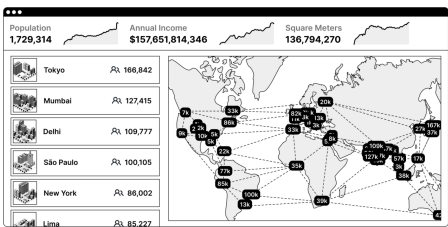


Comparison

	Network State	Critique	Communion/Commonation
One sentence	<i>(Short) A network state is 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.</i> <i>(Long) A network state is a social network with a moral innovation, a sense of national consciousness, a recognized founder, a capacity for collective action, an in-person level of civility, an integrated cryptocurrency, a consensual government limited by a social smart contract, an archipelago of crowdfunded physical territories, a virtual capital, and an on-chain census that proves a large enough population, income, and real-estate footprint to attain a measure of diplomatic recognition.</i>	"Highly aligned" - you want variety, with sufficient alignment, but not a filter bubble. Online - not just online Crowdfunds territory - territorial control is one of the major problems of the current system. → co-manages resources (commons) "Gaining diplomatic recognition" - defining legitimacy in terms of the existing system → leads to reproduction of it. Charismatic individual + Single issue Physical territories: should be irrelevant. Virtual nations should be bounded not by geography but by common vision, agenda, principles,... Recognized founder → coordiNations may have charismatic leaders but as a consensual network of peers is unlikely to be seen as having one single leader. Coordinations could technically be neutral on this. Moral innovation: neutral Social network: same National consciousness: same Consensual government: same ("participatory government") The network aspect: un[der]-developed	From New Zealand: A communion is a voluntary community of individuals with a shared culture, principles and values, aligned through a common yet implicit agenda for achieving a shared societal vision. A communion operates both at a local and global level, engaging in collective action in line with the principles of the commons, through collective governance and shared use of resources. It has a collective identity that constitutes itself through self-sovereignty and self-determination, and is eventually recognized as such by other communations. A communion exists along with existing nation states, adding new layers of sovereignties to domains that do not inherently belong to a territorial approach. From Zuzalu (based on the : Coordinations are voluntary [supersidiarized] networks of communities [enabled by networked coordination], with aligned values and shared identity, focused on collectivization of needs. Coordinations pursue these goals through participatory governance, shared resources, and polycentric interdependency between nodes. Coordinations are those networks that have managed to establish a stable arrangement (dynamic equilibrium?) across the three factors: interdependency/symbiosis between nodes, internal self-reliance/autopoiesis within nodes, and solidaristic inclusivity to new people. Coordinations rely on and continuously develop endogenous legitimacy between participating communities. Coordinations are voluntary interwoven networks of communities, with aligned values and a shared identity. They mutualise resources to redistribute them within the network and to engage in collective action, through participatory governance and interdependency between nodes

One image:



Annotated definition:

A communion is a **voluntary** community of individuals with a **shared culture, principles and values**, aligned through a common yet implicit agenda for achieving a **shared societal vision**.

- A communion is a type of intentional community or voluntary association. This means that, just like for Network States, members of a communion voluntarily come together, as opposed to being brought together by an external force or contingency, such as geographical proximity in the case of traditional nation states.
- A communion gathers a community of people characterized by shared values and principles, which belong to a similar cultural setting. Note that 'culture' in this context is to be understood loosely as the ideas, customs, and social behavior of a particular community of people, rather than the cultural traits of a particular population.
- A communion is a community of people aligned around the achievement of a shared societal vision. These types of communities have a long history and can take many different forms, from religious communities and communes (e.g. the Jewish diaspora or the Jewish kibbutz), to cooperatives and activist groups (e.g. open data advocates or climate activists).

A communion operates both at a local and global level, engaging in **collective action** in line with the **principles of the commons**, through collective governance and shared use of resources.

- While communions are essentially online communities, the resources they are dealing with can be both digital (e.g. data or information) and physical (e.g. land or natural resources). Moreover, communions can have an impact in the physical world, e.g. by creating incentives for citizens or institutions to comply with specific requirements in order to benefit from some of the services provided by the communion (the flipside of sanctions).
- Communions represent an alternative approach to organizing society and addressing social and economic challenges, one that is grounded in principles of cooperation, sustainability, and the common good. Members of a communion implement collective governance for the management of shared resources.

It has a collective identity that constitutes itself through **self-sovereignty and self-determination**, and is eventually recognized as such by other communions.

			- One key aspect of communations is their emphasis on self-governance and self-determination. This can involve the use of participatory decision-making processes and the development of alternative forms of ownership and resource management. A communion exists along with existing nation states, adding new layers of sovereignties to domains that do not inherently belong to a territorial approach. - This suggests that communations may be seen as a form of decentralization or devolution of power, allowing individuals and groups to take a more active role in shaping the policies and practices that affect their lives.
One recipe:	Found a startup society. This is simply an online community with aspirations of something greater. Anyone can found one, just like anyone can found a company or cryptocurrency.² And the founder's legitimacy comes from <i>whether</i> people opt to follow them. Organize it into a group capable of collective action. Given a sufficiently dedicated online community, the next step is to organize it into a network union. Unlike a social network, a network union has a purpose: it coordinates its members for their mutual benefit. And unlike a traditional union, a network union is not set up solely in opposition to a particular corporation, so it can take a variety of different collective actions.³ Unionization is a key step because it turns an otherwise ineffective online community into a group of people working together for a common cause. Build trust offline and a cryptoeconomy online. Begin holding in-person meetups in the physical world, of increasing scale and duration, while simultaneously building an internal economy using cryptocurrency. Crowdfund physical nodes. Once sufficient trust has been built and funds have been accumulated, start crowdfunding apartments, houses, and even towns to bring digital citizens into the physical world within real co-living communities. Digitally connect physical communities. Link these physical nodes together into a network archipelago, a set of digitally connected physical territories distributed around the world. Nodes of the network archipelago range from one-person apartments to in-person communities of arbitrary size. Physical access is granted by holding a web3 cryptopassport, and mixed reality is used to seamlessly link the online and offline worlds. Conduct an on-chain census. As the society scales, run a cryptographically auditable census to demonstrate the growing size of your population, income, and real-estate footprint. This is how a startup society proves traction in the face of skepticism. Gain diplomatic recognition. A startup society with sufficient scale should eventually be able to negotiate for diplomatic recognition from at least one pre-existing government, and from there gradually increased sovereignty, slowly becoming a true network state.		Overarching identity Ingredients - Legitimized and evidenced through interaction (that generate feeling of kinship) - Coherent economic unit - Something shared - Forward looking not backward looking. - Non insular, hospitality. - Seeks a future where constituting parallel forms of sovereignty or power. Decentering the state. The nation state is part of a broader stack. Get the state down to its useful essence. Land is only ~10% of the economy but claiming 100% of the governance. - Nested and polycentric... Not necessarily evolving to be space covering/overarching set of units. - Legal systems?? (is murder too far down the stack) - Legacy What differentiates it from... - A community - An extitution - A nation - just a cultural recognition - Communication - community that we coalesce together in order to work towards a vision but not in a westphalian manner + Need to mention "scale" (difference between community, and communication - which is the scale of a nation) + Are there multiple? Each communion has its own culture. "A communion" → "communations." integration of other cultures. Demonstrate not an overriding mechanism.

1000 words	Technology has allowed us to start new companies, new communities, and new currencies. But can we use it to create new cities, or even new countries? A key concept is to go cloud first, land last — but not land never — by starting with an online community and then materializing it into the physical world. We get there in seven steps: 8. Found a startup society. This is simply an online community with aspirations of something greater. Anyone can found one, just like anyone can found a company or cryptocurrency.² And the founder's legitimacy comes from whether people opt to follow them. 9. Organize it into a group capable of collective action. Given a sufficiently dedicated online community, the next step is to organize it into a network union. Unlike a social network, a network union has a purpose: it coordinates its members for their mutual benefit. And unlike a traditional union, a network union is not set up solely in opposition to a particular corporation, so it can take a variety of different collective actions.³ Unionization is a key step because it turns an otherwise ineffective online community into a group of people working together for a common cause. 10. Build trust offline and a cryptoeconomy online. Begin holding in-person meetups in the physical world, of increasing scale and duration, while simultaneously building an internal economy using cryptocurrency. 11. Crowdfund physical nodes. Once sufficient trust has been built and funds have been accumulated, start crowdfunding apartments, houses, and even towns to bring digital citizens into the physical world within real co-living communities. 12. Digitally connect physical communities. Link these physical nodes together into a network archipelago, a set of digitally connected physical territories distributed around the world. Nodes of the network archipelago range from one-person apartments to in-person communities of arbitrary size. Physical access is granted by holding a web3 cryptopassport, and mixed reality is used to seamlessly link the online and offline worlds. 13. Conduct an on-chain census. As the society scales, run a cryptographically auditable census to demonstrate the growing size of your population, income, and real-estate footprint. This is how a startup society proves traction in the face of skepticism. 14. Gain diplomatic recognition. A startup society with sufficient scale should eventually be able to negotiate for diplomatic recognition from at least one pre-existing government, and from there gradually increased sovereignty, slowly becoming a true network state. The key idea is to populate the land from the cloud, and do so all over the earth. Unlike an ideologically disaligned and geographically centralized legacy state, which packs millions of disputants in one place, a network state is ideologically aligned but geographically decentralized. The people are spread around the world in clusters of varying size, but their hearts are in one place. As the population and economy of a startup society grow comparable to that of a legacy state, with millions of citizens and billions in income, it should eventually⁴ be able to attain	
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on from existing sovereigns — and ultimately the United Nations — just as Bitcoin become a bona fide [national currency](#).

How Communations relate to the nation and the state

Distinction between nation and state

A **nation** is a group of people who share a **common culture**, history, language, or ethnicity. It is often used to describe a group of people who have a sense of **collective identity** and a shared **sense of belonging**.
A **state**, on the other hand, is a **political entity** that is characterized by a specific set of **borders**, a **government**, and a **population**. It is a sovereign entity that has the power to make and enforce laws within its borders.
It is possible for a nation to exist without a state, and for multiple nations to exist within one state.

Relationship to geography

States are always tied to geography, but nations do not have to be.
A nation can be defined by shared culture, history, language, or ethnicity, and it may not be geographically bound. For example, a diaspora community, such as the Jewish diaspora or the Indian diaspora, can be considered a nation even though its members are scattered across multiple countries and continents. A stateless nation, such as the Kurds, may exist within the borders of several countries but without its own state.

Link between communations and nations

Communations can be described as **internet-native nations**, encompassing online communities that form online and develop a sense of **shared identity and belonging**. These communities may not have a physical location or territory, but they can still have a **sense of nationhood**.
Examples of internet-native nations include online gaming communities, virtual worlds, and forums where people come together to share a common interest or identity. Some people within these communities may even identify more strongly with their online community than with their physical location or country of citizenship. In the future, we may see the emergence of more internet-native nations or communations, as technology continues to advance and more people are able to connect with each other online.
With the rise of online communities and virtual worlds, it is possible that people may begin to identify with different groups and communities based on shared interests, cultures, or identities. This could lead to a more multifaceted identity for some individuals, who may begin to experience multiple forms of citizenship and belonging, identifying with a variety of nations and internet-native nations. For example, they may have a physical citizenship in a country but also identify with an internet-native nation and consider themselves a citizen of that communion as well.

Link between communations and states

It is important to note that **communations are not associated with any sovereign state**, and therefore do not have the same legal rights and protections as traditional nation states.
It is uncertain to what extent communations will be able to achieve recognition or autonomy, as there currently lacks any legal and political frameworks for recognizing internet-native nations as such.

Role in the formation of social fabric

Both states and nations are important in the formation of social fabric. States provide the framework for stability and security, while nations provide a sense of identity and belonging. However, it's important to recognize that the two are distinct and have different roles in society.

The role of **nations** is to provide a **sense of identity and community** for its members. As a cultural embodiment, nations play a role in shaping the cultural and social identity of a group of people. They provide a sense of belonging, common history, and shared values.

The role of the **state** is to ensure the **well-being and security of its citizens** and **maintain a stable society**. As formal institutions, states play a crucial role in

	<i>maintaining order, enforcing laws, and protecting citizens within their borders. They also provide essential services such as healthcare, education, and infrastructure.</i> <i>Yet, the rise of large bureaucratic institutions such as states can significantly impact the way people interact with each other. These formal institutions tend to be centralized and bureaucratic, and their interactions with individuals tend to be more transactional and less personal. This can have a number of negative effects on the social fabric, as people may be less likely to rely on personal relationships and social networks for support and may instead turn to the state for help. This can lead to a decline in social trust and a sense of social isolation. Additionally, as these institutions become more powerful and centralized, they may erode the sense of community and shared identity that is often associated with smaller, more localized communities or organizations which maintain more personal relationships.</i>
Communities' contributions to the nation	<i>By leveraging the internet and other emerging technologies, communities have the potential to greatly contribute to, or even expand, the possibilities for forming new types of cultural embodiments.</i> 1. Connecting people: <i>The internet allows for people to connect with others, regardless of their physical location, and form communities based on shared interests, values, and identities. This can lead to the formation of internet-native nations that transcend geographic boundaries.</i> 2. Facilitating communication and collaboration: <i>The internet provides a platform for people to communicate and collaborate in real-time, which can help to build trust, collaboration and shared goals within communities.</i> 3. Democratizing access to information: <i>The internet provides access to information and resources to people who would otherwise have limited access. This can help to empower marginalized communities, and enable the creation of a new sense of identity and belonging.</i> 4. Virtual reality and online worlds: <i>The development of virtual reality and online worlds can create new opportunities for people to interact, form communities and create new cultural embodiments in virtual space.</i> 5. Artificial intelligence and blockchain technology: <i>Emerging technologies like Artificial Intelligence (AI) and blockchains can help facilitate communication and collaboration between people, and create new governance institutions that foster deliberation and community engagement.</i> <i>However, there is a risk that the use of tools such as software designed to automate processes and enforce rules, rather than to foster personal interactions and relationships between individuals, might actually harm the social fabric.</i> <i>Some ways to preserve a community's social fabric while still making use of technological tools require a focus on:</i> 1. Collaboration and participation: <i>Software should be designed to facilitate collaboration and participation, rather than to impose rules.</i> 2. Democratic governance: <i>Software should implement a governance structure that is inclusive and democratic, where members of the community can participate in decision-making, and hold the leaders accountable.</i> 3. Transparency and openness: <i>Software should be transparent and open, so that users can understand how it works and how data is being used. Users should be educated and aware of the potential risks and benefits of using software, and be equipped with the skills and knowledge to use it effectively. Users should have control over their data and be able to choose how it is used.</i>
Communities' contributions to the state	<i>Communities can contribute to improving the operations of existing nation states through a combination of different strategies:</i> 1. Encouraging community-based organizations: <i>By creating or supporting local organizations, such as community centers and volunteer groups, communities can give individuals the opportunity to come together and form personal connections based on shared interests and values.</i> 2. Promoting civic engagement: <i>Encouraging people to get involved in their local communities through volunteering, attending community meetings, and participating in local elections to build a sense of shared identity and belonging.</i> 3. Investing in local businesses: <i>Supporting local businesses can help to strengthen the local economy and promote a sense of community pride.</i>

4. **Creating opportunities for intercultural exchange:** By bringing together people of different cultural backgrounds, communations can help break down barriers and promote understanding and acceptance of diversity.
5. **Emphasizing education and cultural preservation:** By promoting education and cultural preservation, communations can teach people about the history and customs of their community, fostering a sense of pride and belonging.
6. **Encouraging open and inclusive dialogue:** Encouraging open and inclusive dialogue, both online and offline, can help to build trust and understanding among different groups.

Note that these are not mutually exclusive and can work in conjunction with each other. These efforts can lead to the creation of a more pluralistic society, where individuals have a sense of belonging to multiple communities, and a sense of shared identity and purpose.

Zuzalu Notes - Updated definition

Discussion

- **Can we start with the concept of nation?** (vs. say people hood?) -
 - "A nation is a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture." (*Marxism and the National Question*, by J.V. Stalin)
 - "A nation is an aggregate of people bound into a community of character by a common destiny." (*The Question of Nationalities and Social Democracy*, by Otto Bauer)
 - Ernest Renan defines a nation as an entity based on acts of the free will of individuals forming a collective identity: "A nation is a soul, a spiritual principle. Two things, which in truth are but one, constitute this soul or spiritual principle. One lies in the past, one in the present. One is the possession in common of a rich legacy of memories; the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form."
 - Interaction, physical proximity vs. digital tools.
 - Nation-like?
 - Begs the definition of nation?
 - Spiritual alignment.
 - "Loosely" aligned vision.

- **there IS a pre-existing phenomenon that we are referring to.**
- Sense of belonging in a nation comes “before” you meet.
- **‘Novel forms of production’ has to do with *how* the sense of belonging is produced.**
 - It also expands what is possible— eg if it’s easier to produce (coordi)nations, we might see a lot more “national” identities emerging.
 - **“The mode of organization is *performative* on a [new] sense of belonging.”**
 - Cf. ecuador example - their sense of belonging pre-existed the digital coordination. BUT their sense of identity has also been fundamentally altered by the digital coordination mechanisms.
- **Territory and the State**
 - Besides the point
 - Have capacity to create change irrespective of the territorial relationship.
 - Independent of geographical dynamics.
- **Technology/digital**
 - Is it necessarily instrumented by technology?
 - Leveraging or resorting to digital modalities → the institutional scaffolding.
 - Eg. Rojava.--> nation, not a coordination?
 - Digital technology is required to orchestrate the sense of belonging typically part of nation definitions. Digital mode of production.
 - **Can we think of counter examples.**
 - The same scale is not possible without technology.
 - Can 3 people be a coordination? 3 people united by these modes of organization - sharing governance of a common resource. Its about intent.
- **Governance**
 - Internal governance
 - Is having an opinion about governance a necessary component of the definition.
 - Solidarity? Necessarily participatory? At the constitutive level yes.
 - Examples
 - Eg. can we have consensually autocratic coordinations?
 - Coordinations *are* opinionated about governance in that they require some agency/**participation in the constitutive governance layer.**
 - *Some* shared resource(s).
 - **Collectivizing meeting needs / self-referential.**
 - External governance
 - Coordinations are “hosted” by existing States.
 - What makes coordinations interdependent.

- TNS seem unified by fighting against something (negative liberties). CNs are unified beyond by positive liberties.
- Not about fighting dynamics.
- **Becoming or being? Process or Noun?**
 - Think it's a noun, but need to define distinctive characteristics rather than boundaries.
 - Questions of scale
 - Tacit shared vision?
- **Polycentric interdependence?**
 - Technical interdependency - share exchange, room
 - ("Exchanging DNA" is effectuated by the mode of organization?)
 - We can see this in cooperative networks and certain corporate group structures
-
-

Comparisons. What is it not?

- Vs. a nation
- Vs. a state
 - Independent of the state
 - Not about stability or scale of population
- **Expand the [table](#) to more comparisons**
 - TNS
 - TNS is NOT opinionated about governance , whereas CNs are opinionated that "governance" exists. → constitutive governance.
 - Coordination
 - State
 - Nations [without a state] (indigenous groups, ethnic groups),
 - Religions
 - Activist Group
 - Intentional Community
 - Clubs and affinity groups
 - Charter Cities
- Feelings
 - Difference from the traditional nation? "not accidental but voluntary. Not something that happens to us, but something we make happen. We join. We co-create. We join a collective of people who share purpose or vision. Not inherited? More opt-in?"
 - Voluntary
 - **Don't want to be bound by physical proximity or sharing inherited identity features.**
 - Basis for social functioning of a society. Social relating,

- Dealing with an inherently ephemeral concept. But it's not new.
- Accidental features
- **Shared livelihood** → “Living together” → **expression of... common fate or “communities of fate”**

Examples

- Vs. Greenpeace
 - Encompasses a number of functions, not just a narrow purpose/function
 - Holistic - economic, justice, etc.
 - Willingness to cohabitate in some way.
 - **Commons based governance of shared resources (from housing to data) - opinionated about an economic model.**
 - **“Communities of fate”**

Overview - a coordination is...

- A nation
- Enabled by new forms of organizing.
- Socio-technological narrative

Structural features

- Institutional structure
- Agenda
- territory
-

Functional features

- purpose

Social Fabric Features

Ethos

Relational Features

- Environment
- Coordinations
- The State

Methods (sites/surfaces/platforms)

- *Digitization*

Current task-force members	
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Feedback from Vitalik:

I just listened to the first episode on overthrowing the network state!

I'm definitely curious on Prima's "commu-nations" or "coordi-nations" concept, would love to hear it explained in more detail

Like, what are the key differences "other than" commu-nations not focusing on seeking autonomy

7:46 PM

The idea that a more network state heavy world transforms politics into geopolitics, which could be worse, is interesting; definitely an argument worth making in more detail

I think the main places where I had disagreements are:

7:48 PM

** If network states want autonomy that's because they want to go against existing laws, and that's scary and bad -- I think this misses an incredibly big and important category of laws that I think you might be as sympathetic to people circumventing as I am: immigration laws*

7:49 PM

And I actually think a multi-level approach where govts much more frequently give the right to issue visas to various kinds of intermediate orgs could be a really good legal innovation

Like, I personally know Nigerians, Indians, etc, who have far-lower-than-average risk even from the perspective of eg. European countries' own risk calculations, and the current system focuses so much on discriminating by nationality that it throws that away completely

7:52 PM

*Not to say that immigration is the *only* place where I'm sympathetic to people circumventing laws, I have lots of others (scihub is another inoffensive one), but it's probably the clearest to cross-ideologically justify*

Though of course the irony is that Balaji himself doesn't make this argument much because he is fairly restrictionist, which I think is a mistake on his part

7:54 PM

** By forking land you are taking away land, and this has all sorts of externalities*

I do think this overstates the case slightly; there are plenty of territories that have almost no existing residents and where locals probably would not even notice someone building a big new city there; various island territories, remote regions of Arctic countries, etc come to mind. Eg. if you buy up Jan Mayen and build a city there, Norwegians won't really notice it any more than dozens of other nationalities would.

I do react against this implied idea that (usually quite coercive and unethical) stuff that happened pre-1945 had the right to create new zones of sovereignty and new things can't, to me that has a very dangerous "we're an exclusive club and no you can't join" mentality to it.

8:01 PM

Though I think realistically, I don't expect these attempts to obtain diplomatic recognition to actually happen. The reason is that partial sovereignty is 10x easier for govts to give than full sovereignty and realistically gives any mainstream use cases 90% of the benefit (and, full sovereignty is not full in the way that people think, because if you do extreme stuff you'll still see all kinds of soft coordination against you), and so everyone will just go for partial sovereignty

8:03 PM

*And also, *the best land* is land that's in the middle of lots of other existing people*

Like, if you want a new jurisdiction that has fewer downsides for people to go to it than Jan Mayen, you want to take advantage of network effects, even simple stuff like having existing flight paths

And I expect that for the overwhelming share of applications, those benefits dominate

8:06 PM

But at the same time, there's clear enough value in partial-sovereignty cutoffs (the right to issue visas being the most obvious low-hanging fruit), that the equilibrium will fall somewhere along the "partial" spectrum and we may soon find out where

As for the criticism that network states try to eliminate politics and discussion

I think there's a deep philosophical debate to be had here

Like, western culture does uniquely valorize discussion and deliberation and speech in ways that most others don't

Like, the assumption that if you're right about something then you should be able to convince most other people of it

That's an assumption that lots of people both around the world, and in some US scenes too, fundamentally don't hold

eg. public discourse is inherently extrovert-privileging

and has lots of other pitfalls

I made a related point in my review of the network state:

> [2] is exciting because it fixes a major problem in politics: unlike startups, where the early stage of the process looks somewhat like a mini version of the later stage, in politics the early stage is a public discourse game that often selects for very different things than what actually work in practice. If governance ideas are regularly implemented in network states, then we would move from an extrovert-privileging "talker liberalism" to a more balanced "doer liberalism" where ideas rise and fall based on how well they actually do on a small scale. We could even combine [1] and [2]: have a zone for people who want to automatically participate in a new governance experiment every year as a lifestyle.

8:10 PM

Though I think what you're completely correct to react against is that Balaji's approach is very maximalist

Or maybe "convex" in my own lingo

In that it tries to present 100% doer/exit and 100% talker/voice as the only two options

Whereas in reality there is always a balance, and I think successful network communities whatever they're called are going to inevitably contain a significant amount of voice

Both internally, and with the territories that host them

8:12 PM

*Another thing is that I think it's important to analyze the network state in its context as a reaction to *earlier* ideas that SV-type people were enthusiastic about*

Namely, "world is flat" mentality

The idea that if we could get everyone onto facebook or twitter, with their "authentic" single global true selves, they could openly discuss with each other, understand each other's viewpoints, and we could have a lot more harmony

This is something that the world as a whole has been reacting against in the last few years, I think correctly

<https://noahpinion.substack.com/p/the-internet-wants-to-be-fragmented>

Noah's piece on this is great imo

> And the internet works when you can exit — when you can move to a different town if you don't like the mayor or the local culture. This doesn't mean we need a world where nobody talks to anyone we disagree with — instead of thick walls, we need semipermeable membranes. And a fragmented internet, where people can try out multiple spaces and move from forum to forum, is perfect for providing those membranes. Disagreement in society is necessary for progress, but it's most constructive when it's mediated by bonds of trust and affinity and semi-privacy. Our boundaries will always rub up against each other, but we need some boundaries.

8:16 PM

I've actually noticed this myself, like I feel more comfortable just saying what I think on farcaster, simply because it's a smaller community that's less loud and it's not going to cross over into a large mass of people who completely misunderstand what I'm saying or think I'm pumping a coin or are primed to be hostile etc etc

8:17 PM

In this regard, network states are a reaction to the end-of-history idea, shared both by libertarians and various more "normal" people, that we could find one set of rules, perhaps have some "deliberation" (possibly deliberation dominated by libertarian philosophers, but still deliberation), and get everyone onboard with it

Sovereign individual is part of that style of thinking too

Not taking culture and the need to innovate culture seriously, is a part of it too

8:18 PM

If two subgroups of people within a community have strong opinions, and neither group can successfully convince the other of their perspective, what do we do

8:20 PM

It does feel like the strategy of the last 20 years has been "well, if we force everyone to be distance 1 from each other, then surely people will hear the arguments and Understand Each Other™, and eventually people will learn to voluntarily accept each other's preferences"

And that just does not happen

Of course, this is often respected and understood in the context of *historical* divides, where each side of the historical divide has its own country

But more and more we have new divides

8:23 PM

I like the whole "cooperation across difference" approach that Glen takes to this, and I think there's a lot of important good things that come out of that approach that don't come out of Balaji's approach

8:24 PM

But at the same time, Glen-ish ideas tend to take people's relationships as a given constant, and design ideal economic and social institutions around them, and I think a needed complement to

those ideas is "sorting" or "matchmaking" technologies that help people reshape who people interact with into patterns that are more friendly to cooperation

So I guess as you can tell my view on this is "we need both, and we need something in the middle"

And I do think that either 100% extreme is going to be bad and lead to lots of problems

8:27 PM

Another thing that I think is worth bringing up in future episodes is: you mentioned that balaji incorporates some ideas from the left, but there's also an important aspect where he incorporates ideas from the non-libertarian right

The importance of culture in general is the really big one

And the importance of immersive social environments to make certain kinds of culture possible

This is I think a big part of the reason why coursera and the like failed to outcompete universities

Like, yes, universities give credentials and our society relies on those in outdated ways

But even beyond that

University provides a predictable structure and a social environment that is good for motivating people

The question though, is how you get more of the benefits of those kinds of disciplinarian environments, without the costs of authoritarianism (which is the strategy the non-libertarian right uses to achieve such outcomes)

8:32 PM

Though this too is something that coordi-nations that don't strive for autonomy could also attain

One benefit to striving for autonomy though could be redundancy: if you build Keto Nation, then you'll have your own health regulation regimen that probably surpasses what the local government specifies, so you might as well dispense with the local government's requirements

Though this isn't an argument for *full sovereignty*, it's an argument for, realistically in most countries, having your own city or at most your own province

Like, if you have your own city, you can choose zoning laws

And aside from immigration, zoning might be libertarians' second biggest unambiguous gotcha

So, you just get a new city-level jurisdiction, staying within the same country, and you can fix it!

I think this reinforces more my general point of being "concave" on sovereignty (in the sense of <https://vitalik.ca/general/2020/11/08/concave.html>): the first 20% of autonomy is worth much more than the last 20%, and has lower costs

And so the realistic place to focus is having some medium amount of autonomy

Anyway, I hope the wall of text is at all helpful!

Overthrowing the Network State, with Quinn Dupont & Kelsie Nabben:

- *Balaji is Reinterpreting history?*
- *2 trends in political science: Balaji is stuck in political theory from 70 years ago*
 - *(1) modernisation theory, Durkheim, etc.*
 - *(2) world systems theory: designed to analyse core countries and periphery countries, thus strongly reinforce core countries to explain why periphery countries do bad.*
- *Balaji claims that he tries to move away from the state, but he describes the network state as a bureaucratic system that should become a state by being recognized by them as a state*
- *DAOs aren't network states;*
- *History as Trajectory: Futurism as inevitability of how the world will move towards*
- *Technological truth as the driving force for history : good old fashioned technocracy*
- *Helical Theory of History: history can move through the Z-axis.*
- *Cyclical history is not taken seriously by historians today*
- *Opportunity for using math model and digital data sets to do proper computational social science*
- *This has already been done for decades, but Balaji is not even acquainted with these studies*
-
- *Challenging the state, by creating the same thing. Alternatives with novel web3 approaches?*
- *Web3 as anti-establishment?*
- *Dont start from an ideology standpoint; instead recognize that we are not trapped in the conclusion that Balaji wants us to believe.*
- *Polycentric governance (Ostrom) is not meant to be easy or efficient, but rather nested interlocked systems, enabling us to observe in the real world examples of ppl coming together on their own volition, and escape the tragedy of the commons, that would exist otherwise. No one answer to polycentric governance, it's context-specific*
- *Web3 has digital commons, and examples of these digital commons being well-managed via effective polycentric governance. Real empirical phenomenon.*
- *People are excited about possibility to self-organise with web3 tech.*
- *3 main features of polycentricity: multiple centers of decision-making, overarching rules, evolution or coevolution between decision-making centers.*
- *Importance of dispute resolution: this is not edge-case, this is how polycentric governance operate*
-
- *Neo-institutionalism, moves away from rationality, efficiency, and replaces them with softer stuff, like legitimacy, trust, commitment, etc.*
- *Broader crypto-space has less economics, but more participation and governance issues.*
- *Usually this starts from division of labor, but then need to take classes very seriously.*
- *Ostrom looks at similar questions that Balaji looks at with Network States; but Balaji does not mention DAOs very often in the book, as a way to handle bureaucratic process.*
- *Balaji considers that we should create a new network state for each sub-cultures.*
- *Woke ideology is effective, independently of whether it's great or not. High alignment getting together.*
- *Woke is a good example of a proto-network state, because it's a strong ideology of aligned people.*
-
- *Ostrom's idea of voluntary organisation. How do you bring that theory to web3?*

- Voluntary nature is recognized by Balaji through alignment of interest.
- What about sense of belonging? Social movements and collective identity? How do we achieve that?
- Lots of social and psychological factors must be accounted for, as well as intrinsic motivations.
- Must focus on both micro and macro; not just historical facts.
- Production of facts in blockchain systems, social constructivist view, blockchain is interesting with regard to fact, because the blockchain itself is making the fact, it is not about recording facts on the blockchain.
- Interaction between something that is mobile and something that is static. In case of blockchain, the blocks are immutable, but the economic is mobile through transaction of the tokens. Facts became true by being immutable on the blockchain.
- Most facts that scientist produce are created by instrument we have, not really extracted from the world.
-
- Blockchain as social infrastructure. Digital common-pool resources: rehabilitate Ostrom's polycentric framework in the digital space. Common-pool resources inherited from the framework of polycentric governance. Common-pool resources are non-excludable but rivalrous (E.g. fish in the lake)
- Web3 is different, because common-pool resources are digital (no risk of crowding or congestion); not an issue in the digital world - but we have "scaling" problems as a result of congestion.
- Polycentric governance is inefficient and costly, because every unit must deal with monitoring;
- Web3 doesn't need monitoring, as we get security integrated in the system, defection not possible
- Chain analysis as a way to track ppl down based on their blockchain activities, even if pseudonymous
- Some systems are more secure than others, but need to take lesson of common-pool resources, but update them to the digital environment.
-
- Progressive web3, how does that look like?
- 3 challenges to address:
 - Criticism of technology (David Golumbia) independently of what it does
 - Culture or Ideology, ppl fail to appreciate the changes that happened in the past years
 - Inequality, looking at who owns crypto today
- Today web3 is a subredding with a bank account, nothing really innovative there
- Onchain voting (who does the voting?) we have delegated voting mechanisms to be represented, in web3 we see a massive centralization of delegated voting on a few single entities (e.g. a16z).
- We don't have a progressive web3, although we have the building blocks to make it happen
- Balaji's vision of the need for a founder, inspired by a16z decentralization playbook
- So you want to start a DAO? How do you get users, participation, etc.? What you need is a core-founder that gets capital, and then progressively decentralize. Good model, but doesn't necessarily is the best model... This is not how nation are started, this is only totalitarian states, or startups.
- Ironical that Balaji uses Hobbes' state of nature, where ppl are animalistic, and the solution is done by a strong government (Hobbes is into big state, Leviathans' etc.)
- Balaji is perhaps scared of masses self-organising; or perhaps he thinks they won't make it
- Hobbes see ppl as being stuck into violence, and only way out is to give away our liberty to Leviathan
- Yet we have lots of examples that the Leviathan is not necessary, but can self-organise ourselves
-
- Examples of polycentricity can be seen in DAOs, even though not perfectly efficient right now
- Network state is a piece of rhetoric in ideology, to support a vision of the world that Balaji likes
- But beyond a few references to Bitcoin, there is very little empirical grounding in blockchain/crypto
- No discussion about the Ethereum merge: massive success story in self-governance polycentricity

- On the flipside, we have Bitcoin that is unable to respond to any criticism that it encounters
- Balaji doesn't analyse any of these instances of polycentric governance, nor ways to improve
- Network state is interesting when we think about land and materiality, archipelagos sounds like polycentricity, but none of that has anything to do with crypto.
-
- Network state as digital governance using the internet for solving problems of network states being both too big and too small (for global coordination).
- But Balaji is so much into exit, or into not having governance at all, that he's not addressing the problem
- Balaji misses the fact that the centrally planned nation state has no private information about the local aspects, this is a limitation because in a networked world, we have lots of opportunity to solve the problem of the asymmetry of information on the centralized planner. Through polycentricity we can actually get bottom-up awareness of individual preferences, so that we can construct a better society.
- A strong libertarian should focus on individual preferences thus disregarding central governance that cannot be aware of these individual preferences. Libertarians should reject this model based on epistemological reasons alone.
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Readings:

- <https://spikeartmagazine.com/?q=articles/column-user-error-angel-investors-holy-land-2023>
- <https://outland.art/network-state-review-balaji-srinivasan/>