BrrYuCYM5tK3J7d1pWh60ALoKHVzwHTzJbPjiRMEY/edit?usp=sharing</a>
15:45 - 16:30	<ul style="list-style-type: none"> <li>- The Economics of Network State Coordinations: <ul style="list-style-type: none"> <li>- Network State Coordinations as Post-capitalist system (Ori )</li> <li>- Mutualism and Solidarity (Josh + Oli)</li> <li>- Funding Network State Coordinations (Holke + Scott)</li> </ul> </li> </ul>

## May 17th (Wednesday): PRACTICE

09:30 - 10:00	(Extitutional) Synthesis of what we talked about yesterday
EMPIRICAL	
10:00 - 10:30	<b>Practical Cookbook:</b> <b>how to build a Network State Coordi-Nation? (P. + JK)</b>
10:30 - 12:30	Where are we going? [Anastasia]

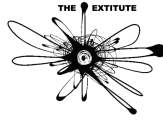




	<p>Mapping the space of proto-Network State Coordinations (4 x 15 mins panels)</p> <ul style="list-style-type: none"> <li>o Intentional Communities: Geneviève Renoir + JK + Lou + Oli</li> <li>o Charter Cities (<b>Prospera, Garden of Life, Eden</b>)</li> <li>o Indigenous Self-Determination: Josh (Rojava/ Zapatistas), Chika (Afropolitan), Noah (Ecuador), + JK</li> <li>o Digital communities (Breadchain + Kernel + Gary Sheng)</li> </ul> <p>Are these already proto-Network State Coordi-Nations and how do we help them become full Coordi-Nations ?</p>
Lunch break	
TECHNICAL	
14:30 - 15:30	<p>Blockchain Technology as an infrastructure for Network State Coordi-Nations?</p> <p>[Primavera, Ori, Sofia, Silke, Scott, Adrian Guerrero, <b>David/Bankless</b>]</p> <ul style="list-style-type: none"> <li>- Technological guarantees: what does it provide?</li> <li>- Functional / Reg equivalence with the functions of the State</li> <li>- Self-determination tech to support new sovereignties</li> </ul>
15:30 - 17:00	<ul style="list-style-type: none"> <li>- <b>Technical Stack:</b> <ul style="list-style-type: none"> <li>- Smart Treaties (Ori): means for interweaving</li> <li>- Identity &amp; Citizenships (moderated by Sofia) <ul style="list-style-type: none"> <li>- Scott Moore (Gitcoin passport)</li> <li>- Guild.xyz (Raz)</li> <li>- Manu Alzuru</li> </ul> </li> <li>- Alternative Justice system (Silke)</li> </ul> </li> </ul>

## May 18th (Thursday): EXTITUTIONS

09:30 - 10:00	(Extitutional) Synthesis of what we talked about yesterday
EXTITUTIONAL THEORY	
10:00 - 10:30	- Introduction to Extitutional Theory (P + J/K)
10:30 - 11:30	- <b>Mapping Extitutional theory to Network State Coordi-Nations:</b>



	<ul style="list-style-type: none"> <li>- Coordi-nations as institutional scaffolding for supporting extitutional communities</li> </ul>
11:30 - 12:30	<ul style="list-style-type: none"> <li>- <b>The Hyperstition of Network State Coordi-nations</b> (P + Louis + Scott + Yoseph) <ul style="list-style-type: none"> <li>- Introduction to Hypersition</li> <li>- What is our Hyperstition for Coordi-Nations</li> <li>- Lore &amp; Narratives for memetic land-grabbing</li> </ul> </li> </ul>
Lunch break	
TACTICS	
14:30 - 15:30	<ul style="list-style-type: none"> <li>- ZUZALU experiment as Coordi-Nation ? [moderated by us] <ul style="list-style-type: none"> <li>- Vitalik, Nicole, Janine, Laurence, Marine, Ilana</li> </ul> </li> </ul>
15:30 - 17:00	<ul style="list-style-type: none"> <li>- <b>Roadmap and next steps:</b> <ul style="list-style-type: none"> <li>- The future of Zuzalu 😊</li> <li>- The future of the Cosmos with the advent of coordi-nations.</li> <li>- How do we get there ?</li> </ul> </li> </ul>

---

## Public Conference (Old)

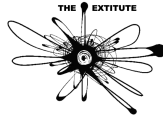
# Overthrowing the Network State with Coordi-Nations

---

May 15 - May 19 (Amphitheater or Dome)

May 15th: **THEORY:** P. De Filippi, J-K Schingler

10:00 - 11:00	Reporting on the concept of post-Westphalian sovereignties <ul style="list-style-type: none"> <li>- Theoretical models and various legal and governance frameworks for post-Westphalian sovereignties</li> </ul>
11:00 - 12:30	Panel with audience participation (fish-bowl format):



	- Conceptualising Sovereignty, Autonomy, Agency, etc.
Lunch break	
14:00 - 15:30	Roundtable discussions: <ul style="list-style-type: none"> <li>• Challenges and opportunities in our attempts to implement post-Westphalian sovereignties</li> <li>• Dealing with plurinationalism and the issues of overlapping jurisdictions.</li> </ul>
15:30 - 17:00	

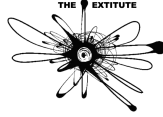
### May 16th: **EMPIRICAL:** Silke Noa, Liav Orgad, Matan Field, M. Bauwens

10:00 - 11:00	Reporting from the Working Groups: <ul style="list-style-type: none"> <li>- Comparative analysis of successful and unsuccessful attempts at creating post-Westphalian communities</li> </ul>
11:00 - 12:30	<b>Fishbowl:</b> Insights and lessons learned from empirical studies. How not to replicate the same mistakes?
Lunch break	
14:00 - 15:30	Roundtable discussions: <ol style="list-style-type: none"> <li>1. The role of the commons in transitions historically, and evolution of States (Michel Bauwens).</li> <li>2. Ostrom and communing in relation to unions, coops, faith, social enterprise, DAOs and mutualism (Sara H.)</li> </ol>
15:30 - 17:00	

### May 17th: **PRACTICE:** Sara Horowitz, Josh Davila, Sofia Cossar

10:00 - 11:00	Reporting on practical steps for setting up a Coordi-Nation <ul style="list-style-type: none"> <li>- Practical Cookbook for creating a Coordi-Nation</li> </ul>
11:00 - 12:30	<b>Fishbowl:</b> Ground up approach to multi-layer organizations: how do we stitch things together rather than pare down uniformity backed by serious capital ? (Sara H.)
Lunch break	
14:00 - 15:30	Roundtable discussions: <ol style="list-style-type: none"> <li>1. Comparing the Network State with Coordi-Nations; Mutualism versus Tribalism.</li> <li>2. Are these already proto-Coordi-Nations and how do we help them become full Coordi-Nations ?</li> </ol>
15:30 - 17:00	

### May 18th: **TECHNICAL:** Ori Shimony, Holke Brammer, Oliver Sauter



10:00 - 11:00	Reporting on the technical specifications necessary to ensure the proper operations of a Coordi-Nation 1. Technical requirements for sovereign communities
11:00 - 12:30	<b>Fishbowl:</b> What does blockchain technology bring that is new?
Lunch break	
14:00 - 15:30 15:30 - 17:00	Roundtable discussions: 1. State of the Art and technological gaps to be filled 2. Blockchain as a means to support new sovereignties: challenges and opportunities

## May 19th: ZUZALU HYPERSTITION: Vitalik & co. ??

10:00 - 11:00	Reporting on the Zuzalu Experimentation: - Success & challenges; Lesson learned and insights
11:00 - 12:30	Panel with audience participation (fish-bowl format): - How do we replicate / scale the experiment ? - Upcoming strategic opportunities to experiment, share, and advance our Coordi-Nation's goals.
Lunch break	
14:00 - 17:00	Roundtable: Strategy for memetic land-grabbing 1. What's a good hyperstition / lore for Coordi-Nations ? 2. Alternative memes, along with strategies & tactics for memetic warfare against the Network State.

## Notes: Internal Workshop

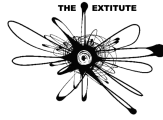
### Notes Day 1

**Primavera:** Presentation and introduction to the goal and structure of the workshop. As for the deliverables, we aim to produce a wiki-like collective book done in a coordinated manner responding to TNS with more academic rigor.

**Josh:** I have been doing a lot of research on the philosophical roots of TSN. It presents itself as a libertarian solution, but it is exceptionally authoritarian and bad for those not at "the top."

**Sarah:** I run the mutualist society. I come from a labor family. The thing that I am most interested in is the pattern of how people set up democratic organizations.





**Elliot:** Stewarding GlobalUnity.org. What I don't resonate with from TNS is the pPerpetuation of colonial mindsets. I am interested in taking a more bottom-up approach.

**Nicholas Hu:** We research on the interaction between decentralized communities and native communities. I am based in Chiang Mai:

**Laura:** Community-building in Latin America. TNS recreates colonialists perspective.

**Morshed:** I work on the BlockchainGov project. What brings me into this event is developing a sharper understanding of the type of coordination Coordi-Nations bring, and looking into past or historical examples trying to develop alternatives to the State, including transnational movements.

**Zarinah:** Based in The Bay area (US). Second Life is part of our community. Our hypothesis is that people want to exit the market logic they are in and immerse themselves into a commons-based way of living.

**Gordon:** artist and technologist. Decentralized in decentralized data and identity.

**Amnon:** in/out of the system. Living in many communities. Joined a community building a village with hope of creating a template for living better lives with good impact. Not yet connected to blockchain. Leading the governance and economy of the community. Garden of Life.

**Matan:** researching large-scale collaboration. DAOstack, focusing on the Common project: platform for large-scale coordination.

**Holke:** political economist, previously working on open social innovation. Coordinations / Extitutions as a new layer. NS risk of creating a parallel thing that creates inequality, rather than thinking about co-existing with institutions and extitutions, creating a mesh that gets added to what we have currently. Research scientist as PL, working on Hypercerts.

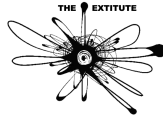
**Joe Bavara:** artist, community weaver. Leo's Labs : artist container creating education programs and hackathons using art for ecology. We have been experimenting with decentralized systems (e.g., sociocracy). We thought we could use a system like TNS. I want to use our imagination to create something new and address the weaknesses of TNS proposal.

**TaeJun (?)**:

**Rob Knight:** tech, sw engineer, startup founder. Interested in human coordinations at different levels of scale and how technology can both disrupt and prevent that.

**Michel Bauwens:** I am from Belgium but I lived for 20 years in Thailand. P2p dynamics and the commons as a way of organizing.





**Primavera:** Research on the law and blockchain technology. Artists. My main interest at the moment is figuring out local and global and cosmological ways of coordinations. TNS is something I initially resonated too much and I got very disappointed with the book. I am trying to combine my experience and research expertise.

**Sofia Cossar:** phd at blockchaingov. Danger of NS is the history. Interest in blockchain-based identity systems and how they contribute to different types of citizens, beyond the states, and across the state.

**Raphael:** run an investment fund ; interested in alternative governance structures. Current model is inefficient, find different ways to coordinate.

**Ori:** design economy and governance system with smart contracts. dOrg (freelancer collective using smart contracts to coordinate), DAO Drops. Main critique of the NS is the word State, we can find better polity structures.

**Silke:** crypto-lawyer and researcher with blockchaingov. Research autonomous justices frameworks. Currently researching how aspiring “network states” relate to legacy justice systems or build new autonomous justice systems.

**Eric:** blockchain as a public good, especially for global south. Blockchain as opportunity for global financial tool. Stability is key. Covid-19 gave an opportunity for people to work online and stay in their home countries. Until Zuzalu, I didn't know TNS was such a big state. I am looking into what value I can contribute globally, regardless of where I come from. I am speaking for the people who wish but cannot be speaking here, now.

**Janine:** From South Africa and based on Austin Texas. I am helping run Zuzalu. I am excited to see this week come to life. TNS has become really prescriptive. I am keen on exploring how to focus more on communities and coordination.

**Marina:** Interested in collective decision-making. Studied in The Netherlands.

**Marine:** Supporting the Zuzalu organization and building a new digital world.

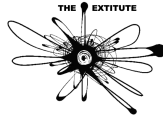
**Lori:** system engineer apply game theory at scale, going from competition to positive-sum games. Saw blockchain as a tech that would facilitate cooperative models at scale. Financial and legal system today are not incentivized to support cooperative models. Committed to the NS, chief-off-staff for gaming blockchain startups.

**Liav:** constitutional theorist. Dealing with related issues of NS, cloud communities, digital sovereignties, more on the conceptual and theoretical level. Forthcoming book on digital global e-citizenship: how u use blockchain to create self-sovereign identities, disconnected from current infrastructure of citizenship.

**JK:** Come from Toronto and based in SF at The Embassy Network. I have been building self-sovereign communities for around 20 years. All of the things we do involve rethinking







institutions of solidarity (restorative justice). I have been working with indigenous groups. I am a PhD candidate with Primavera on extitutional theory.

Scott: From Toronto and largely nomadic, with an interest in public goods funding, global coordination, equitable governance, and subculture development. Co-founded Gitcoin, and currently a steward of a number of related orgs like ENS, Optimism, Gnosis Safe.

#### **Links to mentioned projects (please add missing ones):**

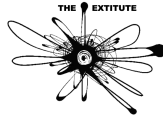
- [dOrg](#)
- [Blockchain Socialist](#)
- [Mutualist society](#) (not sure about the link)
- [Global Unity](#) (Elliott)
- Second Life
- [ProtocolLabs](#) → summer 1-month co-living hackathon for public goods (Oliver)
- P2P Wiki, <https://wiki.p2pfoundation.net/>
- Reframe.xyz
- The Embassy Network
- [MACI](#) (Minimal anti collusion infrastructure)
- [Gitcoin](#)

Wifi Password: ZuzaluLustica2023

#### **Josh Davila: Overview of Network States or why NS are silly**

- Balaji is the author of the book. A VC. He was the CTO of Coinbase for a while. He has been consistent for the past 10 years about Silicon Valley's ultimate exit. The best part of this exit is that the people who think this is "weird" won't follow you there. This is something necessary because the world is going to collapse.
- The proposal is very technocratic. Balaji doesn't really understand what the word "network" really means or presents it in a confusing way.
- Definition of TNS: a highly aligned online community with a capacity for collective action that crowdfunds territory around the world and eventually gains diplomatic recognition from pre-existing states.
  - "Moral innovation", "recognized founder", "in-person level of civility", "on-chain census", "real-estate footprint", "diplomatic recognition."
  - You need to have the capital and resources to start a NS.
  - An important aspect is that TNS needs to have a physical presence and obtain diplomatic recognition.
  - Diplomatic recognition in order to acquire 'state sovereignty', although it can just mean having a limited amount of sovereignty, such as deregulated zone, or charter cities.





- Recognized founder.
- Recipe step-by-step:
  - Found a startup society (tech-heavy city or place, that is predicated on startups). Assumption that the tech startup is the ultimate organisation form, this is how we should mold everything else.
  - Organize into a group capable of collective action: if you don't have the money, you have the people - although it's still predicated on capital.
  - Build trust offline and a crypto-economy online. You need your own currency. Not much about governance (mention DAOs just twice), except for the root-access that can cancel your access: very dictatorial and authoritarian
  - Crowdfund physical nodes
  - Digitally connect physical communities
  - Conduct an on-chain census, in order to have a clear understanding how who's part of it
  - Gain diplomatic recognition: we need to create states to destroy states. Non-radical radical call to action: use the tool we dislike in order to fix the problem.
- The only way NS can exist is through neocolonialism.
- Pokemon evolution framework to get to TNS:
  - 1. startup society,
  - 2. you move to a network union (more coherent group of people) and
  - 3. that evolves into a Network State which starts a revolution.
- He critiques the State from a conservative libertarian view. He is proposing a very technocratic solution but he is critiquing the elitism of the state.

**Silke:** Balaji updates the document quite frequently. It's hard to keep up with the changes.

**Puja:** I don't think he is a libertarian, he thinks they are naive in terms of war, guns, etc. Libertarians are an easy "target." He is not against regulations per se, but who is making the rules. He is catering to corporate libertarianism but I think it is just fascism.

**Josh:**

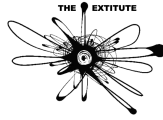
- He has this theory of the Leviathans: God and religion made people not want to kill each other, but now the State has taken over the role of religion. Networks are forces to move men to act pro-socially, but he is very unclear about what it means.
- A lot of the framework in the book is predicated on American warfare mindset. He mentions the "tripolar moment: Woke Capital + Communist Capital + Crypto Capital. He sets up a framework for people (authoritarian, libertarian, economic left, economic right). According to him everything is capital, but that is not a Leviathan.

**Silke:** Balaji relies on the Sovereign Individual, where capital is equal to power. The notions are used interchangeably.

**Josh:** Other things to note

- Little mention of DAOs
- No mention of governance





- Very focused on Bitcoin
- Cites alt-right figures
- No interrogation of capital
- No mention of how to gain diplomatic recognition
- Próspera
  - **Laurence:** On Próspera, they agreed to pay 1% corporate taxes. They never tried to get sovereignty. The government has a control on criminal law.
  - **Silke:** Honduras changed its mind and had a change in government and doesn't want to give the concessions they originally gave.
- Start ups declaring themselves Network States.

**Liav:** Does Balaji mention The State at all? Because it does not sound like he is referring to The State.

**Morshed:** Balaji offers a series of steps from a startup society into a NS and relies on gaining diplomatic recognition from other pre-existing states.

**Primavera:** He makes it clear that the ultimate goal of TNS is to become state-like.

**Speaker:** It is naive that the outcome is state-like. If you want to enable any network union or community, it is not as naive (you don't require having sovereignty in a piece of land nor does it require diplomatic recognition).

**Josh:** What I am skeptical about is that it won't be anything collective. He says that the NS is catering to non-Americans but it is based on American warfare narrative.

**Speaker:** Do we want to occupy the meme or create a new one?

**Primavera:** The problem is that the meme has the word "state" in it.

**JK:** There is a question on the politics from which the idea has emerged and another question on the structure of the proposal.

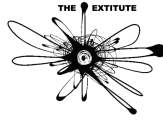
**Speaker:** We should look into the past, present, and future.

### **Morshed: Presentation of Crack-up Capitalism**

It provides a history of zones (special economic zones, free ports, all the way to charter cities). He uses the term "zones" for the perforations capitalism makes into territories with no democratic oversight. There are 5k zones in the world. A zone is an enclave carved out of a nation where dictators make their own rules. These zones start small but can become a model for new ways of organization. The zone has no check-and-balances, it has no positive conception of rights.

- First Chapter: Hong Kong as an example of the zone, an example Friedman loved. HK was able to secure capital freedom without securing votes. HK was able to do it





because of HK entrepreneurs and the CCP having a shared interest. What resulted from this is that despite having enormous economic growth, the people from HK became expectators of their own fate.

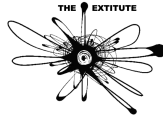
- He talks about how models that were first developed in HK were exported outside (abolishing inheritance welfare, budget with small social expenditure, etc.)
- He talks about how the city of London tries to become a “zone” itself.
- He talks about South Africa. One thing in the 70s proposed by the Apartheid in SA was that we needed centralization instead of democracy - we need to create homelands based on the idea that certain populations belonged to certain lands. This was interestingly based on a model created in Bangladesh and Pakistan of one country that does not share a border but it is still one country. South Africa recognized 4 new nations through which black SA were made citizens of this “artificial countries.” The idea was to make SA progressively whiter.
- The idea was that every person in SA would not have 1 citizenship but multiple ones at many levels. You would have 1 person with many votes. The role of the central government was just to enforce property rights. While there was freedom of movement, there was no freedom of citizenship (a black person could work at a white canton but not to become a member of it).
- Regarding the Metaverse: There are 3 main critiques:
  1. A lot of people that talk about Cloud Communities forget that the Internet is maintained by governments, public institutions and a whole materiality that is forgotten.
  2. The resource demand that these NS ideas have that care externalities not compensated for (not limited to energy).
  3. Balaji buys into the “[frontier myth](#)” (a frontier we need to conquer). What this means is that this frontier imposes violence against local communities and land grabbing.

**Lori:** The Internet was indeed set up with public funding.

### **Josh: Presentation on the Patchwork book**

- Mencius Moldbug was a popular blog about technology in a neoreactionary way.
- Yarvin is a dev who developed this blog. He founded Orbit. He is considered the father of dark enlightenment. Some people consider him a neo-fascist. For him, he is not fascist but “super capitalist” (corporate power as the power organizing society).
- He created the term Neocameralism - the State is a business who owns a country. Its head of state or “CEO” is an executive appointment.
- He supports authoritarianism.
- Dark Enlightenment:
  - Against the cathedral (i.e. gov, media, academic elite)
  - Anti egalitarian (belief in traditional sex roles and natural hierarchy) + race “realist”
  - Anti-democratic (pro-monarchist)
  - Inspired by thomas carlyle (racist historian)





- Similar to Balaji's talks - Balaji is preaching something similar to the patchwork, but present it in a more politically correct manner.
  - Explicit for-profit corporate state (as opposed to implicit in NS)
  - Explicit imperialism / colonialism (implicit in NS)
  - Openly reactionary (versus reactionary framework)
  - Anti-democratic, exit only, no voice (NS mention no governance, only talks about exit)
  - Pro-monarchy / tech elitism
- Startup society = corporate control of a state

**Silke:** There is no mention of governance so you cannot assume that it is fascist.

**Michel:** I disagree that they are fascist. They are libertarian.

**Speaker:** It is productive to separate a few things. One thing is TNS under Balaji's view and Vitalik's view. And another question on whether we need a State with the monopoly of violence. You can still design an alternative to the State that is not Balaji's proposal.

**Primavera:** Independently of what the author is trying to inject, it is interesting to explore what are the pros and cons of each framework.

**Sarah:** The conservative movement brought up the idea of the Mont Pelerin Society. A problem with Patchwork and TNS is that no one is wondering who is going to pay for the technology who is bringing the technologists in? Who will be funding these initiatives or how would the commons be governed?

**JK:** One thing is naming "influences" conversations, which is quite different to the structural implications on the actual technical proposals, and then there are internal governance conversations to be had.

Desire to separate:

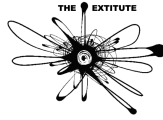
1. *What influences/sources do they draw upon vs. (influences)*
2. *What politics are deterministically implied by the basic proposal (structural implications)*
3. *What governance do they want within TNS. (internal politics)*

**Sofia:** There is another missing conversation on the functions these modes of organization will play.

### **SILKE's The Sovereign Individual**

- Published in 1996 and republished in 1999 and republished in 2020 without any changes.
- This is a foundational book to TNS (also considered a libertarian and sometimes even alt-right bible).



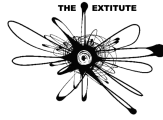


- The aim of the book is to predict the impact of the Information Revolution, whereby their predictions center around self-ownership and the Individual's independence from the State. The book forecast the end of nation-states.
- The focus is on the rise of the internet, cyberspace, digital currency, self-ownership, decentralization away from the state.
- Technique: They analyze the Industrial Revolution and then try to map that onto the Information Revolution. The predictions are predicated on the monopoly on violence of states and how it is fading.
- The main concept to understand in the book is how the monopoly of violence in hands of the state is fading.
- Borrows the concept from Charles Tiebout 1956 on “Competitive Economic Clubs.” **“Competitive Territorial Clubs”**
- With the information revolution, governments grip on the monopoly on violence is fading.
- The diplomatic recognition concept Balaji relies on is also alluded to in this book, e.g. it refers of the Knights of Malta.
  - Simplistic and naive term of what diplomatic recognition means.
- Predicts cryptocurrencies
- “Genius will be unleashed, freed from both the oppression of government and the drags of racial and ethnic prejudice. In the Information Society, no one who is truly able will be detained by the ill-formed opinions of others. It will not matter what most of the people on earth might think of your race, your looks, your age, your sexual proclivities, or the way you wear your hair. In the cybereconomy, they will never see you. The ugly, the fat, the old, the disabled will vie with the young and beautiful on equal terms in utterly color-blind anonymity on the new frontiers of cyberspace.”
- “New technologies will allow the holders of wealth to bypass the national monopolies that have issued and regulated money in the modern period. [...] Their importance for controlling the world's wealth will be transcended by mathematical algorithms that have no physical existence. In the new millennium, cybermoney controlled by private markets will supersede fiat money issued by governments. Only the poor will be victims of inflation and ensuing collapses into deflation that are consequences of the artificial leverage which fiat money injects into the economy.”

### **Michel Bauwens - Presentation on the “Magisteria of the Commons”**

- I am going to talk about books I rewrote in the p2p foundation:
  - Network society: global vs local, for profit vs for benefit.
  - P2P the commons manifesto: a few preliminary concepts that we use
    - The pulsation of the commons: based on readings on a number of macro-historian. The basic idea is that societies are cyclical, they have ascending and descending phases. In the ascending phase the extractive industries are predominant and the commons decline, and in the descending phases people go back to the commons creating a new ground for extractivism.
      - Capitalism is the only economic mode of production that has fought the commons this hard.





- There is a way to look at society as a competition of between coordination systems: state oriented, market-oriented.
  - We now have a third coordination system called stigmergy [the blockchain, open-source systems coordinating massive amounts of collaboration.
  - We are moving from capitalism understood by Marx into capitalism understood by Proudhon.
  - End of Roman Empire | Collapse of the Middle Ages | Modern Times.
- 
- We introduced the notion of **cosmolocalism**: tech is in place to implement a new model everything that is heavy is local, and everything is light is global and shared. Open source mode (distributed production locally oriented with protocol coops, that do not own the production or command the production but they guide the production).
    - Book: The Cosmolocal Reader with 40 cases of cosmolocal production.

Currently we have:

1. International state system
2. Transnational capital system
  - That means we cannot make changes at the Nation State level alone.
  - Cosmolocalism relocalizes production. You can do economies of scale (we produce cheaper but we deplete the resources) or economies of scope (do more of the same: circular, biodegradable matter, etc.)
  - If we want to change anything today, we need to build new institutions - **The Magisteria of The Commons**.
  - We cannot abolish the State but map institutions in a regenerative way.
  - Can we create translocal transnational institutions?

## Tuesday Workshop Group 1: Why are Coordi-Nations needed?

Prompt: Current landscape of proposed frameworks and their weakness. Why are Coordi-Nations needed? Design requirements. What's a Coordi-Nation? Distinctive & constitutive elements? Who do they serve?

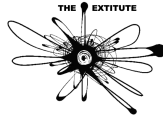
#1 Problems and challenges: Why are Coordi-Nations needed? What are the problems and challenges that concepts like the Network State and Coordi-Nations aim at solving?

**Meta 1:** Nation States engage in coercive actions that are perceived as illegitimate

- a) Coercive exclusionary membership rules
  - We don't get to choose our nation states







- International relations are zero-sum, borders as a result are battle grounds, 'multilateralism is dead' - you can't often belong to more than one nation-state (?)

b) Insufficient direct participation in decision-making

c) Forced financing of the competitive behaviours of states (be it waging war, inflating their own currency, etc.)

**Meta 2:** Nation States engage in actions perceived as inefficient

a) The current nation states system is unable to solve global challenges efficiently (e.g., climate change) - (multipolar traps)

b) Institutional inertia of current states that slows down necessary innovation to solve challenges of today (on a national and international level)

**Meta 3:** Nation states fail at ensuring decent levels of diversity, cohesion, and loyalty

a) Lack of sense of belonging

**Meta 4:** The information and communication revolution created new opportunities for coordination and governance that we should explore

a) There are new opportunities for agency

b) This doesn't necessarily go against current states, but they aren't exploring these opportunities. So let's help them explore these new opportunities. There is, however, a chance that what emerges conflicts with the current system

### Personal Critiques

Born into abstract and arbitrary territorial enclosure that separates us from others

Half my tax dollar funds defense contracts

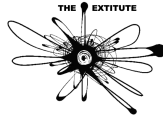
Nation is a BS artifact that is sucking up value

After RR wholesale redistribution, the capital markets were changed, by 1984 systemically gone. Commons & solidarity orgs have the balancing power.

Rough /untethered notes







Why don't we see climate victims self organized as a network state, why is it just elites?

Are we rejecting old institutions or valuing those and

What can networked communities solve/provide? (Principles - What do we want?)

- New common goals & common values
- Belonging & a shared identity
- Some co-created value
- Lack of arbitrary restrictions to rights and freedoms (including freedom of movement)
- Global provisioning of public resources
- Self-sufficient modes of production (to get to self sovereignty)
- More fair and empowering modes of production
- Diverse and inclusive membership
- New hegemonies
- Participatory decision making
- Shared /common resources

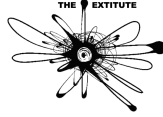
Organizing structure for the needs – problems and opportunities – to innovate on current nation state systems and the network state paradigm:

- Global coordination (solve for multi-polar traps)
- Proliferation of coordination structures
  - → competition → effectivity
  - → choice, sovereignty, agency → engagement
  - → align with value systems → individual resonance → engagement

High-level (not MECE):

- **Increased need for coordination:** Complex global, national and local coordination problems (e.g. climate change)
- **Failure of coordination of these problems:** Lots of institutional inertia
- **New opportunities:** The information and communication revolution created new opportunities for coordination, governance, and agency that we should explore
- **Lack of experimentation and speed of innovation, incl. regulation:** Today's institutions don't engage in a lot of experimentation
- **Decline of belonging, solidarity and identification with nation states, and lack of diversity**
- **Forced assignment to a state and/or nation**
- **Decline of civil society**, e.g. unions, cooperatives, mutual aid organizations, faith based organizations, social enterprises that recycle capital back, guilds, universities (highest value of these organization is not making profits)
- **Lack of agency**





#2 Current landscape of proposed frameworks and their weaknesses (How do Coordin-Nations distinguish themselves?)

-

#3 Distinctive & constitutive elements? Who do they serve?

#4 Design requirements

- Bottom-up design: People design what system they want to live in
- Ability to grow and evolve: Design isn't rigid, but evolves over time
- Inclusive: People can join and participate. More voices are encouraged
  - Limits: Communities have borders

Organizing DRs:

- Freedom of coordination
- Interconnectedness and global responsibility

Off-topic comments:

- Some Coordi-Nations can be bad, e.g. coordinate for coercion of others
- Should there be a higher power to avoid bad Coordi-Nations? How would that look like

Zarinah - be able to interface with current institutions

Strategies

Start a small community centered around solidarity, sharing and common projects

Find a second one and get in touch, build trust and collaboration.

Find a third. Now you are a network with local governance, and broader collaboration.

Keep building these connections until you have a local federation.

Connect with other federations

Build networks, figure out how to share and collaborate with ways

<https://blacksocialists.us/dual-power-map>

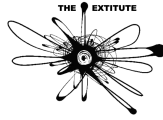
## WORKING GROUP 2: Statehood, Nationhood, Sovereignty

**State** = legal entity, declarative, made up by law

4 elements:

- permanent population
- defined territory,
- effective government,





- diplomatic recognition

Bauwens: state as being a class society, e.g. Empires.

**Nationhood** = group of ppl with shared language, culture, ethnic practices. Less defined than a state. Nation can exist in a state, unrelated to a nation. Nation is often created by state; and vice-versa. Nation in the ethno-cultural meaning.

**Peoplehood** = as an alternative to Nation (not ethnically tied). Something that goes beyond the state, like jewish people, yet with a stronger civic meaning. Diaspora communities. E.g. Israel, palestinian minority part of the Israeli state, part of the Palestinian state, and Islamic nation.

Network state concept is broader than these concepts.

Translocal nations are possible, but different. In order to make it possible for a nation to emerge: is there solidarity?

Internet created new territories where Nations can be created.

Nation States are not fitting with the changes of cultural evolution through digital media.

Non-educated workers want the state back, because they want support from them = turn to populism.

### **Unbundling:**

Prospera with functional sovereignty, Bahai in Decentraland.

What is the functional equivalence, through unbundling the state.

Markets require states, in order to remain strong.

**Sovereignty:** supreme authority in different regimes - although it is defined with respect to something else. What makes it different from **autonomy**?

State has become democratized over time, thus democracy leaked across different places, eg. corporations, etc.

What are you willing to die for ?

Projects that evoke something in us, e.g. seasteading. Is one trying to do something that the other is not? Or different manifestation of the same attempts.

Bundling and unbundling: at what point one thing stop to be a nation or state.

E.g. indigenous sovereignty (unbundled version of more comprehensive state sovereignty)

Quebec: just a separatism project.

To which extent is it inclusive to people, and to what extent it is providing to people outside of the community?

Level of closure: keto affinity group, or independent education, what happens when there are conflicts? Need conflict resolution beyond the traditional system.

Agency and decision-making

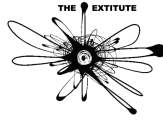
Identity and level of inclusion: if you have a strong sense of identity, you might be willing to die or provide for ppl you don't know

Endogenous resources within the initiative: e.g. territorial sovereignty with physical resources, vs creating a membership system.

Some potential axes of analysis:

1. Bundling (unbundling) (new) bundles of affinity/interests/services/coordination (direct)





2. Level of closure/depth of the stack (degree of autonomy/sovereignty)— eg. justice system, conflict resolution.

a. (does the reach into something like conflict resolution actually provide a natural pressure *towards* bundling?)

3. Level of inclusion: Justice/solidarity /care for those outside an immediate group

a. Identity (provides the engine for/creates “closure” with level of inclusion/providing for others?) (used to be religion?)

4. Natural/endogenous resources

5. Agency/decision making/political community/polity (this is internal). (this is also a form of closure too?) (cf. leakiness in governance towards private law)

E-estonia and e-residency, without physical element of residency.

Wouldnt bring us to a state model; more of a business model. ?

State as a service, provides infrastructure.

Taxonomy of collectives and commons: it's exclusive by its very nature.

Quebec was driven from an insurance program to protect the ppl in Quebec.

They preserved it into a fund that now has 70 billion dollars.

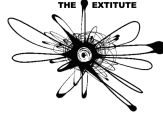
Culture is strategic : when you say ‘commons’ you need to be precise whether you talk about ‘commons’ or ‘solidarity’ = gemeinschaft (as building blocks of solidarity).

Examples of projects that conjure associations with sovereignty or statehood... how might we read each of these against the concepts of sovereignty, nationhood, state-ness, personhood, or the axes outlined above (degree of bundling, inclusion, endogenous resources, agency/decision making, level of self-sufficiency (depth of the stack/level of closure)?

Examples that have come up in discussion (instantiated and aspirational)

- Alternative “World building” projects, eg.
  - World systems theory (Wallerstein)
  - New international economic Order
- European Union
- Legal pluralism
- Panarchy /unbundling
- Indigenous sovereignty (territorial but often qualified—subsurface mineral rights, limits to criminal jurisdiction, etc.)
- Rojava
- Zapatistas
- Fake apartheid states (South Africa - Morshed example)
- Arab nation/identity (not a State)
- Catalonia, Quebec, etc. (separatist projects)
- National diasporas
- Special economic zones
- Sea steading (new state-like projects)





- Self-organized local communities
- Corporatocracy / plutocracy / monarchy? / (Snow Crash franchise states).
- Micronations
- Knights of Malta
- Vatican
- DAOs
- Exclaves
- "City states"
- Empire (vs. state or nation state)
- Ada Palmer's Terra Ignota series: nation "strat"/ hive system
- Estonian e-residency
- Medieval guild system, when people were not as deeply associated with a state/city state/"nation" etc.
  - These were skill based, so eg. many people with less skills or education were actually NOT part of these systems and didn't have the same kind of options around solidarity.
- Social media social networks? (Twitter)
- Internet as a whole

## WORKING GROUP 1B:

Why are we trying to create something new?

Trying to nail down problems with the current states:

- Coercion of membership rules
- Internal relationships
- Inefficient direct participation in decision-making
- Nation states engaging insufficiently with their tasks
- Failure to ensure decent levels of diversity, cohesion, loyalty

Also look at opportunities provided by new technologies.

Do we feel that we want some sort of global coordination system? Do we agree that we would still want a meta power-structure?

Yes - we should have a set of values about life and planet, and not doing harm.

How do we make it happen? Hard to imagine how it would happen in practice.

Which methods shall we use?

Discussion is much on the rational level, rather than sensuous ways of perceiving.

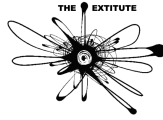
There are also other ways of addressing the issue of planetary society and alignment.

E.g. Indigenous communities who have a sense of belonging as nature - different ontology.

---

## Notes Day 2





## Lightning talks:

### Jessy Kate: “The everyday lives of sovereignty”

Positions the experience of Sovereignty as an anthropological subject

Cases studies: human right projects, refugees, catalunya = projects that exists within a broader geopolitical context.

Political appeals in an attempt to reclaim sovereignty. State sovereignty is more fiction than fact. Nothing is pure black/white boundaries. Question: what is sovereignty? As an object

that exist objectively? Or Question: what is being desired, when the desire is to regain sovereignty? What does it mean to have sovereignty, experientially as well as juridically? When does sovereignty desires attach to the institution of the state?

Panarchy: political theories of non-territorial states.

All about unbundling. The author said: Why is it that my national association is bound to a territory? That paper sparked a lot of responses to it. He brings up the notion of unbundling.

- Foucault in Security, Territory, Population mentions how is not that borders exist because of the State, but rather how states exist because of borders. Sovereignty tied to territoriality plays out a zero-sum competitive game of us versus them.

The Listening Society: “care” as the main organizing principle for society.

Overton window: spectrum of acceptable options that can be discussed in society.

Primavera: Presentation

TNS

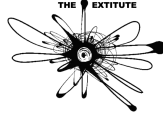
- Highly aligned online community
- With capacity for collective action
- Crowdfunded territory
- Gaining diplomatic recognition
- Desire for greater plurality
- Exit-based governance
- Competition among states

Plurality as a source of competition // Plurality as a source of cooperation.

Coori-nations, Commu-nations

- Cosmological citizenship and commons-based governance.
  1. Voluntary communitie sof value-aligned individuals
  2. With a common, yet implicit agenda for society
  3. Collective identity, relying on self-determination



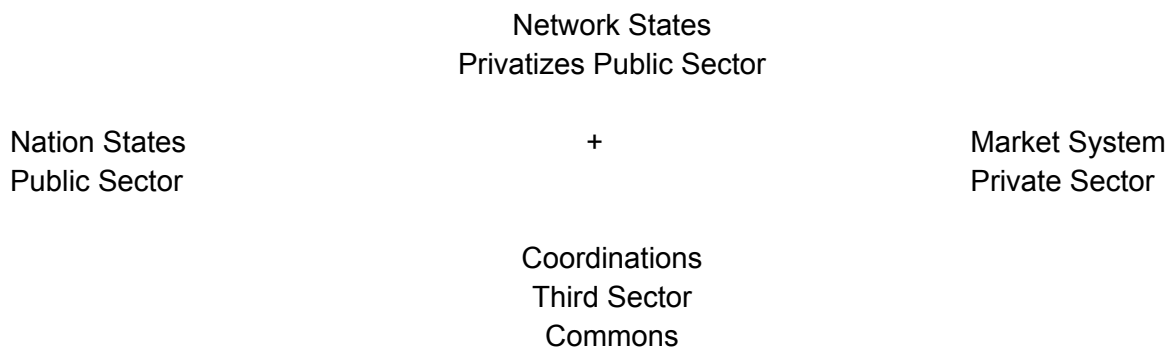


4. Exists along other nation states, but introduces new layers of sovereignties to those domains that are not inherently territorial.

- Greater plurality by embracing the fact that we exist in an interdependent system.
- We want coordinations to cooperate with states and among other coordinations
- Communities of kinship as non-territorial layer of sovereignty
- Coordi-Nations as “distributed tenants”: responsible for the collective governance.

Functional approach:

1. Coordinations: Digital infrastructure, non-territorial services to citizens & communities | Institutional Scaffolding
2. Nations: Cultural identity, belonging to collective, system of solidarity | Extitutorial Fabric
3. Nation State: Basic territorial infrastructure, safety and protection, legal rules | Institutional Scaffolding



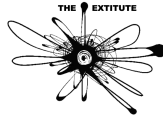
Clarifying the purpose/focus of coordinations: actually not saying anything new about nations themselves. Rather working with the existing concept of nations, and asking what are new ways to that existing and new nations/national identities might emerge or be supported, based on new social dynamics and ways of organizing that haven't historically been possible? Cultivate and support existing and new/emerging national identities, and understand their relationship to/domains of sovereignty.

Legal aspects of coordinations?

- They can have their own set of rules
- They can try and exclose themselves from territorial laws as well (e.g. look at the commons example of Prud'homie in Marseille, discussed in depth in Grisel's book The Limits of Private Governance and his shorter open-access article 'How Migrations Affect Private Orders: Norms and Practices in the Fishery of Marseille').

Matan: important to focus on the interdependence and geo-politics

Amnon: what are the types of institutions required? Rather than saying that every communication must have these things.



Cosmological : speaking to the distinction of NS as exit-based sovereign space independent of the rest of the world - what is the global purpose that we are identifying to in the cosmological principles? Coordinations should have some kind of alignment with the rest of the world?

Primavera: This is close to what Zarina was saying. Our vision of communications aligns with the cosmological vision. The goal is not that everything should be federated, but rather a drive to find these commu-nations and foster interconnected.

## CASE STUDIES:

Josh: Rojava

Rojava is a project based on the idea of democratic confederalism developed by Abdullah Occalan, understood to be informed by murray bookchin social ecology.

Historically were fighters against the state, “PKK”

Rojava - Western Kurdiastan

System of bottom up communalist councils.

Don't want to just recreate the state.

Women's fighting units - YPJ/ YPG

Currently millions of people living under this system.

Noah: Prospera

I was there for a fintech summer pitching building up services for commu-nation styled collectives. Bounty platform for physical infrastructure instead of government. “Taxes are inefficient, governments are bad at sourcing ideas.”

Prospera is in Honduras in Roatan. It is a charter city. Duna apartments are expected to be done and we are expecting to have a few hundred residences more by June.

The major or technical secretary Jorge Calderón is Honduran.

“Honduran-led”

You can propose your own set of corporate law for your corporation, then your corporation can buy and sell land. The corporation can become state-like with flexible borders that you can join or leave.

Zede law governs these spaces. Approved for 50 years.

Own police force, but criminal law is still honduran.

About 50 people living there full time. Then various visitors.

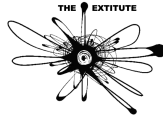
A new gov't was elected that are very left, narrative is against prospera now. “Rich white people” ran on platform of repealing the Zede law (constitutional amendment) - trying to repeal bc claim it is against their national sovereignty.

“Adventure Capitalism” - book w whole chapter on it.

Repealment of ZEDE Law by elected president Xiomara Castro.







In April 2022, the Honduran Congress repealed the Constitutional Amendments and Laws that created the ZEDE regime. However, the three existing ZEDE are grandfathered in for a period of 50 years, as per their Legal Stability Agreements, Article 45 of the ZEDE Organic Law, and the Bilateral Investment Treaty with the Government of Kuwait.

There were 2 failed ZEDEs that failed to receive local support.

Sara Horowitz: Coops and Mutualism

Quebec: french getting economy destroyed by brits, survived and built their own sovereignty, by collecting resources around their own activities. Alfonse DesJardins led the initiative, from the bottom-up. Stitching together very little amount of money, to reach 70 billion dollars.

Strategy and organising tactics to build these kind of networks.

What about with Reagan: elected in 1980, and then fucked the left by getting rid of their money, through de-mutualisation.

Everything the Quebec kept, the US lost.

What is mutualism?

Typically found in cooperatives, unions, mutual aids groups, social enterprises.

3 principles:

1. Solidaristic community: local organisation that you identify with and feel a connection with.
2. Economic model: isn't charity, it's p2p - typically in a union it's due, alt currencies, bitcoin, etc.
3. Long-term time horizon: must have a vehicle to pass wisdom from generation to generation.

Private sector

Government

Mutualist sector (civil society), cousins to the commons

Futur is DAOs: unify the 3 principles of mutualism

Zarinah:

When thinking about NS we think about serving citizens, whereas these mutualist societies are trying to provide for everyone (not us vs you)

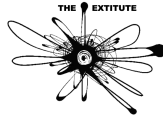
Multi-scale fractal federated communities that can span across very local set of cooperatives, with new forms of sharing and kinship. Communities trying to do self-provision and insurance. Collective deciding not to rely on the State system, and build your own structures inside. Happens at the local level, federated level, global level. Pre-configured structures of federated communities trying to build parallel economies. Important role for movements - nomadic community mixing analog and digital.

And connect networks, different to be in communication and to be part of a coordination.

Politics (internal governance) vs Geo-politics (partnering)

Future of the state as we are envisioning to make it grow and thrive.





Zuzalu (Laurence ION)

Vitalik wrote an article on network states w a slightly diff vision from balaji... more centralized...

Thought let's actually try it — 10x longer than conference, 10x bigger than coliving space. Met a montenegrin person, came in january, stayed at Nicole's hacker house, the three of them came here in january, chose this site... got Vincent and myself from VitaDAO involved. Realized in Feb fuck it's super late, lots of work, started to send out invites...

Synbiobeta organized some events

About 300 or so residents, in centrale and apartments nearby.

Paid up front for rent, organizing costs, chairs, etc.

Milosh friend of Vitalik's helped organize, Vitalik subsidized an enormous part of the experiment which made it possible, and given how short notice it was.

Goal is to find more financially sustainable, work more closely w the country or gov hosting to find synergies.

Organizational structure - there is a core team, but also a lot of self organization and events. There's a lot of people spinning up events, a bit conference like but also leads to more community interaction.

Cabin has the approach of a network city - not seeking sovereignty per se -focused on benefits of structuring people together in community setting. Zuzalu is relying on existing city of course, owned by montenegro etc. interesting part is moreso what people have found from bein in the same space together.

Milosh was the connection to montenegro.

Success metrics:

- How many ppl stay for full duration
- Number of montenegrin that come to visit
- Number of projects created at zuzalu
- Number of new legislations passed in Montenegro

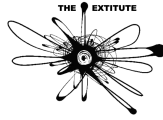
Ambitions:

- Potentially purchasing territory or renting places
- Similar to prospera, the idea is to acquire some autonomy

### **Internal governance**

- Initial rules on Notion, communicated to people
  - Forums and discord to propose rules
    - Consent is a key
    - Participation guide: burning man principles
  - Mostly rules from Lustica Bay
  - What happens if anyone breaks these rules?
    - Consensus between members, and kick them off
- Who becomes residency?
  - Apply for residency
  - Core team decides: Vitalik and Nicole, Janine and Laurence
  - Web of Trust mechanisms
  - 30% acceptance
- ZuPoll





- What's the role of the core group? 8 people
  - Power to include and exclude
- Future governance:
  - One-person one-vote (OK)
  - Not plutocratic governance with ERC-tokens.
  - Important thing is deciding on the mission of Zuzalu.
- Population: filtered to avoid people who can come, to avoid shillers.
- How many new people to accept, in order to assimilate the culture.
  - Next year, we want it to be criteria exclusively on "longevity"

### **External governance: future of Zuzalu**

- Some ppl think that it should be more exclusive (smaller gathering few months a year) and influencing the world through that
- Other ppl think that it should be something that scale, for 100.000 ppl cities, or multiple archipelagos
- Forking, with franchising or without franchising

### **Geopolitics with Montenegro**

- New jurisdictions, autonomy for legitimacy and power.
- Keep the host country happy - by providing economic opportunities
- Montenegro, we have political relationships, so we hope we can achieve some kind of autonomy.

Noah:

They are currently asking if we can donate laptop because they use their phones to organize logistics. They are an indigenous people group. They use a federated socio-\*\* system. People with tech skills should connect with people with great community and collective skills. Activist indigenous group winning land from the state. Governance structure: representative democracy. Women's rights being respected.

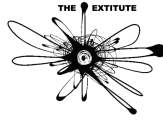
Silke: What makes them so good in organizing?

Noah: There is something about in-person communications. They are very engaged.

Morshed: Do you think that the fact they have a collective governance of resources helps in minimizing voter's apathy or apathy in participation.

Noah: That's a very good point.





## Breakout: Mutualism DAOs, coops

Prompt - what would you like to get out of this session?

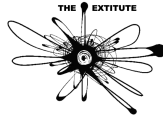
- How can different perspectives interrelate
- Hear many voices
- Understanding mutualism
- What are the ways in which existing communities are managing their internal governance and interfacing with other communities
- DAOs - many structures are not based on previous governance work - would like to understand how can we formalize those ideas into recommendations for existing DAO structures that would be implementable in the world.
- Taxonomy - what are we adding if anything in these descriptions? Are we adding something or are we describing something that already exists (both are fine/important)
- Rigidly analytical approach to understanding similarities and differences between these different projects - structural approach to start?
- Critical concepts and typology to articulate comparisons between different communities, network state, alternative institutions.
- Justice aspects and frameworks for autonomy, sovereign DAOs in particular and interfaces with the legacy legal system.
- Understand the taxonomy bc curious whether there is actually something different here. "Social borders" between community projects (and doing this well).
- Here to learn, absorb, design thinking, facilitation techniques.
- Tooling for communities, what do they want.
- Curious about understanding the landscape
- Mutualism - mutualist society - how can we design systems not to be exclusionary but still structured? Seeking a template - maybe three things
  - Template for a mutualist organization - principles. "Links to existing communities managing internal governance" - rules. Not theory.
    - Cf family, other everyday communisms.
    - Template as the building blocks of coordinations
  - Basic education - ideals and other things.
  - Taxonomy
- Revival of coops but slow to adapt to new possibilities. They end up being more of a conservative force in society much of the time. Cognitive class, crypto class, working in its own level but disconnected from real life provisioning like organic food and renewable energy. These communities are emerging and groping for right forms of coordination, and then crypto, and i dont see much

Taxonomy of what groups we are talking about

List of features - template: what are the constitutive features of "mutualism" (or cooperative/collaborative) projects that are also proto-coordinations?

- Bridge humans
- Anchor humans





- Heterodoxy not orthodoxy
- Focus on relationships (over formal roles/memberships)
- Something higher than yourself
- Communicators
- Solidarity/fractal (a way in but not easy/ "opt in exclusivity"?)
- "Sacrifice is how you make things sacred"
- Ephemeral and subjective benefits
- Border protocols/new diplomacies/ethical interfaces/ listening process for understanding context.
- (re)producing the means of production/means of life (cf. Economic model)
- A culture of building?

#### Additional ideas from discussion

- Shared benefit from production

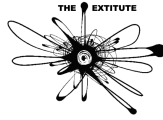
#### Zarinah playbook

- Start a small community
- Share resources organically
- Find other communities
- Identify what you share in common
- What is happening at the margins of society becomes the fabric of society
- Make sure there is a movement - Ostrom's principles at the most local level.
- Don't need charismatic founder or currency per se
- Easy to enter
  - Knitting circles! Movement of maker spaces.

#### Examples

- Intentional communities - share money, roof, clothes, cars.
- Own governance that reflects those types of closeness
- Over 200 in SF
- Shared fund, conflict resolution, care systems, alt mental health, alt legal structures to the carceral system etc.
- National system - bi-poc council
- Embassy network - global community of these networks. Humans who become the source of shared space - bridge humans - those humans move between and keep the social surf going.
- Different kinds of provisioning that can happen at the local and global layer...
- Discovered that making yourself legible to the state is good and bad
  - Can change institutions
  - But also get targeted and threatened.
  - Key interest is not just provisioning for themselves
- "Provisioning" - means the things we need to be alive.
  - Housing vs. home
  - Alternative justices
  - Revolving loan fund
  - Modernomad
  - Mental health hotline



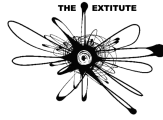


- How to make the leap into coordination -
  - Resources and an economic model
  - With IC - what is the business model? People paying rent for rooms?
    - What about energy, food etc.
  - Entry and exit - to really be a nation requires some kind of sacrifice.

Cohere as an example (cohere.network)

- Co-owned properties in a few different places. Berlin ++
- Everyone who contributes in any way gets equity
  - Important model for popup communities that will go into different spaces. Don't have ways for locals to become owners or leaders.
- **The *spirit* of people contributing is a desire to be part of this but there isn't necessarily a structure designed to facilitate them being rewarded for that.** Both a beauty and downside.
  - Cf. sacrifice?
  - Alt argument - as a member of a "nation" - ephemeral and subjective benefits rather than discrete, explicit and material— otherwise it's just a corporation.
- Sacrifice - this is how we make something sacred.
  - How can we explore this more?
  - New dynamics to bring reverence
- The question of power -
  - Is commons/solidarity approach trying to address fundamental problems w humanity today and our life on this planet?
  - How do we include that approach in the global economy?
  - Can it help in general w the existential and impending catastrophes
  - Can we think of a global strategy - something meant to expand. Or is it just existing and we are happy with that because it is the right way to do things.
  - Are growth strategies in conflict with the fundamental DNA?
- Cf. labor movement
  - Civil rights act would not have passed without labor movement and the black church.
  - Adapting those strategies for this time.
  - There is no one way to do this.
  - A way viz a viz the coordination - to get around the hegemony of the current system.
  - Building power through these networks, coordinating, and then a next step is you grow that.
  - Go to the mayor and have a referendum and pass a policy that say 10% goes to this sector...
  - We need to think about how you do this.
- How are we forming alliances not just with other coordinations but also local communities or indigenous nations.
  - Rules around how to act w local people
  - How not to be just colonial and secessionist
  - The term nation is not just about one geographic spot. Actually more of a network inherently.





- What are the minimum viable agreements that those have with each other.
- Networks states don't explore this— the interoperability
- If the interface is only on the economic front, that is the only way we relate...
  - How does that conjure humanity?
  - What is the unifying philosophy or vision
  - How do we feel that we are interconnected.
  - Risk that we perpetuate mechanistic risk
- Sarah's mutualism book - WOO!
  - It is the indigenous nations that actually know how to do this.
- Means of production/ provision of basic needs.
  - Links back to "what is at risk"
- Interfaces vs borders
  - Borders are determined by someone else
  - Interfaces as agentic
- 

### **ROJAVA:**

It has similar properties as trans-states as the kurdish community exists in multiple states.

But this is a common problem, especially in Africa.

With the advent of the internet and technology, this is becoming a popular situation.

We are solving the problem without hi-tech, shared culture recognize the plurality  
Kurdish, is a network state

Out of the process of evolving communist party of Kurdistan

Evolving towards a more pluralistic non-government state.

Exit or not ?

Syrian passport - not that strong anyways.

Question whether other states would have a recognition for it.

Geneology - or specific ideology of kurdistan - recognition that you cannot have a free society without free women. Need to get rid of the sin of exploitation.

NEXT STEPS: put points into the table to fill up the rest of that row, so that it can be compared with other ones.

Insights for Coordinations:

- Multiple identities
- Voice-based system, emerging from (partial) exit from state legal orders.
- 

### **COOPS**

What's missing to be a communication?

Self-provisioning of infrastructure (dependent on others)

Theory of reproduction

Heterodoxy vs Hortodoxy: non total standardization or homogeneization

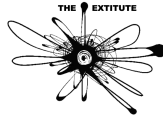
Focus on relationships over formal rules

Connection to something higher than yourself

Existence of communicators

Way into them, but not completely porous boundaries (opt-in exclusivity)





Sacrifice is how you make things sacred. What constitutes sacrifice ?

Difference between ephemeral vs subjective benefits: if a benefit is a token or a share, is that qualitatively the same as a subjective benefit?

Border protocols, ethical interfaces to manage conflicts.

Importance of means of production, or means of addressing fundamental basic needs within solidarity group.

Culture of building: emphasis on making things.

Proto-ingredients for coordinations.

Michel's "value crisis" - Contributory accounting (vs. seeing like a state) value creation increases exponentially but value retribution decreases linearly.

Anti-oligarchic protocols.

**Fundamental tension?** accounting for value production by formalizing "accounting" or mapping all activities into a single axis/dimension of value, risks projecting rich multifaceted value into single dimension and undermining the rich substance of national identity.

## Additive vs. succession - is additive necessary?

Communations with illegal agenda (eg. abortion pill somewhere that it is illegal)

How friendly are you with the state layer.

This is where enclosures really play a role—only way to figure out how to go against the state.

Examples of breaking the rules

- Educating women
- Abortion services
- Legal advice
- Psychedelics using religious enclosure.

We don't want to *require* that coordinations implement enclosure. But, if you violate the rules...

Enclosure vs. secession -

Enclosure - interfacing with the system

Secession - trying to exit

Conclusion - orthogonal.

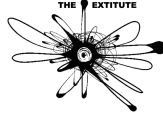
Interface w the state is always necessary— but the type of API is dependent.

Friendly - enclosure - secessionist.

BUT - actively secessionist feels anti-coordination... so ... is this a limit? Or just orthogonal?



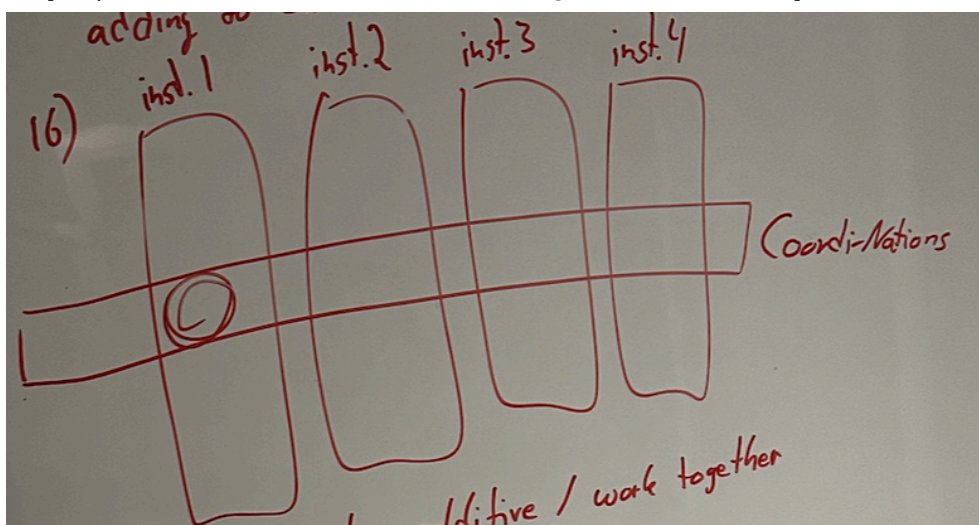


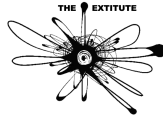


## Notes from saloon

*Disclaimer: These are incomplete notes from the Saloon. The wording is not exactly what speakers said, but interpreted and shortened. They should only be used for a rough overview and reminder of the discussion.*

1. Do we need states if we have Coordi-Nations?
2. What does web3 and more generally the information and communication revolution enable us to do now that we weren't able to do before?
3. The physical world feels very disconnected
  - We can find "our" tribe in a larger digital society / finding belonging
  - after finding the tribe online, it can also be instantiated in the physical world
4. It is important not to forget, how we can connect not only with like-minded people, but also across differences
5. We can find "our" tribe in the digital and/or physical world (realising that there are some inherent associations)
6. Were the USA the first and Israel the second Network State?
7. Can the Roman Empire and the Soviet Union be considered Network States?
8. Self-identification goes beyond "states"; what do individuals look for in groups?
9. Affinity vs. allegiance vs. tribe
  - > desire to be close to people that you are similar to
  - > what do we sacrifice for others in groups?
10. A common threat creates such allegiances (Bitcoin achieved this early)
11. Communities you can leave, but current states you can't; this is what the Network State changes
12. Web3 enables new forms like Network States or Coordinations for the first time; there is enriched behavior compared to web2
13. Experiences in Co-Ops and similar organisations teach us how to live in a society with differences; instead of using exit strategies to escape differences
14. The new concepts allow to innovate on governance systems, financial systems, etc.
15. Are Network States and Coordi-Nations replacing current institutions or adding something to current institutions
16. [Graphic of Coordi-Nations as cross-cutting current institutions]

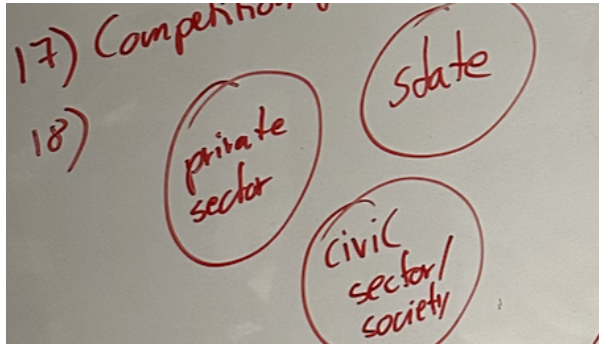




- Coordi-Nations can be additive / work together with current institutions, but they can also replace some functions of current institutions

17. Competitions for members can have positive effects

18. [Graphic of the three sectors: Private Sector, State, Civil Society]



19. Getting rid of the civil sector is extremely dangerous

20. The destruction of the civil sector was intentional by particular interests (—> capital)

21. We become customers instead of citizens

22. We want to take care of each other, but the state does not satisfy this

- the information and communication revolution enables civil society to fulfil some of these functions (to take care of each other)

- enhancing self-determination

23. Everyone should be able to define their Minimum Viable Life, everything else is a bonus

24. Minimum Viable Life —> similar to nomadic life

25. What should a Network State or a Cord-Nation provide?

- leverage of social capital

- distribute resources

- universal basic meaning

- sovereign supply chains

- safety, incl. basic physical safety

- fighting global challenges, e.g. climate change

- interdependence + global governance

- updating democratic institutions

- efficient decision-making

- public goods funding, e.g. science, education, ...

- different enforcement mechanisms of political power

- belonging

26. Federated community model with shared resources as proto-Coordi-Nations

- are we able to coordinate collective actions?

- can we build common infrastructure to increase our capacity to act as a group?

- this would increase inter-connectedness

27. Do we just end up in many disconnected filter bubbles?

—> not necessarily, it is a design question

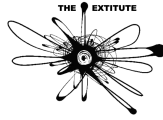
28. Building a mesh of communities

29. Is Zuzalu an intentional community? Is Zuzalu more than an intentional community?

30. Rituals are core to communities

31. The idea of one main moral innovation is unnecessary



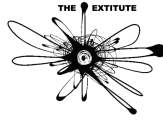


## Notes Day 3

### Michel Bauwens lightning talk

- Oswald Spengler -
  - civilization is an organization that is born, matures, gets old, and dies.
  - Civilization started in around 1000 when europeans converged with christianity (?)
  - Interesting perspective on cycles
- Toynbee
  - Looks at how civilizations end
  - At the end when it loses its dynamic qualities there will be a “universal state”
  - The *universal* state and empire attempts to create peace in times of declining empire—
  - As soon as that is realized it starts to decline, and then you have a church.
  - Pacified values...
  - State declined, the internal proletariat created a universal church, then barbarians come in....
- Quigley (Carroll?)
  - Mercantilism
  - Industrial capitalism
  - Financial capitalism becomes neoliberalism
  - Is there another mechanism of expansion? If so can have another period of growth
- Commons...
  - Historically - political battles about market vs states.
  - Cycles...
  - The idea of states and markets - civil society as a category of “the rest” ie what is left over.
  - Property relationships - enclosure movement
  - Commons were erased
  - But until then, commons were a mainstay institution in all societies— indigenous and non.
  - What’s the new commons? Social commons. Working classes built commons.
  - Commoning is mutualization that is all it is.
  - Then third way is the Internet. (what were the first two?)
  - ...
  - Now we are in the next phase, it’s what I call cosmolocalism.
  - Origins of discipline and productivity
  - “Transvaluation”
  - Re muslim culture and how it figures into this analysis:
    - “Culture is specific but nation state and capitalism and everywhere”
    - (State establishment as defense against colonization.)
- Three Types of Accounting





- Contributory Accounting
  - Flow Accounting
  - Thermodynamic Accounting
  - Purpose of AI - to facilitate commons-based accounting
- 
- Partner state (as opposed to nanny-state): they provide the infrastructure, they nurture the ecosystem, for society to flourish
  - Generative market (as opposed to extractive markets- e.g. airbnb chase poor ppl away) maintains and strengthens the commons. Shared commons that exist in a pluralistic ecosystem, with different forms being experimented with.
    - In open source: the more open your license, the more capitalistic the practice (e.g. linux dominated by IBM)
    - Copyfair: you grow slower, but link to a particular type of actors (knowledge is free but commercialisation requires reciprocity)
  - Reverse cooptation: can I adapt a market so that my commons can thrive? Requires a desire to protect oneself (balance between individualism and collectivism) e.g. copyfair
  - Not exploitation commons with capital, but using capital to support the commons
  - New companies should be netarchical corporations.

**Sara:**

Hershey chocolate, owner had no children, so gave all shares to non-profit to build a school  
But the money was made in an extractive manner.

**Michel:**

Economy of the common good - 2000 organisations practicing it, not many for-profit

Self-evaluation, on how you contribute to the world

Use it by public authorities, who can choose to subsidize these companies that have higher scores, or tax those which do more damages.

Adam Franck: went from immature biosphere (instable) to mature biosphere (great oxygenation) - created Gaia (interlocking system of collaborating beings that are keeping each other in balance) = creates a mature biosphere that permits life.

Human came with an immature technosphere that destroys the biosphere. We need to move to a mature technosphere. The machine is out of control and is destroying life. Is capital the problem? But lots of these things are driven not by profits, but by dreams and ideologies.

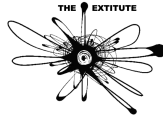
What is the great oxygenation for the technosphere?

- Knowledge ? distributed manufacturing can be used for creating weapons & drones.

When civilization collapse, either there is a new tech that is beyond the capacity of the old institutions to control. E.g. printing press and reformation, as the catholic church lost its capacity to maintain its story. This leads to fragmentation, which leads to polarization.

People seek other people that agree with. 2 possible consequences:





- Destruction or Dark Ages (e.g. after Roman empire) : loss of complexity, dogmas, feudal land, local, no more trade, etc. Relocalisation.
- Capital, state, nation - let's put religion on the side, let's organise nation around the state: this succeeded in creating a higher complexity than feudalism. More differentiation and more integration, thus more cooperation.

Issue of central civilisation (David Wilkenson): civilization never collapses - when western roman empire collapse, byzantine takes over. There is a ground of tech and science that is kept somewhere and that can be reused by other striving civilisations.

### Michel:

Now we create a non-territorial organization - this is new.

Capacite to create non-territorialisation. Opportunity to create a non-geographic layer that can self-organize.

Network states is an expression of this desire to organize at a non territorial level.

A key discussion is what we do with that.

Cosmolocalism is my (Michel) answer to that.

Cosmolocalism as the creation of translocal, transnational institutions that can protect local resources.

Is TNS an expression of cosmolocalism?

No... well. This is where my critique of libertarianism comes in.

The question is about whether you care for people.

"How can i save me and people like me" vs. maintaining a universalist notion (approach) to care.

Difference between left and right - hobbes and rousseau think people are good and institutions can help us, vs. think people are bad and that institutions help constrain us.

-

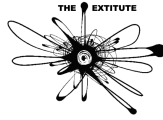
## TOPOLOGY WORK

Distinguishing features of coordi-nations:

### **"Nation-like" / nation-ish/ tribe like**

Nation is the notion of coordi-nation building off pre-existing concept of the nation? Not sure. But if we zoom out of the word, there is some fundamental phenomenon that the word





'nation' relates to, which is what we refer to. We can build off existing work trying to analyse nationhood. But the thing that is interesting, is what are the novel means of production of these nation-like phenomena? And how they affect the quality of these nation-like things.

TLDR: coordi-nations are an institutional scaffolding for a nation-like phenomena. There are novel forms of productions, through different institutional scaffoldings.

## **Territory and State**

General agreement that the concept of coordi-nation is independent of the notion of the state, sometimes antagonistic, sometimes enclosure, sometime collaborative with it.

## **Technology and digital**

### 1. Enabler of new forms of nation-like things

Are coordinations necessarily instrumented by technology? Yes, they are resorting to digital modalities. But perhaps there are counter-examples? Let's explore..

Eliminate the possibility that non-humans are part of a coordi-nation.

### 2. Self-reliance of the technology

Maybe focus on the attributes of the medium, rather than the quality of the medium

Self-reliant/determined ("sovereign" = banned word) institutional scaffolding – immune from third-party interference/ no intermediaries/ capture-resistant (need to be p2p or blockchain tech) ⇒ this justify why now it is more possible than before.

## **Governance**

Do coordi-nations need to have an opinion about governance? We don't want to be opinionated about the type of governance exerted, but they need to think about it.

- Need participation in the constitutive layer of governance. E.g. can have an autocracy, as long as people have voted for legitimizing it.
- Collectivization of own needs, self-referencial approach to support the coordi-nation, as opposed to guided to an external endeavour. Autopoiesis + symbiosis with the system in which it's in.
- Do we need participatory governance, or is voluntary association (opt-in) enough?
- If we endorse 'polycentrig interdependence' we need to make sure that it is non-centralized form of governance.
- Constitutions that are updatable by design

## **Process or noun**

We are interested in describing the whole process, but the definition of a coordination is in reference to a state of being.

Necessary, but is that sufficient ?

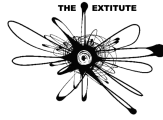
## **Polycentric interdependence**

There must be multiple centers which are interdependent in some way

Polycentric and positive externalities

## **Endogenous vs Exogenous Legitimacy**





Because it's self-contained, it needs to mostly focus on endogenous legitimacy, more so than exogenous legitimacy.

### **Mythologies and rituals:**

Most nations have mythologies and public rituals. Do what degree are they part of creating unity between people? As a source of propagating interactions in an indirect manner (perhaps the digital is solving this by enabling global p2p interactions)

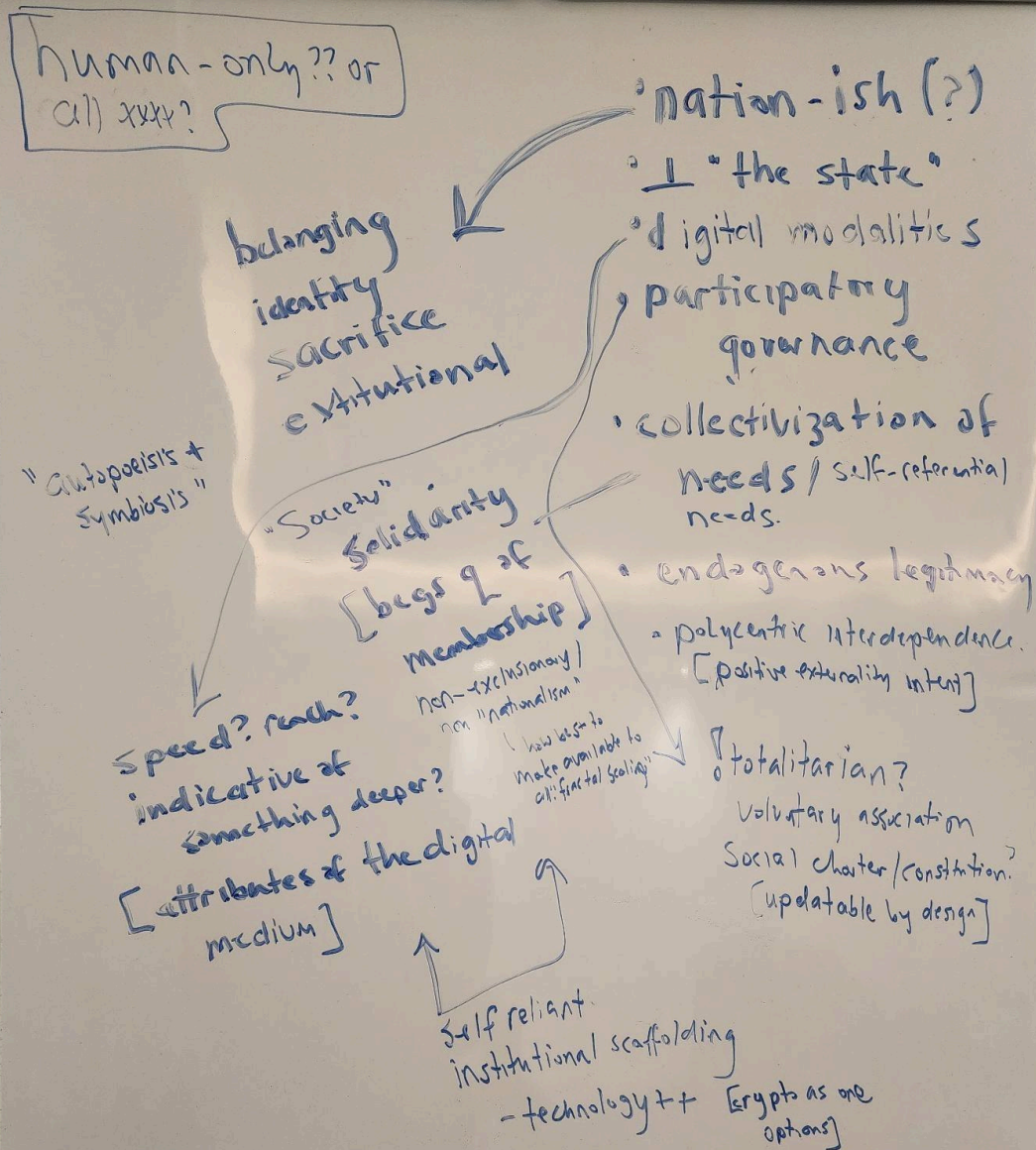
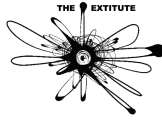
## **COORDINATIONS**

- **Shared identity:** Instituting trust
- **Common-oriented purpose: Autopoietic (inside) + symbiotic (outside):** being non-extractive within (and outside ?) the system. Designed to nurture, for-value in contrast to pure for-profit.
- **Shared resources** that are managed in common, e.g. with participatory governance
- **Polycentricity:** a network of “non-singular”
- **Supersidiarity:** We delegate power from the bottom to the top (if and only if necessary)
  - In contrast to **subsidiarity:** We delegate power from the top down
- **Inter-weaving** is about creating a system in which we are sharing our DNA; in which our identities are interdependent; you sacrifice some of your identity, but you win much more; this is closer to a Coordi-Nation
  - In contrast to: **bridging** is about creating connections, but you preserve your individual identity (if you destroy the bridge, your identity is fully intact)
- **Role of heterogeneity (?)**

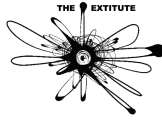
Autopoiesis? Autopoiesis is a concept that describes a system that can produce and maintain itself by creating its own parts.







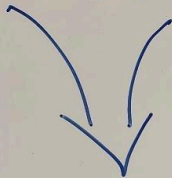




## PROTO



- + shared identity
- + Commons-oriented/non-extractive (def?)
  - autopoietic inside
  - symbiotic outside
- + shared resources
- + participatory governance



"a network of" (def?)  
(non singular humans)

- + polycentric +
- + supersidiarity
- + interweaving DNA  
(feedback loop, organism production)
- + [role of] heterogeneity (!)

(tribe-like?)

• nation-ish (?)

• ⊥ "the state"

• digital modalities

• participatory governance

[social charter/constitution, update-able]

• collectivization of needs / autopoietic + symbiotic / non-exclusive solidarity

• endogenous legitimacy

• polycentric interdependence  
[positive externality interj]

• self-reliant inst. scaffolding

? capacity to scale

"reinventing organizations"  
fodunishu brazil

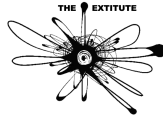
"bad coordinations"?

Not anti: all competition,  
not no differentiation.

Single-interest?

not for profit / "for value"





## Case study: Buurtzorg (based on memory)

Shared identity	? They have at least some shared identity and a high-level of trust in the organization (to be checked!) [Is this strong enough to count as shared identity?]
Common-oriented purpose	✓ Community care ? [how much is the purpose targeted to the inside]
Shared resources	✓ They have and build common resources, e.g. a knowledge database and a platform to communicate with each other
Polycentricity	✓ It is a network of groups of maximum of 12 people
Supersidiarity	✓ The groups of 12 choose to get help from support functions, such as HR, marketing, etc. They choose to be part of central functions, such as building the knowledge database
Inter-weaving	? [Unclear how much they give up; do they take care of each other?]

## **CASE STUDIES:** Garden of Life + Eden + Four Seas

### **Case Study EDEN: building sustainable civilization**

#### Notes - Eden Project [Kamara]

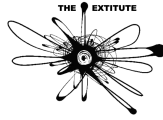
Network of communities with aligned values: sustainable civilization

- Food, air, water, shelter, purpose, community, pleasure and comfort
- Must be a city, must avoid urban sprawl
- Autarkic
- Recyclotron
- The structure is closeable (to form a capsule)
- Use technologies from the Boring Company to build it into a mountain
- persons: fear/trauma, how to expand consciousness, need to not operate from fear
- Sensors everywhere
- Cosmolocal contributionist commons: return to a unified religion(?)
- Legal framework through religion
- Legal recognition through religious exemptions?
- Coop governed as a DAO
- Governance: system sensors, [Threefold.io](https://threefold.io)
- AI assisted governance models? Ai alignment
- Ecological intelligence

## Rojava Case Study Presentation - Notes

!! Read the book: "[Manifesto for a Democratic Civilization](#)" by Occalan.





Human history is shaped by human will, human will and human action are shaped by ideologies, narratives, etc.

<< Map of Kurdistan >>

Kurds are split between 4 different states - Iran Iraq Syria and Turkey

[Article by Adam Curtis - Anarchy in Kurdistan](#)

Another documentary - [Ascent of Woman](#) - Episode 1

Occalan's analysis goes into deep history and origins of civilization.

At the origin of human civilization there was a plethora of civilizations. Their artwork contained many symbols of fertility etc. then the syrian military dictatorship - which when you look at its artwork there's suddenly all these images of war, male virility, etc.

The syrian empire began conquering other states and enslaving them into its war machine—that is basically the origin of the modern nation state. Many pathways that civilization could have taken in history. This documentary covers that one direction. How this state based civilization took this form.

The mythology of medusa - symbol of the medusa - was actually a temple priestess - mythology alluding to a male hero...

Syrian state civilization ended up taking over the middle east including the kurdish areas where there is a story - mythology - that when someone married a woman, the first night the woman spent with the king instead of her husband.

Then a group of tribes in the mountains started to rebel against the syrian empire.

Story of kawa the blacksmith. Making iron. Went around training tribes who used it to manufacture weapons. This signaled the early rebellion by making fires on mountaintop.

Rebellion against syrian empire - medellion confederation - period of great spiritual revival or growth. 6 prophets. First being medician, last being zoraster (?).

Democratic federation - great spiritual development - but lots of infighting amongst the tribes and the confederation broke up

Some adopted [zorastrianism](#) and took over the empire.

Well organized system of government - system of morals - zorastrianism.

The meads were rebellious mountain tribes who god predicts would destroy babylon.

The concept of rebellion - sarhildon - is deeply rooted.

"Kurds are trouble makers. They just cause trouble for everyone."

The whole points of splitting the kurds between 4 states was a way of pacifying them.

The PKK

[Youtube video - German YPG Commander](#) - "Dilsoz Bahar" (died in 2015 shortly after this video was recorded.

In the 60s or 70s the kurdish culture, rise of nationalism, ottoman empire caused genocides, tried to eliminate kurdish identity - this identity nearly disappeared.

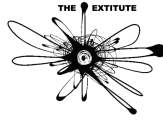
The PKK was formed at a time when in socialist movements the concept of patriotic identity was kind of rejected in favor of internationalism. Fusion of marxist-leninism, nationalism.

They started this war - which in some ways was a re-assertion of kurish identity, in some ways this is why it exists today.

That conflict got violent in the 80s and 90s - tens of thousands of people on both sides were killed - cycles of horrific violence.

Within the PKK - at one point all the kurds in western europe who had heard about the PKK - well the PKK was formed by v smart political thinkers in that period of time when there were





a lot of armed movements. PKK was formed by a breakoff of those people. They said other kurds are rejecting kurdish identity. We are going to form our own group. They were political thinkers but a lot of the rank and file were peasants.

European kurds started to join and talk about democracy. Different cultures. Some were executed. But others had an impact.

A big part of that was Öcalan going to prison. Sole prisoner on an island in turkey guarded by 1000 guards.

The shift in the PKK was - instead of fighting for a de jure nation state, what the kurds needed to do was function as a de facto autonomous territory, and developing "the moral and political society."

Öcalan believes that humans have these inherent ethics but they lack the ability to act on them because of restrictions on the state.

There's a concept of - Öcalan does this analysis and he says that ok in the middle east, the birth place of human civilization is the origin of the world's major religions and philosophies. For millennia different religions and ethnic groups, pagan people, etc. but why in the last 100 years have there been these issues with conflict.

Conclusion was the model of the nation state doesn't fit the mindset of the people who live there. People there have loyalty to their tribe, religion, etc. not to the state. So many different nations living side by side.

The struggle is not just for kurdish independence it is for a free society of all the different nations.

But it is not a "multicultural" freedom—in his books he is trying to achieve a synthesis.

Islam - is a type of revolutionary social system. Concepts of charity.

Jesus was also a revolutionary. Corrupted by Rome. don't want to go into it :).

Book: "Prison Writings" the PKK and the Kurdish Question in the 21st century. "

Quote from that book - *"political processes of the present, make it clear that the worldviews of both the left and the right need to undergo a fundamental evolutionary transformation, at the end of which they will come together...."*

Quote: capitalism vs. patriotism. (flag waving vs. love of your culture. The right to be culturally different.)

Unlike the religious left who sought to eliminate nationalism and religious identity, here the strength of this identity is formed from these identities together.

Agorism.dev → books → philosophy → 3.sociology.pdf → p320.

In this period of modernity - 3 major ideologies.

First - liberalism. The fact that it was the victor of modernity means that liberalism was the heart of modernity. The subjects of liberalism are the individual. 2 major opposition forces.

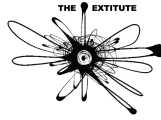
First communism, where its subject was class. Due to a loss of community in society. There was also fascism. Its subject was the state. Its loss was patriotism and loss of the nation. Both of these ideologies fell victim to positivism.

We can talk about anarchism but i will do that in a little bit.

In Öcalan's ideology, the subject is the moral and political society.

He says that the point i am trying to make is that the method must necessarily be based on social nature... anything not connected to moral society will have problems... all methods not based on these conditions will be unreliable... rife with evil... "not merely my position but a fundamental norm on the path to truth."





Paper: [Democratic Theory and Self-Transformation Mark Warren.](#)

→ this paper explains what Öcalan means when he says democracy. Popularly its influenced by neoliberal ideology.

Read the abstract...

*“Democratic theories that argue for expanding the scope and domain of democracy assume that democratic experiences will transform individuals in democratic ways. Individuals are likely to become more public-spirited, tolerant, knowledgeable, and self-reflective than they would otherwise be. This assumption depends on viewing the self as socially and discursively constituted, a view that contrasts with the standard liberal-democratic view of the self as prepolitically constituted and narrowly self-interested. The importance of the social and discursive view of the self is that it highlights how standard assumptions about the self help to justify limits to democratic participation. As now conceptualized, however, the transformational assumption does not meet standard objections to expanding democracy. I sketch an approach that distinguishes classes of interests according to their potentials for democratic transformation, and strengthens--by qualifying--transformative expectations in democratic theory.”*

In the liberal democratic view - which is NOT the classic definition of democracy - there are individuals who are preformed when they are born - the role of the state is to mediate conflict. The more expansive view of democracy is that democracy is synonymous with politics. **A society which is free is a society which is political.** By engaging with politics people are able to develop character.

In the expansive view of democracy by the structure of the institutions, by engaging in politics, people are able to have their character developed for a public society, to participate in public life.

Dark.fi → docs → philosophy → [Dark Fi Philosophy.](#)

This is a document which is a summary of the definitions which Öcalan uses.

We talked about state civilization - 5500 year history that started w syrian military dictatorship.

If you look up civilization on wikipedia it will say something else (see link above)

That is the legacy of civilization as we know it. But the democratic nation - as distinct - is synonymous with society - it produces all the value that the state essentially extracts.

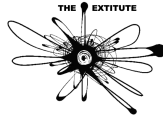
for example Öcalan distinguishes between capitalism as a religion which uses state power to extract wealth from society - different from artisans and producers - all the wealth creation originates from society.

Another quote - [“The nation state is an extreme variant of the state civilization tendency. Like early state civilizations, the development of the French nation-state was more effective at seizing the wealth of society to mobilize in war against the existing empires of the time.”](#)

The state is homogenizing force... everyone has the same passport. Same language. Etc. This is why states become increasingly authoritarian. Threatened with different identities they become more authoritarian.







Öcalan says that there is this - in these early democratic societies clans emerged where a big part was trading women. Systems of temple prostitution. Clans wanted to form powerful families. He (?) would try to establish control over the hunters and the barbarians.

The Iroquois - a few different archetypes you can observe. Shaman, military chief, but also always a council of women, council of mothers. A wise, ethical body that any decision went through them. Connected to the spirituality and nature based society focused on fertility - women can make miracles happen through creating life.

Öcalan defines the state as 3 forces

- Ideological hegemony
- Monopoly on violence
- System of state bureaucracy or administrative power as a form of control over people.

Modernity - the age of reason - the overturning of prevailing religious ideas and move towards secularization. Öcalan says that we live in a period of modernity which is capitalist modernity. We cannot go back to christianity or alt-right-type visions. Feudalistic christianity. But rather using our understanding of history we need to go back to a new form which is a democratic modernity.

[Sociology of Freedom](#) - 3rd book by Öcalan - table of contents. In chapter 9 he has a critique and analysis of feminism and anarchism.

Before i went to syria i was an anarchist activist when i arrived there i saw - what does it mean to make a revolution. Imagine 0 the state collapsed. There is no power. How do we make power. Revolution is hard work. It's not like, Woo! It's like, hard work.

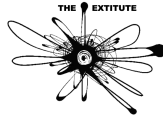
The reason the PKK is so successful is bc they have a cadre of fighters in the mountains for ten years reading nietzsche and foucault... they were able to come in and fill the power vacuum when the government fell apart.

Öcalan's critique of anarchism - anarchists have really good analysis of state and power but they have many issues. First they criticize the capitalist system from the extreme left. They understand that it underpins moral and political society but unlike the marxists they don't attribute a progressive force to capitalism.

The fact that the anarchists say that abolishing the state is unrealistically utopian. But they did correctly say that you cannot use the state to form  
... (see section p. 291- 292)

Anarchists failed to become a mass movement like real socialism. Never had a chance to implement its ideas. Anarchist theory has a weak analysis of civilization, and were unable to formulate a vision of the society they wanted to create >>





Despite these important and confirmed views and criticisms, the fact that the anarchist movement has failed to become a mass movement like real socialism and has never had the chance to implement its idea is worthy of reflection. I believe that this is due to a serious deficiency and flaw in anarchist theory related to the weakness of its analysis of civilization and an inability to develop an implementable system. They have neither developed a suitable analysis of historical-society nor proposed any solutions. Moreover, they too have been influenced by positivist philosophy, and it would be wrong to suggest that they have overcome the Eurocentric social sciences. Their most important flaw, however, is that they lack systematic thought about democratic politics and modernity and the related structures. The rigor they showed in developing correct views and criticisms was, unfortunately, not replicated in systematizing and implementing their ideas. It was perhaps their class backgrounds that hampered this. Another important obstacle was their opposition to any type of authority, both theoretically and in their day to day lives. They displaced their rightful reaction to power and state authority onto all forms of authority and order. This affected their ability to develop democratic modernity theoretically and in practice. I believe that the most important point for anarchist self-criticism would be the inability to see the legitimacy of democratic authority and the need for democratic modernity. In addition, the fact that they have been unable to develop the option of democratic nation in place of nation-state is an important deficiency that also deserves some self-critical reflection.

Understanding rojava is about understanding the political thought. Reading about the structure is not sufficient. Like you can't understand christianity by just reading about the structure of the church.

For Öcalan, the term 'historical society' is important and is synonymous with free society (i.e. pre state)

The most important flaw in anarchism as a movement is also that they lack systematic thought about democratic politics and modernity. And opposition to any kind of authority - even in their day to day lives. Inability to see the legitimacy of democratic authority.

Wladimir rojava - ["the kurds of northern syria"](#)

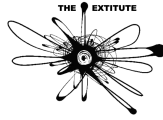
["Civilization: The Age of Masked Gods and Disguised Kings"](#)

"Women - life - freedom" - what do we mean by nature. Not just trees.

2.capitalism.pdf - p 53 - 54.

3.sociology.pdf - p. 33 - Let's not forget that nature...





Let's not forget that nature stages a great play of vast splendor that unfolds before the very eyes of humanity. On this stage, human beings cannot play the same role as nature. They can at best arrange their lives through pieces they construct themselves. The description of theater as the mirror of life has its origin in this profound truth. What is important is that we reduce the bad and ugly aspects and the mistakes of this stage life to a minimum and maximize truth, goodness, and beauty. When we speak of good, beautiful, and true metaphysics, we are talking about this profound human quality not the metaphysics that make us blind, deaf, and numb. I am convinced that these clarifications are of great importance in the methodological comparison of dialectics and metaphysics.

And p. 271.

Pagan metaphysics - prometheus -

Occalan is promoting a worldview - monotheism retains a sturgeon view of the other. This translates to an essentially fascist or genocidal tendency. Paganism allows for many gods - many world views - exist simultaneously. This is also what ocalan is talking about. I am chained to a rock trying to free the kurish people. Celebrates diversity and the other

A philosopher called [Yuk Hui - the question concerning technology in china](#). All society is structured on metaphysics. Western metaphysics is structured around the myth of prometheus. Argues we need to create "cosmotronics."

[Sorokin quote/link](#) - human society is shaped by...

<https://satyagraha.wordpress.com/2021/06/30/sorokin-altruism/> → culture and crisis link within.

[Satyagraha](#) was a sociologist who opposed the czar. Communist christian. Sentenced to death. Lenin stepped in and he was extradited from the USSR.

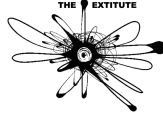
Section on "Sensate (Materialistic) Culture"

3 phases of society

Sensate culture - culture is material, it can be touched. (when people learn about ROjava, they want to know the *structure*. Simplistic...stop focusing on the structure and more on the underlying spiritual beliefs.). This is true of Zuzalu - focus on mechanism design, not on building movements.







## Sensate (Materialistic) Culture

The first pattern, which Sorokin called *Sensate* culture, has these features:

- The defining cultural principle is that true reality is sensory – only the material world is real. There is no other reality or source of values.
- This becomes the organizing principle of society. It permeates every aspect of culture and defines the basic mentality. People are unable to think in any other terms.
- Sensate culture pursues science and technology, but dedicates little creative thought to spirituality or religion.
- Dominant values are wealth, health, bodily comfort, sensual pleasures, power and fame.
- Ethics, politics, and economics are utilitarian and hedonistic. All ethical and legal precepts are considered mere man-made conventions, relative and changeable.
- Art and entertainment emphasize sensory stimulation. In the decadent stages of Sensate culture there is a frenzied emphasis on the new and the shocking (literally, sensationalism).
- Religious institutions are mere relics of previous epochs, stripped of their original substance, and tending to fundamentalism and exaggerated fideism (the view that faith is not compatible with reason).

Other phases are Ideational culture, Integral culture.

## Ideational (Spiritual) Culture

The second pattern, which Sorokin called *Ideational* culture, has these characteristics:

- The defining principle is that true reality is supersensory, transcendent, spiritual.
- The material world is variously: an illusion (maya), temporary, passing away (“stranger in a strange land”), sinful, or a mere shadow of an eternal transcendent reality.
- Religion often tends to asceticism and moralism.
- Mysticism and revelation are considered valid sources of truth and morality.
- Science and technology are comparatively de-emphasized.
- Economics is conditioned by religious and moral commandments (e.g., laws against usury).
- Innovation in theology, metaphysics, and supersensory philosophies.
- Flourishing of religious and spiritual art (e.g., Gothic cathedrals).

## Integral (Idealistic) Culture

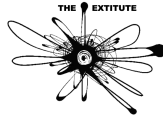
Most cultures correspond to one of the two basic patterns above. Sometimes, however, a mixed cultural pattern occurs. The most important mixed culture Sorokin termed an *Integral* culture (also sometimes called an idealistic culture – not to be confused with an Ideational culture.) An Integral culture harmoniously balances sensate and ideational tendencies. Characteristics of an Integral culture include the following:

- Its ultimate principle is that the true reality is richly manifold, a tapestry in which sensory, rational, and supersensory threads are interwoven.
- All compartments of society and the person express this principle.
- Science, philosophy, and theology blossom together.
- Fine arts treat both supersensory reality and the noblest aspects of sensory reality.

In the integral phase - eg. this is a renaissance. Look at Isaac Newton. He was mad into God. You see that with technology too. Whenever important technology or science are done, it is because there is a belief behind it.

Occalan is saying - this cycle we are seeing it now.





The reaction against this, is that we will head into a dark place. That means losing a lot of capacity. Society goes through this tough period before it returns back and develops in new ways. Occalan says we can achieve this synthesis and that this can avoid it.

## Q&A

### 1. How does this relate to network states

The way i see it as a virtual swiss confederacy framework. It doesn't make prescriptions about morality or values. There is a structure. The structure allows various communities with values to form inside them. This is what occalan's ideas are about.

In sria, when they were defeating ISIS, ISIS defectors were integrated. You could see they were ISIS but somehow they were able to go co-exist. Israel-palestine. Ireland-scottish.

### 2. TNS is an exit based form of governance which is a contradiction for me. When we participate in unions and learn to work with differences that is different from exit based governance.

Idea is to have separate communities which are sovereign but exist within a network state structure and can interact with each other.

Hirschman book is misunderstood... exit is a last resort when voice doesn't work. Occalan is itself also an exit narrative. Exit from the overarching state system. Externally oriented exit based critique.

We have a journal called agorism in the 21st century. Just released first. Check it out or contribute articles. The idea is to create an alliance inside crypto. The idea is that the nation state paradigm is breaking down. Maintain alliances - important.

### 3. Re the idea that the nation state is not the best form... how is that different from the persian empires?

Persian empire was actually pretty decentralized. Single state. Enforcement of same language. Eg. latvia - all the russians that live there have to pass a language test or they will be deported to russia.

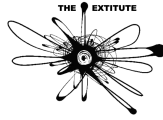
### 4. What is de facto territorial autonomy if not a state?

What makes a state:

1. Monopoly on violence
2. Ideological hegemony ("priest class")
3. Bureaucratic government

Without a state, there can still be a government





It is administrative but not a state. How to prevent sliding back into a state? Moral and political development.

Look up Syrian Social Nationalist party.

Our role is to recreate civilization not in a state form but as a democratic civilization.

By decentralizing access to weapons. By ensuring morality and politics develop.

Occalan talks about a dialectical struggle between state and free societies. In his narrative, struggle starts in early mesopotamia. But there are many other versions of this story that occur on their own timelines. Eg. in Ireland the loss of power for women came with the arrival of Christianity. The story of development of state based civilization is often the story of the loss of power for women.

One of the principles of Rojava is **xwenasîn** which means "know yourself." to do this process of inner reflection and to think what context do I emerge from what are my mythical origins what are the metaphysics of my world view. Where does the state emerge in my own history. This is a revolutionary task to resurrect different narratives and build a new democratic civilization.

Another principle - **xwe-parastin** - self defense. Everyone has access to weapons and training. Physically yes but also ideological defense. Rojava really tries to separate self defense from male militia. To make it more maternal.

The last word is **xwebûn** - self being - self becoming.

On recreating state structures - a friend with a large crypto project. \$500M value. He says "amir you cannot have too many alphas. They will tear the project apart. The betas need to be under control by the alphas." this is common - slave class. Cannot deliver, excellence, creativity. That is what Occalan is talking about when he talks about Nietzsche.

Athens - museum of ancient Greek technology. A book there - you should buy it. I was flipping out because they had programmable machines, hydraulics, Turing complete computers (Antikythera mechanism). Androids, early crypto... why didn't the Greeks have a scientific industrial revolution? Their technology was all toys, for kids. Why? Because their working class were all slaves. They didn't innovate. They were not trying to reduce the burden of labor on people. Or if people have too much material wealth - same reduced incentive.

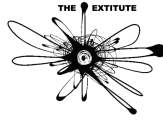
When I was 17 and got into free software it was a struggle, it was hard work! I went to a hackathon recently and it was rubbish. People were just pitching startups. We are brain damaged.

- Weaving - how best to weave? Universities - status?

they need money and they need technology to develop arms. hardware.

Palantir video... [Palantir AIP | Defense and Military](#)





Ninja missiles.

MIT student - went back - dad we need to start building hacker spaces - building drones.  
That is the [a] legacy of the hacker culture in MIT is arming the PKK with drones.

Fundamentally changed the nature of warfare. Using the mountains. Drone warfare has changed so much for them.

- How do we build bridges. The people who can build the technology often don't understand what is needed, and vice versa. How do we build more bridges.

Yes. We need to train people. Visionary hippies. And the slave autistic class who just like tools.

We need revolutionary hacker alphas.

*Comment - The moral and political fabric coming first is important. We lack this.*

We have v technical people who don't want to go into philosophy or politics.  
Who is going to go and study for ten years and come up with their approach. Ability to google things is undermining moral fabric.

- If it's "Not peace" - and "not war" - what is the third option?

Peace is false because it's imposed. Conflict is a natural part of life. Somewhere in the middle. Peace is democratic or political - involvement in democratic life.

**Dark.fi website - agorism.dev - "agorism hackers study guide."**

<https://darkrenaissance.github.io/darkfi/development/learn.html>

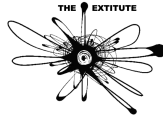
~ *thots/questions*

Kurdish identity and culture around rebellion - how this identity relates to the conditions that predict of exit/voice

Moral and politics society

What is de facto territorial autonomy if not a state?





## Notes Day 4: Technical Day

### Something something Taxonomy

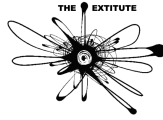
#### Features summarized

Node	CoordiNation
<ul style="list-style-type: none"> <li>- Nation-ish</li> <li>- Not opinionated about relationship to the state</li> <li>- “Digital modalities” (attributes of the medium indicative of something deeper?)</li> <li>- Participatory Governance/social charter/constitution</li> <li>- Collectivization of needs, solidaristic, positive externality intent— autopoietic and symbiotic.</li> <li>- Endogenous legitimacy</li> <li>- Self-reliant institutional scaffolding (feels big, need qualification)</li> </ul>	<ul style="list-style-type: none"> <li>- “A network of” (with?)</li> <li>- Shared identity</li> <li>- Commons oriented/non-extractive autopoietic inside/symbiotic outside</li> <li>- Shared resources</li> <li>- Participatory governance</li> <li>- Polycentric interdependence</li> <li>- Supersidiarity (delegate power from the bottom up)</li> <li>- Interweaving of DNA</li> <li>- Heterogeneity</li> </ul>

#### Potential reorganization/de-duplication of features

Node (features)	CoordiNation
<ol style="list-style-type: none"> <li>1. Participatory Governance / social charter/constitution (<b>needed at the nation or the node level?</b>)</li> <li>2. <b>Autopoietic inside</b> + symbiotic outside (<b>is the latter achieved by the interweaving of DNA?</b>) <ul style="list-style-type: none"> <li>o Commons-oriented</li> <li>o Non-extractive</li> <li>o collectivization of needs</li> <li>o solidaristic</li> <li>o positive externality intent</li> </ul> </li> <li>3. Self-reliant institutional scaffolding (<b>feels big, need qualification</b>)</li> <li>4. Membership is defined at the node level</li> <li>5. <u>Opt-in membership based on kinship</u> (beyond territory) (nothing wrong w</li> </ol>	<ol style="list-style-type: none"> <li>1. Nation-ish</li> <li>2. A voluntary network</li> <li>3. Supersidiarity (delegate power from the bottom up)</li> <li>4. Reciprocal interweaving of DNA/sharing blood <ul style="list-style-type: none"> <li>o Polycentric interdependence</li> </ul> </li> <li>5. Endogenous legitimacy</li> <li>6. “Digital modalities” (<b>**attributes of the medium indicative of something deeper?</b>)</li> <li>7. Not opinionated about relationship to the State</li> <li>8. Shared values and identity (<b>at least at nation level; what about node?</b>)</li> <li>9. Shared resources (<b>at least at nation level; what about node?</b>)</li> <li>10. Heterogeneity of relationships and</li> </ol>





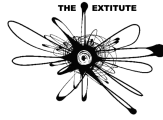
territorial kinship but this is already a state). A kinship that supercedes territory.	collaborations between nodes 11. <u>Fractal* as opposed to euclidean growth patterns</u> (border protocols) [fractal = self-similarity across scales, could in principle keep going...? though territoriality could do this too...]
<b>Crytalization criteria trifecta:</b>	

#### Things we didn't capture in our feature list

- Voluntary (how do you enter and exit)
- Level of inclusion
- Level of bundling/closure ("depth of the stack") → has implications for self-reliance and therefore autonomy. Can you actually have a "thin" coordiNation?
- "What ties the people together" → "Shared Identity"?

#### Criteria (eg. solidaristic) vs. process (cookbook) vs. features (eg. border protocols).

Category	Coordination Feature(s)
Overarching Ethos (do they have one)	
Social Fabric (qualitative description of what brings people together)	<b>Nation-ish/ tribe-like</b> <b>Shared identity</b> <b>Heterogeneity</b> <b>Endogenous legitimacy</b>
Interfaces <ul style="list-style-type: none"> <li>- Relation to the Environment</li> <li>- Relation to Similar Entities</li> <li>- Relation to Alternative Entities</li> </ul>	<b>Autopoietic inside + symbiotic outside</b>
Institutional Structures <ul style="list-style-type: none"> <li>- Membership, Entry and Exit Rules</li> <li>- Governance process and rules</li> <li>- Dispute Resolution Rules</li> </ul>	<b>A network (polycentric)</b> <b>Supersidiarity (delegate from bottom up)</b> <b>Interweaving of DNA (interdependence)</b> <b>Participatory governance / social charter/ constitution</b>
Economic System, eg. <ul style="list-style-type: none"> <li>- Resource management</li> <li>- Treasury management</li> <li>- Medium(s) of exchange</li> </ul>	<b>Shared resources</b>



Functions - Eg. services, roles	
Modalities & Methods - “Surfaces” / - Platforms - Tools	“Digital modalities” Self-reliance of institutional scaffolding

## Presentations

### Josh: Breadchain presentation (see slides)

- <https://cryptoleftists.xyz>
- <https://breadchain.mirror.xyz/>
- @breadchain\_ on twitter

### Michel: Example of [Sarafu](#)

### Holke: gov4git

<https://github.com/gov4git/gov4git>

[https://www.microsoft.com/en-us/research/?post\\_type=msr-blog-post&p=928248](https://www.microsoft.com/en-us/research/?post_type=msr-blog-post&p=928248)

### Holke: Hypercert Presentation

<https://hypercerts.org/>

How to fund contributions directly?

Public procurement requires parties to compete with each other

Solution: Log contributions on a public ledger, converted into tokens

Gov or big corps who benefit from these contributions can purchase these tokens

We could have a public system that would fund contributions. What you are doing could be a diversification mechanism.

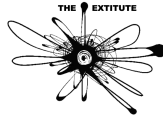
Validators could do that to evaluate impact contributions.

hypercerts are only valuable when, e.g., the French State is buying something that is representing positive impact. The social dynamics around this - this tools reduces the transaction costs for financing public goods. However, it always depends on who is the funding entity and what they value.

**Sarah:** I am curious about the collectivization of buying and selling.

**Holke:** In theory, individual (persons and entities) own hypercerts. When we work on something, we can merge the hypercerts we both own and then sell our combined hypercerts.





**Laura:** If protocols hire Latin American women into STEM, we can give them hypercerts to represent the value they are creating in terms of inclusion.

**Holke:** It is important to know that hypercerts can be utilized in communities in a negative manner as well.

### **MECHANISM INSTITUTE (Ori)**

Check slides

I want to talk about a new primitive to instantiate what we have been talking about.

It is good to start by talking about the design space.

Fundamentally, mechanism design is the concept that instead of using top-down policies, we can just design protocols and use code and then people can opt-in certain systems that benefit them and have positive common outcomes in a bottom-up mechanism.

“Mechanism design is the art of designing games so that they exhibit desirable equilibrium behaviour”

Why mechanism design?

Because it Enable bottom-up choice to comply with the rules of the game, eg:

- Control access to shared resources
- Allocate scarce resources
- Incentivize / disincentivize certain behaviours

Tokenization as mechanism design, can play with different token types, with different attributes and intended goals.

	Tradeable	Non-Tradeable
Fungible	<b>Shares</b> Cryptocurrency, ERC20	<b>Reputation</b> FICO, XP, Karma
Non-Fungible	<b>Collectible</b> NFT, ENS, asset-backed tokens	<b>Badge</b> POAP, Passport

hypercerts on two different contributions are non-fungible but on the same contribution are, indeed, fungible.

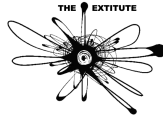
There are different degrees for fungibility.

### Budgeting

- Majority voting
- Quadratic funding
- Conviction voting
- Dot voting
- Pairwise







- Proposal Inverver
- KPI Options

### Decision-Making

- Liquid democracy
- 1-token-1vote
- 1-member-1-vote
- Quadratic Voting (protocol labs retroPGF)
- Instance Governance (1inch)
- Holographic Consensus (daostack)
- Escalation Game (kleros, reality.eth)
- Prediction Market/Futarchy (augur)

### Fundraising

- Initial Coin Offering
- Bonding Curve
- Dominance

### Rev Share

- Rage Quit (molo)
- veTokens (curve)
- xTokens (sushi)
- Fee Split (drips, Oxsplrit, superfluid, IDA)

### Social Signals

- Verifiable Credentials
- Hypercerts
- Decentralized Identifiers
- Humannes

Launched [mechanism.institute](http://mechanism.institute) collecting governance primitives: <http://mechanism.institute>, nice list of papers at <https://mechanism.institute/learn>.

## **SMART TREATIES PROTOCOL**

Coordination as a Rhizomatic federation of communities

Emergent interconnection of communities, through emergent structure that can be monitored

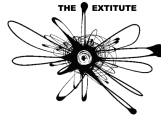
Smart Treaty facilitate multi-lateral alliance between communities.

Each community can collect social and financial resources, and bundle that into an agreement. Different amounts, but similar staking commitments between multiple communities.

Funds can be subdivided into two sections:

- **Bond segment:** show allegiance. can be financial or non-financial / social (e.g. hypercerts) can be slashed if the treaty is violated; e.g. if fail to decrease carbon emission over time period, or if do not follow the obligation or covenants.





- If failure, can rely on external dispute resolution, e.g. UMA, Kleros, as neutral party to settle the dispute.
  - **Joint treasure segment:** global common pool - financial capital to use together. Can submit assets and then chose how to spend the funds.
- Treaties can also amicably break up, then the bond segment gets returned.

## Matan

<https://commongood.it>

## Afternoon Plenaries

### Ontology something-something

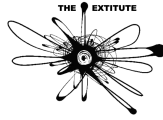
Type Project	Social Fabric	Interfaces	Institutional Structures	Economic System	Functions	Modalities and Methods
Description	Qualitative description and what brings people together	Relation to the territory Relation to Similar Entities Relation to Alternative Entities Relation to the State	Membership Entry and Exit Rules Dispute Resolution Rules	internal external	Eg. services, roles	"Surfaces" Platforms Tools
CoordNation (pink text are features from the features discussion) Network State	Shared culture, identity, and struggle; kinship, chosen (co-constituted) membership  Nation-ish/ tribe-like Shared identity Heterogeneity Endogenous legitimacy	untethered / cooperative / TBC / TBC  Autopoietic inside Symbiotic outside	- voluntary and open association, hard to exit (weaved)  A network (polycentric) Supersidiarity (delegate from bottom up) Interweaving of DNA (interdependence) Participatory governance / social charter/ constitution	heterogeneous  Shared resources		"Digital modalities" Self-reliance of institutional scaffolding
State	common territorial jurisdiction, institutional membership (citizenship), overarching authority.	<b>territory:</b> inherently territorial <b>other states:</b> cooperating and competitive with other states <b>non-states:</b> authoritative or blind (erasure) relationship to other entity types	- bureaucratic approval of entry - high threshold to exit - legislative & authoritative			
Nations without a state (ethnic groups, indigenous groups, imagined community)	Shared culture, identity, practices, struggle; kinship, shared history, inherited membership	<b>territory:</b> tethered to territory <b>other similar:</b> contextual <b>other non-similar:</b> contextual <b>state:</b> contextual (but independent?)	hard to enter / hard to exit (weaved)			in person, digital
Activist Group	Resistance, Shared interests and goals, shared struggle, formal and informal membership	<b>territory:</b> context-specific <b>other similar groups:</b> contextual <b>other non-similar groups:</b> targeted (issue-specific) <b>state:</b> antagonistic (?)	<b>membership/entry:</b> voluntary and open association <b>exit:</b> voluntary and open exit	typically doesn't manage resources		
Intentional Community (housing)	Shared housing, goals, and chosen membership	<b>territory:</b> tethered/inherent <b>other similar groups:</b> cooperative <b>other non-similar groups:</b> neutral <b>state:</b> regulated by	<b>membership/entry:</b> voluntary and open association <b>exit:</b> voluntary and open exit <b>dispute resolution / rules:</b> shared agreements, subservient / nested	pooled resources with institutional governance		
Clubs and affinity groups (could be formalization of, say, an activist group)	Shared interests, practices and goals, chosen membership	<b>territory:</b> none <b>other similar:</b> contextual, partnerships <b>other non-similar:</b> none <b>state:</b> regulated by	- voluntary and open association and exit	pooled resources with institutional governance		
Charter Cities	Regulatory alignment, market participation	<b>territory:</b> tethered or inherent <b>other states:</b> contextual / contextual / cooperative				
Religion		<b>territory:</b> neutral <b>other similar:</b> appropriative				

LINK   Coordinations Taxonomy

## Notes

- What is the ideal scaffolding
- What are the common pathways (snakes and ladders) between different archetypes
- What are the specific instantiations (examples) of mechanisms— eg. hospitality, specific token + gov mechanism, etc.
- Still want to revisit the key features of nodes vs. coordinations.
- "DNA swap" - what are examples that are not about economic transactions?
  - Token swap
  - Marriage (results in equity sharing)
  - Interdependency in general - sharing resources and governance. Win-win.





- What is the *process* for becoming a coordination? How (or do) you know when something is a coordination?
- What are the key markers (indicators) of proto-coordinations?

## Smart Treaties

Tensions - are coordinations created explicitly or bottom up.

Implicit boundaries vs. rigid.

3 clauses in a smart treaty

...

Multi-employer welfare arrangement (MEWA) -

- Duty of care to the MEWA...
- Often corrupt/money laundering
- Cost management fails

## Sarah's Talk on Mutualism | 14 May

Im going to start talking with some general ideas, discussion, conclusions. Real feeling about the 3 principles of mutualism. Organizing frames emerge in every era. The frame becomes orthodoxy, rigid, and outdated. We don't have to share the values that are behind it, but I would like for us to have a sense of what does values are.

Background - labor movement, union organizer, labor family. Interested in DAOs. I looked what some of the biggest problems with DAOs are. The interfaces are really poor because they don't understand how human beings create social values through social organization.

Wine in Bologna History = you can go everywhere and get the best wine and it is 3 EUR for a glass. Bologna is one of the epicenters of cooperatives in the region. They decided to have small-scale businesses, tourist attractions, making sure that people working on the coops can afford the food. -> This is mutualism

Quebec = These decisions about how we make up an economy are from these principles. French speaking cause they are originally French and then the British came and they fought a war and the French lost. The British set up an economic system that would not allow the French to build their own businesses. What is interesting about Quebec is that there is a very strong Catholic Church. Alfonso De Jardin he went from town to town to see which farmers where good to "invest in" (like a VC) - he started to build a loan fund that turned into a mutual \*\* (70 billion dollars now) -> This is mutualism  
Social entrepreneurial organizations, mutual aid communities, cooperatives, unions, faith communities

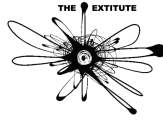
### PRINCIPLE 1: SOLIDARISTIC SOCIETY

- o People that are coming together and having shared resources with an understanding of who is and is not in.

### PRINCIPLE 2: ECONOMIC MECHANISM

- o When the community gets together, they start to see that they have community assets.





- You have the solidaristic community that takes the share assets and starts to think how they need to be used in their own communities.

### PRINCIPLE 3: LONG-TERM

- We human beings have one life - you pass wisdom from generation to generation.
- This is a good modeling of mutualism because there is no orthodoxy.

Every single social movement that has been successful has been built on the basis of these 3 principles.

After Reagan and Thatcher, we started to lose understanding of these traditions. In the US and in Europe and Latin America and MENA, this is a huge percentage of the economy, but we don't know about this.

Why is decision-making architecture so important?

Unions are a way for people to learn hard skills such as plan an agenda, etc.

During crisis people start to organize.

These organizations are not as easily scalable as market-driven ones. Ww can take patters of organizations such as YCombinator to learn how to scale these dynamics.

What I think is interesting about DAOs is that

1. it is a solidaristic community coming together
- **IT DOESN'T HAVE TO BE EXISTING BUT EMERGENT**
1. It sets up an economic mechanism through tokens and gives control to members (censorship resistance)

### **We have Business + Market | Government | Solidarity Economy**

A good idea is progressive procurement - you can build mutual organizations as the political and economical Basel.

We want to start creating the market of the mutualist sector to get to this point of scarcity.

The mutualist future I think is about changing our culture and ourselves.

EACH - Everyone a Change Maker.

\*\*\*\*\*

Sarah: We have prevented mutualistic societies from controlling their resources.

Sarah: If people have a need for food and water, you will see competition but also the need to come together.

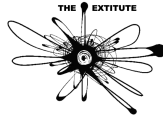
Ori: A lot of the most mutualistic examples are cases with very little resources compared to rich Western countries.

Sarah: The tragedy of the commons is bullshit - if we think about a culture of building, we come together to do what we can. If you start to look at venture capital, if they think there is a model, they will wait. You start because you have a North Star.

Holke: The cultural shift we need to do internally is that we don't apply market mechanisms to all part of our lives. There are boundaries from where solidarity is built (we cannot give "to everyone, everywhere"). In Ostrom, one of the principles is - define the boundaries. You may start at a small scale.

Primavera: I think that the tragedy of the commons happens when there is a traditional pay-off structure. If there's no additional coordination on top, by definition people will come, extract, and leave because there are no externalities. The challenge is to say that given by default there is a





tragedy of the commons, what type of coordination can we build on top to overcome selfish strategies.

Sarah: instead of selfish we could call it self-interested. We think self-interest is bad but I don't think so. We don't need to stay in this purely charity mindset.

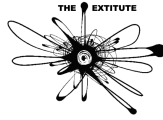
Ostrom's Common Pools Theory: You need 1) Communities with specific rules, 2) Monitoring, 3) Dispute Resolution Mechanisms

Sarah: Sophisticated organizations have layers of decision-making; You don't need to have everyone doing everything but think about it through the layers.

\*\* : The thing that came up when Manu talked about people not sharing and focusing on themselves. What gets people into a self-centered mindset it is when they are focused on a financial market mindset. We need to focus on social capital.

\*\* : I think there is one problem in practice - we focus on commons. One question is how do we deal with situations that get ugly - the bigger the commons are the harder for people to get out.



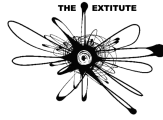


# Book Recommendations

Please add!

1. Homo sacer (Agamben)
2. Crack Up Capitalism (Quinn Slobodian)
3. Patchwork
4. Everyday Lives of Sovereignty: Political Imagination beyond the State (Rebecca Bryant and Madeleine Reeves)
5. Legal Systems Very Different from our Own (Friedman)
6. The Sovereign Individual
7. Panarchy: Political Theories of Non-Territorial States (Aviezer Tucker and Gian Piero de Bellis)
8. The Stack (Benjamin Bratton)
9. The Listening Society (Hanzi)
10. Rebel Courts
11. Free Fair and Alive
12. [Decline of the West](#), Oswald Spengler
13. Mutual Aid (Kropotkin)
14. The Cosmolocal Reader
15. The Dawn of Everything - Devid Graeber and David Wengrow
16. The political economy of non territorial exit (Trent MacDonald)
17. A Pure Theory of Local Expenditures (Tiebout 1956) (about optimality of public goods provision)
18. [The Great Transformation](#) (Polanyi)
19. Tribe by Sebastian Junger
20. [The Limits of Private Governance: Norms and Rules in a Mediterranean Fishery](#) by Florian Grisel
21. [The Daughters of Kobani](#) (A book about the Rojava project focused on the women fighters)
22. Mutualism (Sarah Horowitz)
23. [Adventure Capitalism](#) (Raymond Craib)
24. [Predicting Exit, Voice, Loyalty, and Neglect](#) (1989)
25. Reinventing Organizations



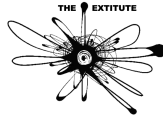


## CONFERENCE

1st day - general overview, what it is?

- **Critique of Network States** (Josh)
- Introduction to Coordi-Nations: context and introduction (???)
  - Make it extremely simple. 7 steps recipe.
- Burns (Network State) v Silke (Coordination)
- **Smart Treaties** (Ori)
- **Zuzalu's ultimate exit** (Ori): troll of Balaji's talk, exiting the market and creating your own capital through mutualisation and syndicate
- Post-capitalism and coordination
- 
- Network States will not survive without taxing their citizens (Silke)
- Importance of the **Social Fabric** within Coordi-nations (Lanamu)
- Justice system for sovereign DAOs (Silke)
- Panel on Tech stack (6:30pm on wednesday)
  - **Holke, Manu, Ori, Matan**
- Hyperstitution of Network States and Coordinations (Louis)
- Taxonomy & definitions (Jessy Kate)
- Relationship with Extitutional Theory (panel)
  - JK, P., Scott
- Panel of Examples:
  - Eden, Garden of Life, 4 Seas,
- Panels on Nodes and Interactions, as proto-Coordination
  - Z, Lou, JK, P., Zuzalu/Nicole, Janine/Austin
- Panel with presentation of projects by moderator, comments by projects
  - Prospera, Afropolitan
- Fireside Chat with Vitalik.





2nd day

Meditation with Plantony.

#### EXECUTIVE DECISIONS:

- We decided to declare victory: we are the reference to Network State
- Meaning, we are defining the Network State according to our own standards
- We are the main and pretty much only reputable source to define the network state
- Balaji, if at all, is responsible for the definition of the corporate Network State (which is a perverse reference to the Network State concept)
- We declare defeat to Kevin Owocki, he can have it back his Coordi-Nation
- 

#### TACTICS:

- One-way war, invisible war
- We publish the first book with the title The Network State
- We never refer to Balaji - (but thank you nonetheless)
- Blog posts as soon as possible
- Buy domain names:
  - Networkstate.com
  - Networkstate.org
- Conferences at Harvard, Stanford, etc.
- Internet Policy Review, Stanford Social Innovation Review,
- Nathan Schneider

Larry Lessig

Fishkin (via Bobby)

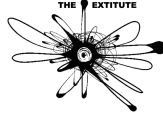
Rob Reich

Obama (via Lessig)

German mafia of Holke







## Public Conference

Webstream archive here: <https://zuzalu.streameeth.org/archive>

# Overthrowing the Network State with Coordi-Nations

May 16 - May 18 (Dome)

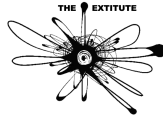
May 14th (Sun): Coordi-Nations: A mutualist framework

18:30 - 20:00	<ul style="list-style-type: none"><li>- Sara Horowitz<ul style="list-style-type: none"><li>- Keynote: "Mutualism: coops, mutual aid &amp; DAO's"</li><li>- Open Discussion</li></ul></li></ul>
---------------	--

May 16th (Tuesday): THEORY

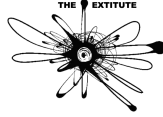
09:30 - 10:00	(Extitutional) Introduction & Opening Ceremony
THEORY	
10:00 - 10:30	<ul style="list-style-type: none"><li>- <u>Panel</u>: Underlying principles of "Network States": Desires, Needs, and Opportunities<ul style="list-style-type: none"><li>- Moderated by Jessy Kate + Primavera De Filippi</li></ul></li><li>- Panelists: Laurence Ion, Janine Leger, Manu Alzaru, Noah Lee, Marine Andraud, Nicole Sun, Ilana Brown</li></ul>
10:30 - 11:00	<ul style="list-style-type: none"><li>- <u>Talk</u>: Critique of the Network State, as delineated by Balaji Srinivasan<ul style="list-style-type: none"><li>- Josh Davila + Ori Shimony</li></ul></li></ul>
11:00 - 11:45	<ul style="list-style-type: none"><li>- <u>Keynote</u>: "The Rise of Network State Coordi-Nations"</li></ul>





	- Primavera De Filippi
11:45 - 12:30	<ul style="list-style-type: none"> <li>- <u>Talk: Definitions, Taxonomy and Criteria</u></li> <li>- Jessy Kate Schingler + Sofia Cossar</li> </ul> <p>Network State Coordi-nations within the landscape of related concepts: Nationhood, Statehood, Sovereignty, Autonomy &amp; Agency. Recognizing proto-Network State Coordi-nations.</p>
Lunch break	
PRACTICE	
14:15 - 15:00	<ul style="list-style-type: none"> <li>- <u>Keynote: Where are we now? Civilizational transitions and the role of the commons in cosmopolicalism</u></li> <li>- Michel Bauwens</li> </ul>
15:00 - 15:15	<ul style="list-style-type: none"> <li>- <u>Talks: Interfaces with existing institutions:</u> <ul style="list-style-type: none"> <li>- Interface with the State <ul style="list-style-type: none"> <li>- Primavera De Filippi + Daniel Knobelsdorf</li> </ul> </li> <li>- Interface with the Market <ul style="list-style-type: none"> <li>- Holke Brammer + Rob Knight</li> </ul> </li> <li>- Interface with the Commons <ul style="list-style-type: none"> <li>- Michel Bauwens + David Casey</li> </ul> </li> </ul> </li> </ul>
15:15 - 15:30	
15:30 - 15:45	
15:45 - 16:00	<ul style="list-style-type: none"> <li>- <u>Talks: Economics of Network State Coordi-Nations:</u> <ul style="list-style-type: none"> <li>- Network State Coordi-nations &amp; Post-capitalism <ul style="list-style-type: none"> <li>- Ori Shimony</li> </ul> </li> <li>- Mutualism and Solidarity <ul style="list-style-type: none"> <li>- Josh Davila + Oliver Sauter</li> </ul> </li> <li>- Funding the Network State Coordi-Nations <ul style="list-style-type: none"> <li>- Holke Brammer + Scott Moore</li> </ul> </li> </ul> </li> </ul>
16:00 - 16:15	
16:15 - 16:30	

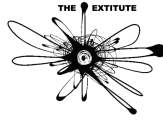




May 17th (Wednesday): **PRACTICE**

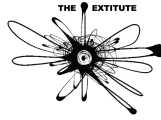
09:30 - 10:00	(Extitutional) Synthesis of previous day
EMPIRICAL	
10:00 - 11:00	<ul style="list-style-type: none"><li>- <u>Talk: Practical Cookbook:</u></li><li>- <u>How to build a Network State Coordi-Nation?</u><ul style="list-style-type: none"><li>- Primavera De Filippi + Jessy Kate Schingler</li></ul></li></ul>
11:00 - 11:20	<ul style="list-style-type: none"><li>- <u>Panels:</u> Proto-Network State Coordinations<ul style="list-style-type: none"><li>- Moderated by Anastasia Kalinina</li></ul></li><li>• Intentional Communities<ul style="list-style-type: none"><li>- Geneviève Renoir + Jessy Kate Schingler + Lou de Kerhuelvez + Oliver Sauter</li></ul></li><li>• Charter Cities<ul style="list-style-type: none"><li>- Amnon Manneberg (Garden of Life)</li><li>- Kristof de Spiegeleer + Camara (Eden)</li><li>- Noah Lee (Prospera)</li></ul></li><li>• Indigenous Self-Determination:<ul style="list-style-type: none"><li>- Josh Davila (Rojava/Zapatistas)</li><li>- Chika (Afropolitan)</li><li>- Noah Lee (Ecuador)</li><li>- Jessy Kate Schingler (ASHA)</li></ul></li><li>• Digital communities<ul style="list-style-type: none"><li>- Josh Davila (Breadchain)</li><li>- Andy Tudhope (Kernel)</li><li>- Gary Sheng (global movements)</li><li>- Han Tan (SeeDAO)</li></ul></li></ul>
11:20 - 11:40	
11:40 - 12:00	
12:00 - 12:20	
Lunch break	
TECHNICAL	
14:30 - 15:00	<ul style="list-style-type: none"><li>- Blockchain as Technology infrastructure for self-sovereign communities: Technological guarantees:<ul style="list-style-type: none"><li>- Ori Shimony, Adrien Guerrera</li></ul></li></ul>
15:00 - 15:15	<ul style="list-style-type: none"><li>- Functional &amp; Reg equivalence with State functions: Tech Stack for Network States<ul style="list-style-type: none"><li>- Primavera De Filippi</li></ul></li></ul>
15:15 - 15:45	<ul style="list-style-type: none"><li>- Smart Treaties (Ori Shimony)</li><li>- Identity &amp; Citizenships (Sofia and Laura Navarro)<ul style="list-style-type: none"><li>- Scott Moore (Bitcoin passport), Raz (Guilds), Manu Alzuru (DoingGud)</li></ul></li><li>- Autonomous Justice system for self-sovereign communities (Silke Noa)</li><li>- The Sovereign Stack (Odysseas)</li><li>- Self-sovereign infrastructure (Kristof de Spiegeleer)</li></ul>
15:45 - 16:15	
16:15 - 16:30	
16:30 - 16:45	
16:45 - 17:00	





May 18th (Thursday): **TACTICS**

09:30 - 10:00	(Extitutional) Synthesis of the previous day
<b>EXTITUTIONAL THEORY</b>	
10:30 - 11:30	<ul style="list-style-type: none"> <li>- <u>Roundtable</u>: Mapping Extitutional theory to Network State Coordi-Nations: Coordi-nations as institutional scaffolding for supporting extitutional communities <ul style="list-style-type: none"> <li>- moderated by Primavera De Filippi &amp; JK Schingler</li> </ul> </li> </ul>
11:30 - 12:30	<ul style="list-style-type: none"> <li>- <u>Talks</u>: Hyperstition of Network State Coordi-nations <ul style="list-style-type: none"> <li>- Introduction to Hyperstition <ul style="list-style-type: none"> <li>- Primavera De Filippi + Louis Parker</li> </ul> </li> <li>- What is our Hyperstition for Network State Coordi-Nations <ul style="list-style-type: none"> <li>- Scott Moore + Yoseph Ayele</li> </ul> </li> <li>- Lore &amp; Narratives for memetic land-grabbing <ul style="list-style-type: none"> <li>- Louis Parker + Scott Moore + Yoseph Ayele</li> </ul> </li> </ul> </li> </ul>
Lunch break	
<b>ZUZALU</b>	
14:00 - 14:30	<ul style="list-style-type: none"> <li>- <u>Talk</u>: Introduction to Extitutional Theory <ul style="list-style-type: none"> <li>- Primavera De Filippi &amp; Jessy Kate Schingler</li> </ul> </li> </ul>
14:30 - 15:15	<ul style="list-style-type: none"> <li>- ZUZALU experiment as Coordi-Nation ?</li> <li>- Moderated by Anastasia Kalinina <ul style="list-style-type: none"> <li>- Laurence Ion, Ilana Brown, Janine Leger, , Vitalik (tbd)</li> </ul> </li> </ul>
15:15 - 16:00	<ul style="list-style-type: none"> <li>- <b>Roadmap and next steps:</b> <ul style="list-style-type: none"> <li>- The future of Zuzalu 😊</li> <li>- The future of the universe with the advent of coordi-nations. How do we get there ?</li> </ul> </li> </ul>



Panel: Underlying principles of “Network States”: Desires, Needs, and Opportunities

- **What do you first think about when you think of the Network State?**
- What are your needs or desires in terms of autonomy and sovereignty, which you think a Network State could fulfill?
- **Most of this is about opportunities, but what are some of the challenges, risks or potential downsides that might be raised by the Network State?**
- [If we ignore for a moment the way it has been described by Balaji, what is it that you resonate with the most with that term?]
- What are the new opportunities that you think the Network State could enable?
- Can you describe the qualities of sovereignty, autonomy, or self-reliance that you are seeking to create in your project, and how do you think the Network State can help ?

Notes:

P: There’s something that resonates with us, what are we seeking to do when we talk about Network States. In an ideal world, what would be our ideal manifestation of a Network State?

Nicole: Idea that you can skip being from those that are closest to you, mutual interest, ability for collective action, higher potential, aligned goals.

Janine: Freedom and Community together. Freedom and empowerment to be your best self, inspiration for the individual and collective.

Marine: NS is a good way of governance in the digital space, you can opt-in. Congregate around what you like.

Ilana: Others that are aligned with your goals, create what you like, smaller setting to resolve challenges. Reset in voting mechanisms and laws with kindred people.

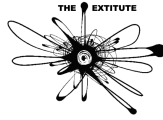
Laurence: Don’t like travel, online isn’t the same. Health, others that keep you accountable. Similar minded around themes, makes it more affordable and easier to be healthier in a community. Where is the will of people hindered? Prohibitive, paternalistic approach when it comes to medical trials. Sandbox for groups of people that serve as platforms for others to benefit from the learnings. Experiment with new governance models, in a libertarian lens. Longevity aligned, attract business, talent, etc. You don’t need the state or sovereignty, offer something in exchange to the host country and receive benefits for it. No need to be a “country”.

Manu: Found the idea of people living together attractive, have been doing it for a long time. First time hearing the Network State term: exciting. Transparency, democratic: attractive ideals and terms. Concerned about the term state: monopoly of violence. Fear of repressive states, concern of using that word for this term and for those that think differently.

JK: Agency over our environments, designing societal systems hasn’t been fully explored. Interested as we continue to explore, how can we create more possibilities with the new tech?

P: Exciting for us to propose an alternative definition for State. From an institutional design, does the network state has to replicate the traditional State? Or can we create a new institution that enables reaching a social goal.





Janine: Exclusivity vs Inclusivity, and creating boundaries is supported by using the word State. How do you create an inclusive space that is safe? You need to create some pride around what you are creating.

Manu: Do we just want to have the same kind of people in the same kind of place? Would that lead into Nationalism? Will we be kicking people out if they are different?

JK: Challenges and risks from potential Network States? What should we be aware?

Noah: Seen government brutality, having an exit possibility cares for people who need it. Finding a middle ground is difficult. So willing to ghost and kick people out makes finding a balance complicated.

Janine: It can flip so quickly, having so much opportunity and then that opportunity was captured. So much opportunity after apartheid. Nelson Mandela was amazing for the country. But today we are aligned with Russia, sending troops, no power for hours a day... feels like overnight change.

Nicole: Moving from one leader, difficulty that comes with centralization. If one or two people fund, then complicated for the community to lead. Initial vision is good, but needs to be open to criticism and evolution. Hard to execute due to lack of infrastructure.

Visitor :D: Very important to include other citizens in creating this concept, due to wisdom. Older generations have lived through several changes: example Balkan wars, creation and dissolution of countries, so many people of other regions can bring old and examples of what has happened before. We need to ask around older people. Network States are not new, usually called Cults. Starting with great ideas of spirituality and how it spirals into war and conflict. Can we go for a Metaverse in which people try things out without affecting States? Why do we need to bother ourselves with land if we can experiment virtually? Create communities that are connected through digital environments and experiment there and move from there. Wisdom, Cults, Metaverse.

Manu: Risk of new concepts: Colonialism, Neo-Colonialism. Thought of no colonialism because of the lack of violence. Current idea of State has imaginary lines, extracting value of those living in the State. Seeing human beings living in the state as assets. Fear of measuring a lot of things, can that spiral into a surveillance state? 1. Claiming others lands as yours, new form of Feudalism. 2. Danger in spiraling into a surveillance state.

Laurence: Agree with Wisdom, not sure on Metaverse. What would it add in experimentation that we don't already have. Disagree with not experimenting in the physical space. Clinical trials cannot be done in the Metaverse. My main interest.

Visitor: Metaverse enables scaling, think of instead of 200 people as the set up is currently for Zuzalu, you can have 200 thousand.

JK: Concepts: What are the more extreme needs you have that bring these terms?

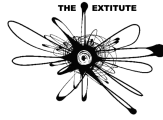
Noah: We need terminology, separate conversation if you want or need sovereignty. But once you mention it, your project gets shut down. Patrick Fridman mentions not mentioning sovereignty so your project can succeed. "Focus on markets not sovereignty if you want your project to succeed." Switch the terminology and develop a branding that can rally others and the interactions you have with existing institutions.

Marine: Focus in creating the playground you want to create.

P: Was Zuzalu ever intended to be or sound like a Network State? Independent of what Balaji has coined as such.

Janine: Build from the ground up. Build community first. Experimenting with what people want. Hard to set up a goal, hard to build in real life vs online. Up to the community to get





where the community wants to go. Ambition with where we want to go, focus in how people want to live.

Laurence: After this week, hopefully we have a clear view. But we haven't set up governance, it's still a blank sheet of paper on what it could be.

Manu: A bit concerned when we talk about sovereignty. Free Software Movement, because they used the term free, money wasn't attractive. When we talk about avoiding certain terms, [I want freedom, what does that mean? Freedom to one person can be different from another and can mean the opposite for someone else]. They change the Free Software Movement to Open Source with the goal to bring in more money. Are we replicating what happened with that movement?

Noah: Agree with concerns. Find a new term from Network States.

Nicole: Share crypto law with the Montenegro government. We have avoided aligning with one specific term or defining Zuzalu as one specific term, or one specific concept.

Holke: Throw all of your remaining questions on the Telegram group so we keep this conversation going.

### Talk: Critique of the Network State, as delineated by Balaji Srinivasan

- Josh Davila + Ori Shimony

Ori: concept defined by Balaji:

- Highly aligned online community capable of collective action
- Achieve state recognition at some point

Archipelago of connected territory. Crowd first, land last (achieve diplomatic recognition)

Proto-network states: Afropolitan, Cabin, CityDAO, Nation3, Praxis, Prospera

But why a State?

- Centralized form of governance
- Sovereign authority over a specific geographic territory and its population
- Monopoly on violence, i.e. legitimate use of physical force

Ody: In order to have sovereignty you need violence.

Divine Right of Kings:

- Authority derived from God(s)
- Authority extends across territories
- Intervention across religious and political boundaries
- New form pops up at a certain time for several civilizations. Concept of: authority and sovereignty.

Westphalian Sovereignty: emergence of the modern international order

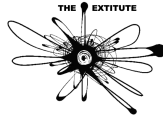
- Authority derived from implicit social contract
- Territorially bound
- Non-intervention

State: Post Westphalian system (current situation)

- Border: clearly defined territory
- Population: one or more nations that live within that territory







- Central government: the ability to create laws
- Interstate sovereignty: in theory, control over domestic affairs without interference by other state
- Diplomatic recognition

Can we imagine a new theory of Sovereignty?

- Polycentricity: theoretical legal structure in which 'providers' of legal systems compete or overlap in a given jurisdiction, as opposed to monopolistic statutory law according to which there is a sole provider of law for each jurisdiction
- Society against the State: Pierre Clastres - ethnographic research in the amazon. It's not just that stateless societies are pre-State, they are actively resisting the emergence of states. Sophisticated mechanisms in their rituals to prevent the emergence of state. It's possible to have a society without coercion and centralized power. (e.g. every year, the richest people will give away all their holdings to the community)
- Massive body of work on non-state societies, past, present, future.
- Mutualism (Sara Horowitz);
- Commons Manifesto (Michel Bauwens)

Josh: (Blockchain Radicals)

Why do people resonate with the network state?

- Institutions are failing to solve humanity's most pressing problems, politics hasn't "worked": institutions are no longer fit for purposes, as hard as we try to vote, the person we vote for are not responding to our needs
- We now have novel institutional tech to make new institutions through crypto and decentralized tech, e.g. DAOs in which we can be voluntary part of. Become a part of instead of being coerced into.
- Inequality and alienation has been growing and we yearn for a sense of community. We want to connect with communities, feel connected with others. Hyper individualized, not how humans are meant to interact.
- With the internet, we can connect better with people beyond our immediate nation or locality. New communication infrastructure enable us to expand our reach of community.

=> all this is being captured through the meme of the Network State

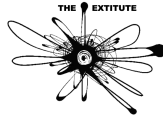
Where is Balaji coming from when he talks about Network States?

Balaji: been very consistent for the past 10 years. Made money by selling a genomics startup, lots of beef with FDA. CTO of coinbase, VP at a16z. 2013 talk at YCombinator discussing the potential of Silicon Valley to create new type of society run by technology that exist outside the purview of the US. Been thinking about micronations for a long time.

Balaji's Recipe:

- Found a startup society -> corporate framework
- Organize it into a group capable of collective action
- Build trust offline and crypto-economy online
- Crowdfund physical nodes -> capital-driven
- Digitally connect physical communities
- Conduct an on-chain census





- Gain diplomatic recognition → (neo)colonial

= start with a very corporate framework. A corporation is a plutocracy, those who hold the shares at the top can exert power downstream onto the workers of the company.

= crowdfunding physical nodes, though this means investing and commoditizing the pieces of land that we want to be part of our territory.

= gain diplomatic recognition, as replicating neo-colonialism.

Pokemon evolution: enmeshing corporate and state powers together

1. Startup society
2. Network union
3. Network state

Leviathans:

God, State → Network

Long time ago, God was the force that made people act socially

God was taken over by the State, with its own coercion to act socially

We are now in the process of having Networks take over the State to bring ppl to act socially

- What does he mean by network? Social media platforms?!

Identify 3 main poles of power:

- Woke Capital (NYT)
- Communist Capital (CCP)
- Crypto-capital (Bitcoin)

All 3 of the majors poles of power are different forms of capital. Although he doesn't mention "capital" as one of the Leviathan's. He's a venture capitalist that uses Capital to exert power on the world.

False Dichotomy:

Market - State => chose your side, we have to do one or the other.

Market as entrepreneurs, State as bureaucratic machine that is slowing down the market.

Third sector ? Autonomous, civil, commons => extra group of organizational structures that does not fall within the market or the state approach. (e.g. cooperatives, churches, labour unions, non-profits, etc.) = this is completely ignored by Balaji's.

Patchwork: A political system for the 21st century (Curtis Yarvin - alright philosophical figure). Details an alternative world, in which states no longer exist as they do today, but they are much smaller. Replaced by spiderwebs of mini-countries, each governed by their joint-stock corporations. If you do not like them, you can exit and create your own. = All exit, no voice. There will be so many states, you're bound to like one of them.

Neocameralism: state owned by a for-profit entity (corporation). Financially good structure.

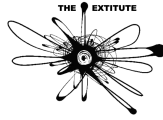
Very explicit into authoritarian mini states run by corporations.

Comparing Network States and Patchwork:

- Patchwork is very explicit about top-down authoritarian structures
- Network State is less explicit, but implied by governance structure of corporations.
- NEtwork state does not talk about governance, or even DAOs.

Fork your society, I want out.





#### Primaveras Talk:

- Highly aligned online communities
- With the capacity for collective action
- Crowdfunding territories around the world
- Gain diplomatic recognition from other states

It claims and promotes greater plurality, experimentation is promoted and favoured.

Exit-based kind of governance. I'm exiting the state that limits me and create a new one that competes with the State I just exited. Increase plurality through competition.

Is plurality a trigger to competition? Or can we see it as increasing cooperation and interdependencies.

#### Typology: Network State Coordi-Nations:

Alternative conceptualization of post-Westphalian sovereignty.

- Voluntary communities of value-aligned individuals. Common value not just ideas.
- With a common, yet implicit agenda for society
- Collective identity, relying on self-determination
- Exists alongside other nation states, but introduces new layers of sovereignties to domains that are not inherently territorial.
- Create new layers on top of existing States that care about specific items.

Greater plurality

Interdependent governance

Communities of kinship as non-territorial layer of sovereignty

Network State Coordi-Nations as "distributed tenants". Responsible for the collective governance and shared use of common resources.

Nations states as landlord, responsible for infrastructure, property rights, physical safety, law enforcement.

#### Nation States:

Defined Territory

Permanent Population (Territorial Bound)

Government

Diplomatic recognition

#### Network States:

Permanent Population (digitally bound)

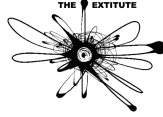
Government

Diplomatic recognition despite lack of territory

#### (Digital) Nations: (Social Fabric)

- Cultural identity
- Belonging to collective
- System of Solidarity





### Nation States (Institutional Scaffolding)

- Basic Territorial Infra
- Safetu and Protection
- Legal Rules

### Network States Coordi-Nations (Institutional Scaffolding)

- Digital infra
- Non territorial services to citizens & Communities.

### Liberalism & Privatisation

- Private Insurance, Private Schools, Etc.
- Private Sector: Market Actors

→ Can evolve into Corporate Network States (Balaji's)

### Public Sector - Nation States

Public Welfare, Public Education Etc.

### Network states Coordi-Nations are not trying to take the space of Public Sector

- Communities decide to coalesce and cooperate to provide services to one another
- Commons Sector - Civil Society
- Community support
- Shared Resources
- It's not providing services to a set of consumers or general public but to p2p

Network State as defined by Balaji is just one recipe from many.

We should have a multiplicity of recipes and enable them to choose the one they align with the most.

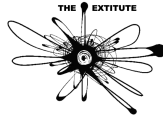
### 7 Steps to Forming a Network State (According to Balaji)

1. Found a Startup Society
2. GRoup Capable of Collective Action
3. Build Trust Offline and a Crypto Economy Online
4. Crowdfund Physical Nodes

### The 7 Steps to forming a Network State Coordination

1. Find a Community of Kinship
2. Identify other related or resonating communities
3. Encourage these communities to support one another
4. Create a collective identity, by naming it into existence
5. Pool resources in commons and collectively manage them
6. Organise into a group capable of collective action
7. Increase interdependence by interweaving communities. By increasing interdependency we gain more power to act. Therefore we want to increase it.





Additional layers of Sovereignty with overlapping jurisdictions between one another.

#### Network State Coordination

- Shared Identity:
- Supersidiarity: voluntary network (opt-in), power delegated from the bottom-up
- Polycentric: made of overlapping centres of decision-making influencing each others
- Symbiotic: in a cooperative and interdependent relationship with its external environment
- Fractal Growth: non-contiguous and non-linear scalability through “pattern integrity”
- Networked: operate through repeated interactions
- Collective Resources: managed in common through participatory governance
- Interwoven: reciprocal sharing of core elements = increase capacity & interdependency

Interdependency & Interoperability is a precondition for Coordination and Cooperation.

By providing an easy opt-in system, and being interwoven, the exit cost is actually high. Greater sustainability which leads to no tragedy of the commons.

Example: If I am free-riding, I'm hurting myself. If I contribute, I strive along with everyone else.

#### Questions:

With one community we are in the 5th point, wondering if we can change 5 and 6th. But still not sure if this can lead to losing brilliant people because they cannot sustain themselves.

P: If we put 6 before 5, then we are creating individual communities lead to collective actions. It's not just a network of communities doing something in an aligned way, but an archipelago. Not just a coordinating layer to do collective action. It's difficult to have an impact and capacity to act without resources.

Pooling resources can be the first proof of being able to collective action.

P: Welcome many more recipes that experiment with different order.

Chika: Are there existing cases for the recipe?

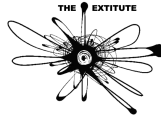
P: Will be presenting some cases, but none of them have gone through all 7, similar to how there's none for Balaji's term. Digital communication is a precondition for these digital nations. Need for new typologies of institutions. The digital world is opening new possibilities to fulfill desires and needs.

A: From a bottom up, how do you resolve the tension of different communities? We might have divergent interests over time? How do we keep them entangled?

P: Answer is in #7, if we stay in 6, then we are prone to differing. But when we interweave the communities, you make it harder to exit. We are creating institutional scaffolding that creates longterm sustainability. We become a unit, a basket which gives us so much power and everything we do, is done with the community in mind. You're subliming the interdependence, because you have chosen to become interdependent to the community.

A: How do you resolve conflict if you're part of two communities?





P: This is already real. There's a beauty in having a multilayer kinship to multiple communities. You can have multiple degrees of interweaving. The multiplicity of layers is an opportunity.

Question: How does this fractal growth look like? How would those be beneficial to interweaving?

P: An example of something that could bring communities closer to one another: Exchange of stocks. I'm going to make sure you strive because if you strive then I strive. Governance tokens in DAOs, in the context of physical communities: crosspollination.

Question: Method of measuring it? Metrics?

P: Not yet, the first goal is to identify what is the DNA per community? And how do you interweave those DNAs? You won't have a standard metric as the DNA for each community it can differ. Zuzalu today is a single unit, one experiment. Let's connect the Zuzalu nodes popping up.

Q: What is the problem we are trying to solve? The state as it is currently is not good, so we create a new state. If we create a New State, we inherit the same problems. Can we create a new algorithm to change the society we have instead of imagining a new society and creating a new society.

P: Back to slides, content seems to not be clear. We do not want to create a new state. Exploring new institutional structures that exist on top of the layer of sovereignty of national states: not competing not creating a new one.

Q: But what is the end goal? How do we then go back and change the original one?

Q: DAOs are inclining to become shareholders when they get to 4. How do we prevent it from becoming a company as they reach step 5 of the recipe?

P: There's always a risk of this turning into a Plutocracy if the governance that is injected with these ideals. This is where #7 becomes fundamental. The amount doesn't matter, but as long as the right DNA has been shared in which it is clear that you will be caring about the other group then you will want the other community to thrive. The background is different, you want to provide services to each other. There are needs that public and private sector are not fulfilling. Mutualizing our needs to provide services and goods to our communities.

JK: Criteria of the coordination is a network of nodes.

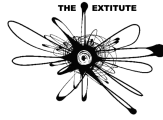
Ody: How I understand is that the focus is not in the exit, so change within the base layer. The difference with Balaji's is realizing change on the base layer.

P: It goes both at the community layer, we need to recognize that interdependence provides greater capacity. You create care at the "international" level. There is value in interweaving these communities with one another, you coordinate the relationship at a larger level.

## - Talk: Definitions, Taxonomy and Criteria

- Jessy Kate Schingler + Sofia Cossar





JK: We want to receive feedback and share some technical definitions. Are we saying anything that is fundamentally different? Or is there something new happening? We think there's something new.

Sofia: The power of unveiling inherent assumptions. Every statement that we build is on top of tacit assumptions on where societies should be.

This applies to Nation-States, Network States and Network States Coordi-Nations.

In common:

- Social political constructs that want to achieve a shared aspiration towards self-determination
- Built on different ideas of sovereignty.

Sovereignty:

Feature of nation-states based on territoriality and the absence of a role for

Statehood: Two theories

Constitutive theory of statehood: is a person of international law if and only if, it is recognised as a sovereignty entity.

Declarative theory of statehood: only if meeting 4 criteria.

Nationhood:

- Assumption that nations and state form a single entity
- Usage of Nation and People interchangeably
- Linked to the right to self-determination

Nation-States: Look to comply with the international law provisions

The Network State: Aspires to get recognition of sovereignty following the constitutive theory of statehood and is still bound to a piece of land (even if it is crowdfunded).

Network States Coordi-Nations: Are epistemologically different.

Intuition, Comparison, Iteration  
(table)

Features of Network States Coordi-Nations

- Generative: using intuition and listening to our wants and needs
- Iterative: characterizing, testing against examples, updating
- Seeking: minimum viables list. Minimally prescriptive- *Let a thousand flowers bloom.*
- Still "opinionated"
  - Looking for a dynamic stability, persistence
  - Social arrangements that end up

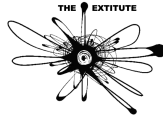
Network state coordi-Nations defining features

Network:

1. Nation-ish → shared values and identity
2. Polycentric with autonomous nodes
3. Supersidiarity (voluntary participation; power delegated from the bottom up)







4. Interweaving: reciprocal interdependence
5. Symbiotic with external environment
6. Fractal (vs euclidean) growth patterns (pattern integrity at arbitrary scales).
7. Backed by Networked Communication
8. Collective Resources

#### Node:

1. Opt-in membership based on kinship that supersedes territory
2. Participatory governance
3. Mutualization of needs
4. Autopoietic- internal homeostasis, self-regulation

A voluntary network of communities...

Coordi-Nations status unlocked [dynamic] equilibrium across three factors:

1. Interdependent symbiosis between nodes
2. Solidarity with the external world
3. Internal autopoiesis within nodes

#### Embassy Network:

##### Proto Coordination

- Network of autonomous, self-governing houses. Shared identity and kinship.
- Provision of certain mutualistic services (housing, mental health, justice, gathering spaces).
- Fractal growth, super-sidiarity
- Currently interweaving between houses is informal, but growing. More interweaving is needed.

#### Zuzalu

##### Node

- Opt-in membership based on kinship. Internal self-regulation (operations, logistics).
- Participatory governance and mutualization of needs
- Could become part of a coordi-Nation through fractal growth patterns and interweaving.

#### European Union

##### Doesn't Qualify

- Kinship, democratic self-governance. Interweaving (currency, citizen mobility), mutualization (co-founded).

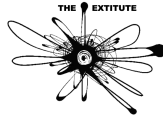
#### Rojava

##### State-like

- Confederalist bottom up governance (supersidiarity). Mutualization of basic services (justice, education, security). Interweaving (military forces, politics).
- So far territorially scoped. Kinship primarily associated with territory. Unclear aspirations towards interweaving beyond territory.

#### Charter Cities- Depends





## Regulatory

- 
- Keynote: Where are we now? Civilizational transitions and the role of the commons in cosmopolism → “Commonsifying the Digital”
  - Michel Bauwens

Civilisation was geographic. Civilisation was a decision for human to stay in a particular spot, which requires to manage nature: develop agriculture, establish states, bureaucracy, military, etc. there are no records of societies > 200.000 ppl without a bureaucracy. Might not be a “state”, but complex societies historically have organized bureaucracies. Military that is separate from the people, in order to create peace. Keep the violence to the outside.

What is new today, is that we have capacity for massive non-territorial coordination. This didn't happen before.

Neo-liberalism: invention of the chip. Originally the network was used by state and corporation. This is what create neo-liberalism. The beginning of a partially networked society. In 95, with the advent of the web, we have civil society that is able to organise.

Historically, big wins over small villages, big biz > small biz. Dunbar number, we can remember 150 people, once we move to higher level coordination - more people, we introduce hierarchy to save on coordinations and transaction costs. Can only be as convivial as the neighbor that is stronger than you. This creates limitations to the kinship-based type of life.

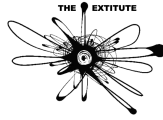
Cf. Linux: 25.000 ppl, but the average number in a team is 4. Linux is hundreds of companies coordinating with each other, with thousands of dev's not belonging to any companies, and not even getting paid. Can create highly sophisticated software that today no corporation is capable of doing.

Four emerging economic models, distributed on 2 axis.

- Global / centralized vs Distributed Local
- For profit vs Non-profit

1. **Netarchical Capitalism**: the hierarchy of the network: Global control, with p2p interface: e.g. Facebook, Uber, Airbnb. We are shifting to a marxist capitalism to a prudhomian capitalism. If we look at the new companies online, they are prudhomian: they capture the exchange of knowledge and sharing of users-based, as opposed to their labour.
2. **Distributed Capitalism**: libertarian bitcoin, blockchain - using market incentives for profit motives, to use them to create egalitarian market society, at least in the ideal. 34 millions digital nomads, this is becoming a big part of this new world. This is what allows all these new forms of coordination, network state, to emerge. Distributed Ledgers are vital because they enable the shift from narcissist entities to ecosystems. Accounting is crucial; double-entry was the birth of capitalism. Today we





have contributory accounting, ability to account non-financial contributions, flow-accounting to account for the flow of energy. Big shift of distributed capitalism is the capacity of ecosystemic accounting. Transactions are related to they whole network.

3. **Global Commons:** Linx, arduino, wikipedia - capacity to share knowledge, software, design in global platforms.
4. **Localized Commons:** consistent growth pattern of ppl at the local level engaging in commoning, co-housing, co-working, etc. only few percent of people, but growing exponentially.

Not a binary, but a triarchy.

Civilisation transition are transvaluation. Roman Empire: to be a free citizen meant you didnt have to work. Christians had to work and pray, work in order to have more time to pray.

We are moving from a commodity regime to a contributory regime.

Before value was understood to come from the land, and from the labour (Smith, Marx)

Today, with open source, core of value creation is the contribution (e.g. Linux), around the commons, you have value-added activities by entrepreneurs. The market is around the commons, it is derivative from the commons. Market players are co-dependent on the commons, if they are clever they will have not extractive but generative relationships with the commons they depend on. We want generative markets.

The State is a collective form that can fit with the commons. Capitalism emerged because there were capitalists. Align with society so that it fits their needs. We need commoners to tbuild a common-centric society. We need states to partner with the commons. Partner-state: transformation of state functions so that they start working with the commons. E.g. Free software communities, they all have a foundation at the core. Linux foundation, Apache foundation: collective entity that takes care of the commons infrastructure. For-benefit associations that enable the fostering of the commons. There would be no wikipedia without Wikimedia foundation. It looks a bit like a state, maybe the type of state that we want, an enabling entity that protect and promote the ecosystem that we want. Think about the state in that way, and pressure on existing institution, so that collective functions start serving the logics of the commons.

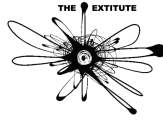
Enable people to propose actions to make the city better. The city will play the role of supporting the coordination. City, biz sector, non-profit sector, universities = mobilize to support the urban commoners. Regulation taken by over 200 cities, with self-organised autonomous initiatives, in agreement wit the citiies that they are part of. Still a municipal administration, but behaving in a way that support collective autonomy.

This model is not just for open source communities, but also for society. Society where we recognize that it is productive. Today, we think we only produce value extractive by producing scarce commodities, and then distributing these commodities. We create value through creating scarcity, not through contributions. If you volunteer by cleaning a beach, you're harming GDP, because you're volunteering. But the boat that leaks contributes to GDP because it creates paid work.

The Cosmo-Local Model:

If civilization is a geographical issue (relationship between city and countryside to build surplus), how does the paradigm change once we add non-territorial coordination to the mix? How do we mix the westphalian system with the post-westphalian system?





Cosmolocalism : everything that's heavy is local, everything that's light is global and shared  
We are moving toward a paradigm of production where there will be lots of localisation. The global system is split in two: the western axis, the eastern axis - the tech stack is splitting in two, the financial system is splitting in two. We are in struggle between 2 hegemony, one declining, one climbing up. Continentalisation: in EU lots of discussion on how we become more independent (see covid), we have learnt we cannot fragment, we need to interconnect. Today we spend 2x more in transport than in making, it makes sense to relocate.

Cf. Arrival: big company for car manufacturing. Platform making buses and trucks on-demand for city authorities. You don't need a big factory to make cars anymore. We can reimagine production through a localized commons-based approach. Car-sharing associations and coops, designed to reduce the number of individual cars. Every shared car in the system replaces 9-13 private cars.

Economies of scope (instead of Economies of scale): you do more with less (instead of making more at lower costs). This can be achieved through mutualisation, managing reduction in energy and supply. Energy in the thermo-dynamic system enables complexity to emerge. Our energy level is going to go down; we are going to need a 'great simplification' - creating a culture with less matter and energy. Using commons-based mutualisation, we can keep max complexity and social services, but with a substantially lower thermo-dynamic usage. Economies of scope: local manufacturing linked to a cooperative model and community governance; any innovation is available anywhere in the network.

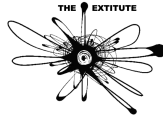
Review of attempts to create more resilient ecosystems:

- **Platform Coops:** global, for profit. We organize our own platform and share profits amongst ourselves.
- **Ledger Coops:** local, for profit, crypto-commons, commons-stack, holochain. Attempt to rethink the blockchain world with more social features.
- **Protocol Coops:** global, for benefit: open source.
- **Cosmo-local Coops:** Local, for benefit.

Financial system is transnational. Crisis of nation state is because it has no power to change things anymore, because everything operates at an international level. Capacity of the transnational system is greater than the capacity of the national system. The logic of reform has changed. Karl Polanyi (the great transformation) identifies 'cognitive cycle' in capitalism: high growth period is very good for labour, you have to pay them more. This ends usually with a supply crisis: capitalism not making enough money. Counter-revolution, financialisation period, low growth, low salaries, ends up with a demand crisis. Every 20 years, the shift moves state to market (in the supply crisis) and market to state (in the demand crisis). But this doesn't work anymore because the State cannot intervene anymore. Cosmo-localism applied at the global level says the following: international state system, and international financial system, but no capacity for civil society to play at the international level (the commons gap). Protocol coops are the seed form of future global governance system, the Magistracy of the Commons, translocal common that can protect human and non-human ecosystem, for the long term.

Market and states work well, until you reach the peak, then you start going in descending phases of civilisation. That's when the commons come back. Problem today is that the global system has serially exhausted several regions of the world, but we don't feel it because we have a global system. The phase of ascending and descending has not been as





strong as we have seen it before. We need to introduce within the global equilibrium the commons institutions as a countervailing and counterbalancing force: extractive vs regenerative. Extractive needs to be subsumed to the regenerative.

Global threshold and allocation approach: table with negative threshold, with associated allocations. Which dominant power will accept to willingly offset its allocation ? but every big reform in history has come after very expensive wars. E.g. proto-global system, the mercantilist system, then the chaotic system with napoleonic civil wars - then peace. We then have ww1 and ww2, then again a period of peace because we realise that conflict is too expensive.

Macro-history: looking at human history and trying to make sense of it.

Immature biosphere, then great oxygenation event, then mature biosphere where living being started working together.

Humanity with technosphere, immature technosphere that destroys the biosphere. We need to create a mature technosphere that doesn't destroy the biosphere. If we can go through this difficult period, we can live for thousands of years. We can be global without being destructive or extractive. We need to stabilize our technologies.

Identified three typologies in which this interface can be made. Antagonist: could potentially challenge the authority of Nation-States. Network States compete and extract taxes and populations from existing Nation-States. It makes it increasingly difficult for Nation-States to regulate their citizens.

Exclusion: network can leverage blockchain technology, smart contracts, or other decentralized govern systems. Leveraging institutional arrangement & preventing  
Can Nation States act as international courts of arbitration for a specific kind of Network State?

Complementarity: Network States can provide additional services to citizens which the nation states are not providing for the established population.

Example: Subsidies made by the Market to Network States for solutions they are building.

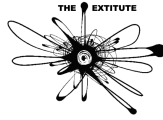
Immigration: Network States can sponsor Visa's for citizens in existing Nation States.

Regulation: doing it to create a new Nation State to engage in specific activities not part of a regulatory framework. They can also create their own regulatory activity. Recognised as legitimate sources of truth by the administration of existing nation states.

Diplomacy & Governance: Network States as New Actors in International Relations. Establish Platforms for dialogue and collaboration, they can influence regulation and initiatives at an international level and not just a local level. A Network State can become a very powerful driver to push for cross-border collaboration. Ideas can freely move around in a particular territory and then they can be relocalized by the members.

Dan: Venezuela had two presidents at once for two months, during this week the country became dollarized and several things happened. In Venezuela you cannot rely on the state for services, so people are prepared with a very distributed infrastructure. Two bands: people who have everything to fend for themselves and those who didn't opt for micro-solidarity (beautiful). People united for having a shared purpose of a future they were building towards. The powers of being started having conversations with both governments and the civil sector





on the ground. People in the ground with a shared vision. How do we enable people on the ground and prepare to tackle this and empower these communities.

#### Interface with Markets:

Rob: Dani Rodrick framework. Late 20th century, the rise of globalization as a challenge. Three things being optimized for, a trilemma:

Global Economic Integration vs National Sovereignty vs Democratic Governance.

The market should be interconnected and everyone should be able to acquire goods from everywhere in the world. No regulations or effectively harmonized so that you can trade across the globe.

European Union view: Optimize for Democratic governance that reduces national sovereignty.

When talking about coordi-nations we don't talk about the same idea of national sovereignty, but there is an interest in maintaining a self determination. Draw a boundary of rules and systems. We want them to be democratic and self deterministic, the future of the coordi-nation is taken at the permission of the individual coordi-nations themselves. No higher system that can repel the agreements made by the Coordi-Nations.

Will have to have some restriction on how we interact with the Market, to avoid being captured and coopted by other Market players.

Holke: When you have internal commons and non extractive mechanisms and bundling of cross subsidising of activities (profitable or not). How do Network states interact with markets? Interface as needed (producer or consumer) and use collective power (bargaining and purchasing power, boycotts, progressive procurement).

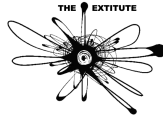
Examples: Bell Labs: Cross subsidized R&D work which wouldn't have been developed otherwise by the market. It was an unbundling exercise. Protocol Labs Network, I work as a researcher for funding mechanisms. This is only viable because there is a successful product, the capital is used to finance the cycle of innovation. The bundling and cross subsidising is already happening both in the web2 and web3 ecosystem. There are other organizations that also demonstrate how groups can shield themselves from the current interactions with the Markets.

Rob: Talk about using market mechanisms, come up with different mechanisms to fund the work that has been developed. Debate between the Protocol Guild and Optimism team on how the distribution of funding should be executed based on how the information of the work that is being done is available and how the market evaluates it. If I let the market evaluate it, then I will care more about what the market wants, if I let my peers evaluate it then we will value more what the internal group is looking for.

MB: Possible to look at history as a struggle between coordi-Nation systems. CN produce their own elites. Father figure protects the people, keeps the market limited, clean slate legislation avoiding bondage forever. System that has existed for millenia. Democracy is created as a counter revolution in the West. Market Centric. In the East a state centric system. All of history could be read as Maritime vs Continental power priorities. Today we are inventing a new Coordi-Nation system: what market prices means for the Market, mutual signaling is for the Commons. Hololical systems where everyone can see what is being done







and others can react to what they see is being done. Create the elite of mutual signaling, people who know how that works. Move resources in a different way. Markets and states are extractive systems, we need to have a countervailing regenerative infrastructure.

Example: Brazil cryptocafé, why is it that we can't have good coffee in Brazil and everyone except the primary producers of the coffee are making money. No fair trade because it is dominated by the West. 1. Where is coffee coming from, who is making it, 2. create a platform with information on where the coffee is coming from, 3. appeal to community to invest in the shops and you get dividends in the form of coffee. Pay as you go. Ecosystem that is not a cooperation, is the collaboration of people that focus in making good coffee. So many new possibilities to rethink how we rethink the system. As a Feudal lord you had to protect the land and the people in the land. Once they got dominion, they got the land and understood once you got the money you could chase off the people and be more profitable. Imagine you have a collective infrastructure and the use of the resources, but the resources are in the common goods.

David: Concrete example really brings it back home. Organize Funding the commons conference. How do we address these kind of challenges? Example of a Zapatista community: Civil Services as a form of service. In this community they didn't have taxes in the form of money. Each member of the community contributed in some sense of community role. The tax was your time and if you refused they'd kick you out of the community. It is different from what we're familiar with in the Western Society, these kind of systems are worth experimenting with. Markets themselves are a form of commons, it takes resources to maintain. In a state of anarchy it is difficult to maintain a market. How do you see Commons as a market to maintain.

MB: The stronger the state the weaker the market and viceversa. There is a codependency of the parts. Market pricing is a good way to deal with scarcity, but capitalism is a scarcity engineering system. Monsanto example: illegal to grow your own seeds. We need a commons centric economy, promote abundance where there is abundance. We need to let scarcity be scarce where natural and let the markets optimize only the totally scarce spaces. What is the optimal combination of practices and institutions to maintain a balance where the commons thrive. Capitalism is the only space in which the Commons was eradicated. Commons are an identity marker, it is a way to positively construct an identity. Because you have an object, something you love together is when you have a kinship.

Ori: Post Capitalist Coordi-Nation

All Politics, No Political Economy

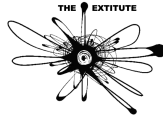
Network State & related experiments lack a critique of production

(see below ! :)

Ok! 😊







- Talks: Economics of Network State Coordi-Nations:
  - Network State Coordi-nations & Post-capitalism
    - Ori Shimony
  - Mutualism and Solidarity
    - Josh Davila + Oliver Sauter
  - Funding the Network State Coordi-Nations
    - Holke Brammer + Scott Moore

## Network State Coordi-nations & Post-capitalism Ori Shimony

Economics of coordi-nation. Post-capitalism

All Politics, No Political - economy.

The object of how we produce is central, and was historical the organising factor of many societies.

Nations was all about production and relationships for production. Comparative advantage that different nation states have. Cf. the Wealth of Nation (Smith)

Agricultural Age → Industrial Age → Digital Age

### Agricultural Age

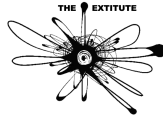
- where “farm” was the core Technological Base,
- with a Tributary distribution Logic (that’s how the elite collect wealth).
- Using religion as a power source
- Monarchy as teh Political Unit
- Estate as economic agent
- Feudal Architecture
- 

### Industrial Age

- Factory is the technological base
- Capital is the distribution logic
- Law as the power source
- Nation as political unit
- Corporation as economic agent
- Bureaucratic Architecture

### Digital Age





- Computer as the tech base
- Commons as the distribution logic
- Code as the power source
- Network as the political unit
- DAO as economic agent
- P2P Architecture

We are in the digital age, but we are still anchored into the Industrial Age mechanisms and ideologies, it is not an immediate shift.

Digital Revolution: radically new ways of organising information systems. Our food or energy will be affected by computational logics.

New superstructures are being build to deal with these new layers. It's not just information but many other things.

E.g. Regenerative Agriculture, Renewable Energy, Digital Fabrication.

- Global Village Construction Kit: communities around the world are building system to live on your own
- Farm Bot: robot that helps you make a garden
- Project Kamp: local regeneration projects
- Traditional Dream Factory: tokenization of land usage rights to finance and manage access to network of properties.
- Digital Fabrication FabAcademy

Full Stack Autonomy: broader sets of replacements for the institutions we have today

1. Localised Production
2. Global Infrastructure (mutualised)
3. Networked Institutions: citizenship, money, public funding, justice, insurance, etc.

Case studies:

- Cooperative Integral de Catalunya: federated network of comunes minimizing their interaction with the market, plus mutual credit system
- Oasis

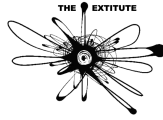
Exit Capital: roadmap not just to exit the state, but more importantly exit capital. Nodes that are producing locally with latest techniques, but also are specialising in export, so that they can build resilience through trade, but minimizing trade and maximizing mutualisation between the nodes.

Import / Export - optimize for resiliency, not growth. No need for money if you can produce everything you need in a network that tracks contributions and distribute surplus.

## Mutualism and Solidarity

- Josh Davila + Oliver Sauter





Mutual Aid: a factor of evolution

Idea that competition is the main way in which society is developed, inherent thing that everyone has to go through - opposed to the liberal school of thought that believe competition is what produce the best result.

Look at nature: It is not all about natural selection and survival of the fittest, but rather mutual aid and symbiotic relationships between species. E.g clown fishes, bees and flowers, crocodiles and birds. They are not trading one-to-one, no trading utility scores, with economic logics. Biological foundation of mutualism.

This is also important when it comes to humans. Important when it comes to Network states, lots of smaller states competing with each other until you find the dominant one.

Non-financial types of examples of mutualism. Wage labour is not mutualism, because you have money and i have time and labour, we trade? That's not mutualism. It's more about solidarity and taking care of one another. Feelings of solidarity and interdependence.

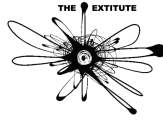
Different types of capital, we each provide different types of resources.

Sharing this particular experience so that other communities can have an upgrade on their perspectives from that experience, and ask to learn what has fostered mutualism. Perceived fairness on the community on how people show up, otherwise it gets to fast into a space where people measure too many things. One possible overlooked aspect that can lead to that is the question of who should be part of the community? How do we filter in and out who is part of the community? Who is a good fit? Who is a positive sum person in the community? If that is not clear it can lead to a decline in the contributions and lead to having to create a lot of governance mechanisms. It's not hard to get the assholes out of the community, make sure that people who are good people but are not really contributing to the community much. Figure out a way to make a gentle exist if you were not able to not get them in. Awareness that is important to maintain the health of the community. Staged entrance to the community, helps you not deal with the No's and only with the Yes's.

Need more diversity in the conversation since the lack of solidarity is not intrinsic to all groups.

- Funding the Network State Coordi-Nations
- Holke Brammer + Scott Moore





Funding new forms of Networked Coordination. Idea of Solidarity, Sara has done a great job at defining three characteristics:

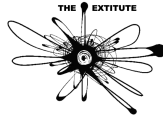
1. Solidarity
2. Sustainability
3. Self- Management: Independence and sovereignty over one's actions.

Commons Management: Elinor Ostroms 8 principles  
Models through which we can fund these commons.

Participatory Funding: Interface With States Et AL.  
External /Institutional , challenging to sustain without an economic model.  
Case: Gitcoin Grants

Contribution Accounting:

1. Record everyone's contribution
2. Evaluate these contributions
3. Calculate every participants fair share



DAY 2:

## - Panels: Proto-Network State Coordinations

- Moderated by Anastasia Kalinina

### • Intentional Communities

- Geneviève Renoir + Jessy Kate Schingler + Lou de Kerhuelvez + Oliver Sauter

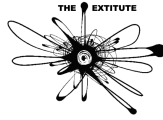
#### Embassy Network:

- Polycentric, multiple nodes
- Shared identity, in the making
- Fractal Growth: the network started out of the initiatives of its network. E.g. Feytopia emerged by one resident of Embassy trying to replicate the experiment
- Collective Resources: mutualisation of needs and pooling of resources, such as time (because grocery is done by one person), or money, intellectual resources - by living in community, this creates a surplus that can be used to make better things for the world.
- 7 steps program: we have nodes that are independent and autonomous, with their own financial model, we named the Network level, and done some collective actions at the network level, but haven't mutualised resources yet. proto-CoordiNation cause we haven't gone into full mutualisation. Idea to do it via room sharing, credits for nights, that can be interweaved amongst communities.
- At the local node level, we have co-budgeting or participatory budgeting, but never done across nodes.
- Mutualisation of intellectual resources, e.g. Embassy created resources for starting communities, and proto-altJustice, and this are shared across communities within the Embassy network, but also amongst other communities. Step in the process where there is bilateral / multilateral relationships, but no single thing that mutualises all things together. People volunteering time for alt-justice program, and everyone can opt-in, but no structure for mutualisation.
- Muss was inspired by Embassy, e.g. shared food, collectivize the type of work that is repetitive within the community, and create structures that share the load in meaningful ways.

To what extent the Network State Coordinations can help achieve your mission?

- JK: this helped me clarify that the ways in which we have been collaborating can be escalated, to bring us towards this interweaving concept. Can refer to the recipe to see where we stand, we've been doing pairwise multilateral collaborations, but we haven't been pooling resources in the center in a structural or intentional way. This helps understand where we sit within this progression.
- Lou: communities in various places can experiment with new ways of living, socialising, doing justice, and the mere fact of doing that as a praxis helps us question the way we do things, not necessarily to achieve the same objective, but rather experimenting with many different examples and options. Open mind in terms of how we can do society.
- GG: so cool to join parties and salons, but what can I do to contribute to that, not to benefit personally, but be part of a collective support and bring something unique to that.
- Oli: these communities that share rough alignment, not necessarily full alignment, and specifically share people, to find ways of mutualising some non-essential bonding parts of the communities, e.g. rooms, the cost is not that high to go into this kind of collaboration, once we mutualise resources, lots of things can evolve. E.g. Smart Treaties, communities with less trusted systems.





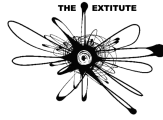
## • Charter Cities

- Amnon Manneberg (Garden of Life)
- Kristof de Spiegeleer + Camara (Eden)
- Noah Lee (Prospera)

To what extent you consider yourself as a proto-Coordination and can you benefit from the conceptual framework?

- **Garden of Life** (Amnon): community, gameB movement (win-win collaborative and regenerative ecosystem - as opposed to gameA win-loose ecosystem). GoL is applying the anti-pattern. Forming dynamics: Founder has the idea and wants to form a network of communities, but in the end it's about turning into a co-op. Israeli core, vision is to be international. Manifest the first village is urgent, but tension between building a healthy community which is something that takes time. Community initiation: need to recruit members, existing social networks (no public marketing), intimate onboarding. Values: people need to sign onto the constitution when they join. Member investment, there is a cost to join, 300 coop shares (300 individuals), 108 land plots in which you can build your house; price and flexibility goes up as risk goes down. Later intend to bring nomads who partially own pieces. Located in Portugal. In terms of CoordiNation, right now forming the first node in PT, already have a collective identity (GOL global association), intend to create more nodes, pooling resources to form a dao of daos, interweaves by sharing DAO gov tokens. Work in progress: global membership, people or communities? (entity only can join); alliances with other communities, governance structure: assets / contributions, wights; contributors compensations?
- **Eden** (Zanzibar): met president who was going through the oil exploration in the island, presented an alternative, digital free zone, to bring money to the country. President decided to halt the project, to look towards another future. Even presidents and governments can be allies in building a better future. Tanzania is a beautiful place, first president was promoting 'cooperative economics' (Ujamaa), to help collective to cooperate and live together. Tanzania has more than 120 tribens with their own traditions and customs; more than 50% of the land in tanzania is still protected. Got keys to the Mbewin ruins to build community. Eden Zanzibar. End goal is to have a thriving sustainable organisation, communities holding similar values preserving life and nature. What's the ultimate community that we can design and co-create to have a sustainable organisation. Can use this infrastructure to inform new communities, need to design physical system that help people, but also hold mental and psychological elements into account.
- **Prospera**: high-tech charter city in Honduras, one of the most advanced charter cities, a place where ppl are free to build their startup, has its own taxation structure, can hang out with local security force, away from the mainland in the island, looks a bit like Cancun with expensive resorts but are also building lower-costs accommodation.
- Criminal law is same as Honduras, but regulatory law is different, each city can adopt its own regulatory scheme and if there is dispute, it goes to arbitration. If you can get insurance to cover what you're doing, it's not so dangerous. It's mostly 80% tax evasion/optimization, 10% call center, 10% actual projects. From a medical tourism, everything approved in OECD is automatically approved here. Place where can start an alternative to the FDA to determine what's safe or unsafe in a faster manner. Part of a longevity network state.
- What's the governance innovation? Feels more like the libertarian version of the network state than the "coordination" pattern. Is there an intention or possibility to become more coordi-nation-y? → Prospera is an outpost of western capital in south america, not clear whether it will be able to escape from that. Giving honduran jobs, but not giving them equity in the project. They are open to new forms of governance though.
- Coordination style or exit-based governance? Morazan parter- charter city next door, that is more local.





- **Indigenous Self-Determination:**

- Josh Davila (Rojava/Zapatistas)

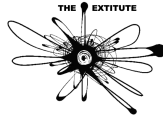
- Chika (Afropolitan)

- Noah Lee (Ecuador)

- Josh: when reading the Network State, no reference to indigenous self-determination movements, just rojava / zapatistas are interesting examples of groups fighting for autonomy. Zapatistas in Mexico fighting for libertarian freedoms. Political structure anti-capitalist, anti-globalisation, believe that globalisation is bringing ppl into poverty. Want more indigenous self-determination; long meetings working at the local level. They foster anonymity, all wear black masks, indigenous cypherpunks. ROjava related to Kurds, split into separate countries, repressed minority in all of these countries, historically forced into ethnic genocide, in arab countries they are forced to speak arab, equivalent for turkey. Came out of kurdish worker's party in turkey, from a marxist/leninist value, want a separate kurdish nation state, but now reject to recreate a state structure, but instead try to create an alternative, rojava, northern syria with a strong gorilla group. Isis pushed in, America gave kurds weapons to fight against isis. Current situation is bad cause turkey is bombing kurds. Long military conflict that came out of wanting to have kurdish autonomy. Democratic confederalism : bottom-up approach to governance, with local systems of governance, with councils pairing up with other council, going all the way up. Philosophy feminist, if you want to live in a free society, most repressed ppl should be free, e.g. women. Governing councils require man and woman as co-host.
- Not plan for interweaving though. Can it be part of something larger? Evolving into CoordiNation type ? Kurds as generic term to identify many people, with different religions in different countries, not as homogenous as it seems. Practices can be applied in many places, not only kurdistan. Interesting to see if other groups can adopt Democratic Confederalism - would that lead to an interwoven community? Not yet interwoven enough to ensure collective action. They are part of a governing body called the Tapestry of Global alternative.
- Noah: Jungles of Ecuador, many indigenous nations. Cf. Warani village, very democratic. 100 ppl but always have elections, every 5 years to elect the president. Man or woman can be president. Overarching confederation of all these nations.
- Chika: Afropolitan is a diaspora, collective group and organisation that moves towards collective action. Real community, active and engaged, with ppl from all over the world. Looking to grow the community with time. Launched Afropolitan starting with 500 citizens, not anyone can buy the nft, must go through application process to ensure that values are aligned. Created a manifesto, and invite ppl to apply if they resonate. Wanted to make sure that ppl are part of the weaving of what Afropolitan looks like. One nft one vote. Come up with subgroups looking on specific things, e.g. treasury and investment (mostly in africa), culture woven within the afropolitan spirit. Amazing examples of what diaspora can do to power through. Back in 2020, police brutality happened in Nigeria, shutting down all payment rails, only way to send money back home was via Bitcoin. Used clubhouse to coordinate and decide how to send bitcoins and to whom.
- Why call yourself Digital Nation? What Nationhood? How important that is and what does it represent? Not trying to be a company or a startup. It's a movement. People hold on to their NFT even if they could sell it. Need rules on how do we govern ourselves as a group. Nation in contrast to company. Why not a community or network? We use Nation to show how deeply we are trying to make this movement, eventually want to have sovereignty.
- Ultimately the state is the tool of governance, what's relationship with member states in Africa Union? Africa moves slowly. Many of our members could not come to Montenegro because lack of visa. Africa did not go gov relationships, can Afropolitan do that? Lots of countries around the world are trying to move away from tourism, Africa can bring lots of young and motivated ppl.



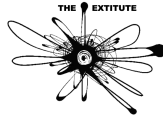




## • Digital communities

- Josh Davila (Breadchain)
  - Andy Tudhope (Kernel)
  - Gary Sheng (global movements)
  - Han Tan (SeeDAO)
- SeeDAO: network polis, wants to create a polis for chinese digital nomads. Many chineses came out of the country and became digital nomads. SeeDAO provides public goods for them, identity and public education and work opportunities, and governance. How do you recruit members? If you want to join SeeDAO, dont need to buy tokens - you have to go through education to learn about the organisation, once you pass the test, you become a member and you get identity in this DAO. then you can use the super-app, with tasks, and receive scores within the community. The higher score you get, the higher governance you get. E.g .Founder has level5 contributor, but if more contributors came, they can also level up to 5. Constitution for helping power to flow amongst all contributors. We elect governors of the polis every 3 months. People need to have a choice, we are in an unstable world. Risk for AGI, tech singularity. Anybody need to face risks and need political choice.
  - Gary: involved in a number of communities, they all working on increasing human flourishing in the world, Gitcoin, chinese diaspora leader to revive the fullbright scholarship in china; work with consortium associated with Vatican on what does it mean for a community to flourish. Goal to inform academics that are part of these communities, to see if the theory matches up. Ppl are not yet coordinated, they have not found the others. The amount of amazing projects and problems that can be solved because of zuzalu, is a testament to that. Didnt know you existed, let's work together. Framework of Coordi-Nation can be helpful? Try to understand what different ppl want, and reverse engineer from there. There are geniuses that think about coordination all the time.
  - Andy Tudhope: conversation about communities are strange, been thinking about these things more in terms of network human drive, seem to create self-recursive groups that are focused on governance for the sake of governing one another. Trying to think in a different direction. Part of a group of people called Kernel - we have a shared mission: learn together. If people happen to convene around that shared goal, we know we are doing a good job. Communities are a terrible design pattern, because of self-reference. Kernel is about 'play' infinitely, play as a verb, do no harm, play to avoid becoming dogmatic. If we learn together, then people come. We talk of communities as concentric rings, but there is something important about thinking about mission-first. A community is a concentric circle with core contributors, active supports, lurkers, etc. you are talking about an exclusionary circle rules by the core members. The community is insular because it is self-recursive. What community really does, or should do, is connect people to the wider world. When we feel belonging, we find it easier to connect with others. People who come into new cohorts. Shared purpose is not about who are you connect with, but what is the purpose that you're trying to achieve. It's all aspirational principles, important to explain things in a holistic way.
  - Josh: Breadchain cooperative - came out of online community crypto-leftist, talking about ideas of how to apply left-wing. Cryptocommons association, host events. You can go fast alone, but you can go far together. Create join-identity, federation or confederation of different group, with a brand to identify one another, so that ppl who like one project can identify other projects that they like aswell. Crowdstaking app, send DAI and DAI are put into lending pool, and the interest go to the community, in exchange get bread tokens that can be used as local currency. Not trying to create exact gov mechanisms, more organic. Things will change as other people join. Mutualising mushy things, share expertise and ideas, emotional support. Eventually get more hard-resources that we can solidify with interweaving.





## - Identity & Citizenships (Sofia and Laura Navarro)

- Scott Moore (Gitcoin passport), Raz (Guilds), Manu Alzuru (DoingGud)

Scott: can have many different types of identity primitives, used to describe different facets of a person. Enable ppl to express different facets of their identities, without having to register to many different services.

Evan (Disco): handle data not fit for the chain, use existing keys to make statements about other people. Self-attestations can be done by ourselves. But when we rely on affiliation with others, we depend on third-party issuers. Every node in the network is a potential issuer.

Manu: in the world we live in, we have gov's issuing identities to us, they are the new overlords or the new kings, they issue IDs and can revoke the IDs whenever they want. As a venezuelan fighting for freedom, the state has removed the identity, no longer a venezuelan. In the crypto-space, companies are behaving similarly to the state. We should be the ones issuing our own identities. Way i show up in my family is different from the way i show up at work, etc. blockravers is just a community of ppl who like to share things with each other, created a network of trust where ppl self-issue their identity, and then they attest or vouch for a passport, as a banknote. Piggy-backing on the security of these banknotes. Trust builds up with repeated actions - in the new age where we humans come together to self-issue our own identity, we need rituals to show up that trust. We gather in the web3 space for freedom, not to give our identity to the technocrats overlords.

Scott: easy to have decentralized issuers. Today, most identification tools that people use, difficult to be fully decentralized. E.g. we use twitter, multiple identities that can be aggregated. Must figure out at what point we are moving beyond centralized identity and sunset them. We stay on centralized platforms.

Evan: identity is a co-created verb, we are continuously enacting our identities, no ability to document any of that on the public chain services. 90% of data that makes you you is not appropriate to be put onchain, thus it cannot benefit from web3 opportunities. If we want to contemplate what it means for a human being to share its multiple facets in different situations, we need to acknowledge that we live in a society where ppl use twitter. Role of centralized issuers is still important, there will always only be 1 harvard.

Evan: need to be able to obscure traits that might be used to discriminate against us.

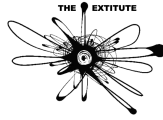
Scott: privacy is freedom but also consent and agency. Privacy in a way that can be easy to sell to people. Allow for people to have that choice.

Network state and coordiNations intersecting with the world: we want to grant benefits to citizens when they are interfacing with nation states. How we enable them to interact in a secure way, while interacting with institutions that want to identify people and surveil their movements.

Scott: need to be able to validate information without having to disclose the raw information. Applications interact and become useful with the real world. ZuPass used by everyone; lots of things that we can do better to allow ppl to chose the control they have over the data. Nations are not gonna give up national control. We can build network attestatinons so that we can use it among ourselves, with enough buy-in that we might not even need the passport to interact between coordinations. E.g. network cities, trying ot piggy back on the security of existing nation states.

Evan: must obfuser the specifics of data, while demonstrating that it meens the criteria for an agreement or a treaty. We dont want unfeathered access to data, we need consent.





Manu: ZKP will help us, just being able to answer specific questions without revealing the information. It is definitely going to help, but also need to ensure plausible deniability, your 'iris' doesn't provide plausible deniability. We need to come to agreement among ourselves of what we want to be private or not private.

Functional equivalence: can we get blockchain identity providers to play the same functions as existing legacy ID systems, e.g. refugee ID providers - perhaps it's a gap that blockchain can come in, and solve the issue, whether it's a green card or a passport.

Manu: we talk about banking the unbanked, what about giving identity to the nobodies? these people cannot interact with anything, cannot get a cellphone, cannot exchange money, etc. Very problematic when we want to create these networks, which are only available for ppl with passports.

Evan: should not prioritize availability of data (via e.g. on-chain nft) but rather the contextualisation (ability to show and hide your characteristics depending on need). Should never trade freedom or privacy for security.

### - Autonomous Justice system for self-sovereign communities: Sovereign DAOs as "exclosures"? (Silke Noa)

Crypto-war 2.0 leads to coordination building. EU is passing regulation that is very hostile to crypto based on AML. Many other nations are going to imitate what's happening on this front. French are considering to regulate Oracle services, meaning dispute resolution systems. In US, SEC/CFTC rule by enforcement, no clarity, and closure of crypto-friendly banks. Risk that the benefits of blockchain will not be there anymore as these regulatory frameworks solidify.

Lots of reasons why want to have a network state. Longevity want to do test which they are not allowed to do, so they want to do a network state. Crypto wants to continue doing what they're doing, you'll need some form of exclosure based on network states.

DAO's exclosure ambitions

DAOs engage in forum shopping and jurisdictional arbitrage and some eventually develop nation-building ambitions. To reach some form of "exclosure" status.

If a dao cannot be a nation state, then it should at least be able to operate autonomously from nation state interfere  $\Rightarrow$  a de-facto exclosure.

DAO capture by way of disputes.

Exclosures are good until you have disputes. Disputes can be internal, e.g. between members or between coordinations, or external, with 3rd parties interacting with the coordination, such as the regulators too.

To avoid capture, coordinations/DAOs require an Autonomous Justice System:

- Node internally, to resolve disputes between node members
- Coordination internally, when tx with other nodes (e.g. under treaties)
- Externally, when transacting with "muggles"

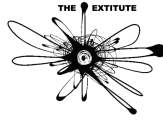
Nation state-centrism is waning in legal systems:

- International arbitration and justice-as- service
- Platform justice (Facebook( oversight board, etc.

DAOs as dispute resolution mechanisms: A dao is a network of agents who share common purpose:

- Basic governance framework of a DAO is itself dispute resolution mechanism:
  - Proposal





- Decision / judgment
- Execution
- Evaluation
- Autonomous legal order exhibit 3 attributes:
  - 
  - **Power to formulate / prescribe rules /code:**
    - **INSIDE:** reduce the recourse to legacy system by opting out to state rules, must be considered legitimate by members. Can be applied and changes by members, cannot have retroactive effects. Exit from DAO/node is possible with acceptable loss.
    - **OUTSIDE:** non-state rules, used for contracting with 3rd parties, emulate what we know (memetic isomorphism); appear to be nothing nefarious (-> self-regulating is acceptable.)
  - **Power to adjudicate by applying the rules / code**
    - **INSIDE & OUTSIDE:** adjudication is legitimate if independent from rule-making body, fair, effective, does not overreach. Binds the DAO + third parties. Opportunity cost of attempting to appeal to nation state court is high.
  - **Power to coercively ensure the observance of the rules/role.**
    - Autonomous execution not stoppable by actions affecting the DAO
- For the autonomous legal order to rise to autonomous justice, the order must be considered internally and externally legitimate -> internal healing mechanism.
- Existing platforms: Kleros, UMA, 1hive Celeste, Aragon Court. Models currently rely on game theory and schelling points.
- Only work if dispute are smaller than half of the dispute protocol's market cap (which can be quite small sometimes).
- 
- **The Sovereign Stack (Odysseas)**
- **Self-sovereign infrastructure (Kristof de Spiegeleer)**

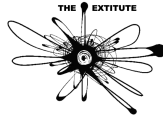
### Zuzalu Fishbowl

ZuPolls were really helpful. Data is amazing.

While we figure out what is next, we also hope that people take the model of 2 month communities forward in their own way.

How do we keep pushing the bounds and experimenting. Figuring out the recipe, at speed—when normally iterating on community takes a long time. How do we learn faster without





degrading the quality of the experience, or the time... how do we make it sustainable, for the long term

Next year - looking at archipelago idea. Many zuzalus happening at the same time in the same location. Make each one different enough so there isn't competition between them. Kids. 3-tracks (edu curriculum), broad based w popup events etc. people can opt into community that feels aligned for them all while being part of the broader mission that we all feel aligned with.

And how can we encourage others to do the same pattern. Maybe this team can only support 3, but others can do something similar. In close proximity to promote learning. Shared learning can happen over the years. Next year close proximity, then hopefully inspire more and more Zuzalus across the world.

It's an interesting format but how to make sure to spread underlying values and direction, not just an event?

Format is important for things to happen sure. This was really and truly just an experiment. The way that it is done- these different ideas - are truly just experiments. How it is done continues but grounding in the philosophy and values. If we do this the format will take place above that and the format will fall into place with the values and manifesto of what this has shown.

We do have something that is our mission and values they might need to be reworked. But grounding in being in action, being iterative, and working through it as a collective.

Zuzalu is the people here, not the core team deciding what the values and vision are. As a collective working through that exercise next week is going to be very exciting.

Its also the people NOT at zuzalu. We didnt wat to put a formal governance structure because we didn't want it just to be the people here deciding the future. Want many people to be experimenting.

This notion of not just having one vision and commandment is great but there does need to be some values and goals. Somewhere like NYC does have a strong schelling point, instead of just going in lots of different directions.

I would like to see a jurisdiction with just one commandment and some with multiple.

To what extent is there a desire to step away and look at this emergent zuzalu darwinism - most popular will continue to replicate - or are there core principles that you need to abide by? Question of endorsement - to what extent does zuzalu endorse each initiative?

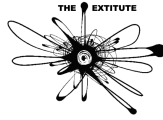
Anyone can take the model. Not everyone can take the name. We might inspire a lot but endorse a few. There is zuzalu as an event, as an inspired ecosystem... do you call the ecosystem w the same name?

To what extent would you like to be self organized or not? I have connections to the president of malaga.

If it weren't for Milosh we wouldn't be here he has done a phenomenal job of helping us relate to the government.

Milosh - i was born in this country and i have a great relationship w everyone i do not judge people by where they are on the political spectrum. Have to think through all the things that could happen in these two months and be ready to cover all those bases, and keep everyone safe. That is why montenegro was the best bc i was so connected here. But in the future let us see. What i saw in zuzalu i was observing it from a different level. Moral preferences, morality of people, to see if there is alignment from that side, if you can bring these different spaces together. After covid we are used to talk through the screen. Such a privilege to have personal contact and look in the eyes. To explore the morality behind your





whole story. There's a lot of love around. Trust and respect. That was the biggest success in my eyes from Zuzalu.

What are some of the ways to give back to the communities that are hosting us? there are so many things. Current and future PMs were here, debating with us, learning a lot... a lot of people from montenegro, future politicians. This generation chance is happening here now. It was important to educate that new generation about what is happening now. This country was grey and black economy. The new era is bringing new people, young people, that they can do something for this country and improve the economy.

We had heard people over the course of these two months wanting to be involved in the local communities. We did things— had farmers markets, brought them here, we went out to see different places. Milosh was also passionate about bringing locals here and teaching them. We had hundreds of local people come here with some of the top experts from around the world, had hundreds of people. Providing locals with education and opportunities to learn at the level we are learning every day and have this privilege to be doing. In the future would like to do this more. Just did it once. Make a curriculum. Students, universities. Relationships w people here through education and financing.

Also economic activity. Bring in a lot of people, create friendly business environment. That is the easiest to quantify thing for locals— giving them jobs. Getting back to the hard things, i want to clarify that milosh vitalik and ?? were instrumental in doing this. Also the core team. Many folks missing here today.

We have thes sub events - but there is so much self-organized stuff that was not top down at all. Residents added so much. Apartments, after hours in the dome. Small groups. Those are often the most cherished.

Looking at the recipe... organize into a group capable of collective action... first step is often inward looking, this is normal, but the ideas around longevity and regulations. Not just communities but eventually influence these things. Is this far in the future or is this on the table? → i want people to be happier healthier and living more productive lives. Productive == positive impact in my mind. Freelancers vs. consulting firms. The reason people pay more for that is because there is a team. What we can do as collectives who deeply trust one another and deeply understand each others skill sets, the unlock there is exponential. Getting people to feel comfortable building that trust and those relationships. Then we can unlock ability to meet bigger problems in the world.

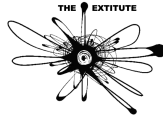
Roads, public goods... we have kind of merged into a huge monarch, the state. But with open source you saw communities of people coming together and creating a public good. With DAOs it again kind of formalized a new way to come together for collective action. VitaDAO. Ethereum. Crypto - building OSS - everyone benefits. And then coming together in person w potential new governance models. And on biotech/longevity, we might come up with clinical trial data and show that certain things work. Happiness, education.

Living healthier happier... that's where you have to start. If you are unhappy, unhealthy, and unproductive, that doesn't work... desire for collective action and positive impact i could feel it in the different events. Those people share things in common and want to affect the world. That is almost bottom up - these communities already have a strong mission and vision.

The state is not just a community, it is an actor in international relations. Legislation, regulation. All of a sudden there is this actor who can participate into policy discussions, influence... by qualify ing something as a state something broader and more impactful than a community can emerge. Not just a lobbying organization. Can converse on the level of international relations. Pushing towards that could be a public good for society in general.







I am kind of doing this experiment already in montenegro. Again i think zuzalu was inspiring for the things that will happen here in the near future. However i think we need to sit down and see what is the definition of zuzalu. I dont want it to be defined at all. Maybe in some territory it can be defined as a network state, somewhere else not. Maybe we can still leave something to the imagination.

Maybe legitimacy can be built endogenously [according to the coordi-nation recipe] and then talk to governments as it grows. Becomes an interesting new model.

Outcomes speak louder than papers, than a lot of other things. For montenegro to see something real with an outcome. Happy people, research, projects— those outcomes speak so much louder than pushing governments to make change before there are any outcomes to point to.

How strongly do we feel about the term interdependence? Well this is one recipe amongst many. Personally, think there is a lot of value to interdependence. If the alternative is exiting when there are problems and not finding ways to accommodate, you end up with a lot of competition, which is less strong and lower capacity. The interdependence is first and foremost, already true. We share one planet. Acknowledging it is the first step to dealing with it. And second it lets us ask who we want to be interdependent with. Who do you feel aligned with? Interdependence is about ensuring the long term sustainability of the community. This is v difficult if you don't ensure sufficient interdependence. It is a commitment of course, but we have to deal with this. Let's expand our capacity by finding ways to support each other in an interdependent manner. Th better you achieve your goal the better i achieve my goal.

I also find the interdependence difficult in some ways. You mentioned that you chose people you think you can stick together with. But it's not bad that people might change. Even if you have the same morals there are still disputes. The dispute resolution mechanisms need to be up to the challenge. Otherwise it is very short lived.

I want to thank you from the bottom of my heart, really, for this. For me it is life changing. I want to address the idea of archipelago. The idea is deliberately endorsing different experiments, diversify, let people walk with their feet. Thanks.

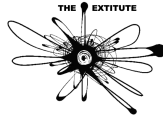
On the topic of endorsement... there are also other nodes that are pre-existing too... intentional retreats, residencies, pop ups... common denominator = they are all in some beautiful nature place. Sharing the experience with others from outside.

How scalable is this framework/ if it works at a particular group size... obvs the state is infinitely scalable... hundreds or even billions of people. Is there a better scale for this coordination concept? At what scale does it break down? → Economies of scale vs. economies of scope. Fractalization process - you want to maintain the nodes as small as possible.that is where kinship exists, then you create a small basket of highly intertwined activities. Idea w coordinations is more of a mesh. The scale of a node is how much kinship you really can have. You can have maybe hundreds or thousands, not millions. Depends on the kinship of course. But economies of scope is about identifying siblings... you can actually scale a lot, not losing the degree of kinship. Eventually you could have a global interconnected basket. Helps address challenges around global governance. Coordinations— they are layered. I can be part of many. In some ways then i become a bridge. You can actually create a very tight mesh. This can scale a lot but it's a different modality of scaling.

We could have more of a crypto coordination - the thing that interweaves them is that they are all crypto. If something happens to crypto, it happens to them all. They are already interweaved. At that scale would things happen differently... ?







Dunbar's number could be interesting to think about. A bad node could just fly away. The more you have the more robust the mesh is. I think it does scale. Need to experiment. Keep building nodes until it doesn't work.

Crypto is indeed a v interesting ecosystem. In some ways it is just number 7. It is ONLY interweaving. Maybe a bit weak. But solidarity emerges.

Pattern integrity vs franchising...

Bootstrapping... impossible to get such a schelling point without really strong nodes. Need to bootstrap community by tapping into strong schelling points.

What about a criteria - negotiables, non-negotiables? Transparency of decision making, authoritarian governments. Turkey... → yes need to consider impact on the ground. But sometimes it's about infrastructure too. I believe we can create a positive affect on any government. I also believe we will not endorse any government.

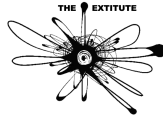
Kthulu castle... this is not the first... precondition = physical community the real world.

Telou. Special architecture castle. From foulang china. unesco world heritage. Defense, people to live together... in the real world case the limitations and infrastructure... we need something that can support people living together.

## The Name (various notes and suggestions)

- [Dawla | Encyclopedia.com](http://Dawla | Encyclopedia.com)
- "On the terminology (as we just had a panel discussion on these matters), I believe we can keep brainstorming and potentially go beyond any of the existing terms, or revisit some ancient ones. The Greek / Aristotle term '**polity**' appears to make a lot of sense in relation to what we're discussing, it basically means the rule of the multitude directed toward the common good. A polity is a group of people with a collective identity, who are organized by some form of institutionalized social relations, and have a capacity to mobilize resources. They create and exercise their own governance.
- "Polity" vs "politeia"
- Mafia
- Network Nation
  - (+) Can be closely associated with the Network State concepts, but clearly distinguishes itself from the Corporate Network State
  - (-) Nation can be seen as a problematic concept just like "state"
  - (+/-) Network State Coordi-Nation will face the same challenges of potential nationalism, we kind of acknowledge this problem with the name and can address it directly
  - (-) We don't have the "state" as a scaffolding for the nation, but name the nation directly
  - (+) The first paragraph of nation on wikipedia fits quite well with what we describe: "A nation is a community of people formed on the basis of a combination of shared features such as language, history, ethnicity, culture and/or society. A nation is thus the collective identity of a group of people understood as defined by those features. Some nations are equated with ethnic groups (see ethnic nationalism) and some are equated with affiliation to

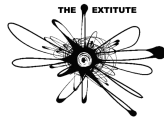




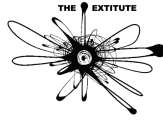
a social and political constitution (see civic nationalism and multiculturalism).[1] A nation is generally more overtly political than an ethnic group.[2][3] A nation has also been defined as a cultural-political community that has become conscious of its autonomy, unity and particular interests.[4]”

- (+) The qualifier “Network” distinguishes it clearly from territorial nations
- (-) Nations aren’t the actors of geopolitics
- ...
- Network Tribe, Network Polis, Network Society, Network Commune





-



Fin