

Autonomous Polytechnics

Bi rêz û rûmet!

Master technology to spread Democratic Confederalism globally
and complete collapse of the world state system

At one time technologists driven by visions of the future, came together to use technology to construct what they saw as new exciting possibilities. This had a dramatic affect on the world, shaping society, global politics and the very meaning of what it means to be human in this modern digital age.

However there was another group of individuals who attached themselves to this movement of idealists. These individuals saw an opportunity in the new image of hacking that was being created by the media. Together they started to turn the hacker movement into a subculture. Unaware of the role ideas and motives play in any movement, the hackers became overtaken by them, and slowly this organized collective effort driven by a shared vision lost much of its power to shape and transform the world.

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Introduction

An opportunity presents itself for a group of dedicated revolutionary hackers to lead the technology world out of this paralysis. Our group will start small but we will wield huge influence over politics and technology.

Those that come with us now will be the leaders of a future technology movement organized around a new methodology and ideology born from the decades long struggle of the Kurds against oppressive feudal forces seeking to eliminate their existence. This new practice called “democratic confederalism” offers us the way forwards to organize as a global revolutionary movement, and it is our imperative to start establishing the technological arm of this movement.

Our scope is global and historical. We want to touch every area of society through technology, to influence it according to our ideals. Technology is power. At one time, the free technology movement had major influence and had a big impact on global politics, but today it has sunk to another commodity or fashion unable to shape society in any real way. We are here to restore back the potential of the true authentic hackers, and nurture the next generation of this movement.

We will use technology to change governance, economy, law, society, politics and culture performing both research and doing practical work. We will work to actively apply ideas on digital governance, decentralized economy, distributed law and transform society & culture. This will require a well developed coherent vision from a dedicated organization.

Our major focus is using technology to support the revolution in Rojava, North Syria. This is a movement following the ideology of democratic confederalism, and a population of 5 million people. This is the place where we have the support of the administration and ability to create our vision. Most of all it is our duty to support this revolution, as the strongest contemporary freedom movement in the world today. But this is not a struggle for a region with a border called Rojava, but a wider struggle for the middle east, the soul of the west, and other global movements.

The global union of power and liberal globalist system has excessively reduced the world and humanity to simple principles. But underneath that carefully constructed dream world, huge dark forces have been allowed to fester and it no

longer has the ability to continue to maintain stability. Humanity is facing huge impending crises. We are approaching what Immanuel Wallerstein calls the bifurcation point. Idealistic forces are rising, and humanity faces a brutal, dark period of transition. But it is a moment for our prepared organization of revolutionaries to seize the opportunity, and steer global events towards their vision.

We search now for those future leaders ready to abandon everything and walk a long and difficult journey with us full of promise and destiny. We have the opportunity to be at the very forefront of technological development full of vision and ambition, organized and dedicated to our cause. There is nothing else like us in the world.

Organization roadmap

In the short term, we will focus on building up our operational capacity training groups of hackers that are able to self organize. These hackers will be multi-disciplinary idealists creating a shared vision through scientific analysis.

“People tend to overestimate what can be done in one year and to underestimate what can be done in five or ten years.” - JCR Licklider

Since our aim in the short term is on people, on developing our capacity as a revolutionary organization and wider technological movement, our objectives are modest.

- Setup community networks
- Create Linux school curriculum
- Research free hardware
- Bitcoin exchange and wallet
- Setup web platforms for economic self-organization

We are mainly focused on applying these projects to the revolutionary nation of Rojava, a project for establishing a democratic civilization in the middle east that integrates all the ethnic and cultural components into a coherent unified whole. But these projects are also applicable to other areas where we will establish our presence such as Latin America, Catalonia, and India.

Within this framework, there is enough scope to integrate new project proposals with potential into the plan, and support individuals with their visions. Our main aim is not the technology, but the people themselves.

Long term we seek nothing short of the replacement of proprietary technology by autonomous self-owned technology owned by the people working for civil society and human freedom.

- Establish mobile telephone ISP with 4g internet
- Make Linux the dominant operating system
- Ecological industrial technology
- National currency based off Bitcoin
- Replace bureaucracy with digital governance

Simultaneously our work contains a theoretical component. We evaluate contemporary technology concepts, to think how to apply them for the construction of democratic modernity, the alternative path to the liberal state based system.

We believe that technology is a key pillar of the state based system, and that technology has been manipulated into serving power and domination. But we also believe that technology does not have an inevitable path. If we grasp technology, using it towards a socio-political goal, then an exciting path for advancing the cause of human freedom opens up.

Methods for realizing democratic polytechnics:

- Digital governance
- Polymorphic law
- Distributed economy

Most importantly, there is *no* universal technological system to solve all of humanity's problems. We reject the idea of constructing the perfect mechanical system which manages human beings to keep them happy and comfortable. Our goal is a higher, uplifted humanity. We apply technology on a case by case basis depending on the social conditions and our current analysis.

What is Polytechnics?

There are two dual forms of **power**.

The first is *coercive* by compelling people to act according to your will through either reward or punishment (carrot and stick). The slave follows the order of the master because he is afraid of death. But this form of power is transitory. Once the master dies, the slave is no longer afraid of death.

The other form of power, is the power to *influence*. The sovereign individual is noble, and does not rely on domination. His power doesn't come from his subjects, but from his own death. He only waits for it to come, immune from any danger except the one which will murder him. The sociologist Max Weber, calls this charismatic authority.

It is the power of ideas to lead people, rather than manipulation which compels people to act as an extension of your will. When we spread a belief, we shape

people's behaviours, and through this unity, we gain directionality towards a vision. Because we devote ourselves to a higher purpose, our relations are based off our common sense of destiny, we become means and gain power. Our sense of ambition and will, gives us drive in a single direction. This uplifts us as a part of ascending nature, driving society forwards and gaining our freedom.

In ancient civilizations, humanity had a collective identity from a fixed body of spiritual culture, which he was obliged to assimilate. From the seventeenth century onwards, civilization assumed a rational force which became its core ethnos. To adopt the foundations of modern civilization is qualitatively easier than to be accepted into a tribe. There is no demand to organically absorb the gigantic reservoirs of unconscious archetypes, but simply to perform a series of rational, logical operations.

Hierarchy is a coercive power relation, when a person controls another person like a mechanical instrument. That person can be compelled by reward (especially near the top of the pyramid) or by punishment. The subjects of the hierarchy follow the will of a master. They are instrumentalized and lack personal agency. Humans are reduced to objects that are managed, reduced to basic urges and unable to control or shape their social reality. The typical baby boomer generation.

Hierarchy is the brick for constructing **the state**. A gigantic mechanical apparatus which enslaves humanity as a vast labour force, harvesting economic resources to keep the machine alive. The system grows from personal human desire. It is pure domination. As the process of assimilation reaches its singularity point, humanity becomes liquidated and the system becomes a hegemony - a bland desert with no defining features. History stops, politics ends and humanity dies. Society becomes gripped with a nihilism, a paralysis. Life loses all meaning.

The typical features of the state are the priest class, the warlord and the elder. The state appropriates surplus from its population through taxes, inflation and other financial trickery to support this elite class that maintains the machine.

1. The liberal *priests* are responsible for disseminating ideology (media, schools, nightclubs, mass entertainment) preaching a religion of nothingness, the loss of the sovereign self in mindless distraction. A humanity purely driven by pleasure or personal desire and nothing else. It is a culture continually driven to bigger extremes. Once the novelty of the last shocking entertainment wears off, it must find a new stimulus to gain the same response as before. To stimulate us, the entertainment becomes more shocking, more sensational, challenging everything and anything that before was held sacred. Our protagonists in art are no longer immortals, gods and spirits but become workers, beggars, criminals, prostitutes, cannibals, clowns, hypocrites, double-crossers. Life imitates art, and society

becomes perverse. Even the idea of the hero itself is challenged, by glorifying the anti-hero.

2. The *warlord* is the modern state general, and all the branches of the military and police. The system of law enforcement, and coercive physical measures of punishment, stop any deviation from the limits of the system. If the priest tempts us with empty promises, then the warlord punishes us for disobeying. The state system is kept operating through the system of law and law enforcement.

An important distinction is between the soldier and the warrior. The soldier is a mechanical object, shaped to follow orders and have no personal agency. He should not make decisions but obey commands from his masters. They are operated like instruments.

The spiritual warrior is the angel of spiritual struggle, bound by a destiny and consumed with their struggle. Modernity's equivalent to the spiritual warrior, is the political soldier who gives their life for a political system.

Human history is shaped through *human will* and *human action*. But that will and action is always inside the framework of *beliefs, convictions, ideologies, and religions*. We can shape those ideas, and it has happened multiple times through history as religious and ideological movements.

The warrior fights for his culture and values. The soldier is a mercenary or criminal killing when told. He does not rely on ethics for his murder. His reward and punishment comes from the master.

3. The *elder* is the technocrat class, the bureaucracy, administration, state industries, technological-scientific-industrial complex, and all their connected research institutions.

The elder first arose when knowledge was emerging as specialized thought, probably driven by male *analytical intelligence*. Analytical intelligence is connected with hunting, and is the ability to make tools, to measure, to judge distance, to calculate, to classify and manipulate the external environment. It has brought humanity great material benefits. But when divorced from female *social intelligence*, it becomes exploitative and oppressive. Social intelligence gives society ethics and values, and is connected with nurturing, agriculture, gathering, child-rearing, life and nature. As a humanity we become complete when we unify these intelligences, not just on a societal scale but within ourselves as individuals.

The Greeks separated and used *thought* to examine *being*. By doing this they created a dichotomy which led to *logos* and *mythos*. The original word for economy comes from Greek, and meant household management. At the time, economy kept its organic past, but as Rome continued the greek culture,

economy become purely about growth and accumulation. The pure domination of instrumental knowledge built the Roman state and military which is the basis of today's state based system. This separation led to alienation and then death (nihilism).

Unfortunately science and technology are hijacked by this dangerous corruption, and our role in the freedom movement is to recover them in the service of a free humanity.

Analytical intelligence gives us the ability to study and examine the external world. **Science** is not simply about discovery of the universe but about giving us some form of power over nature. We create and organize knowledge to explain and predict the mechanics of the universe. Science is heavily influenced by ideology, politics and culture. In previous centuries, the clockwork view of the universe and laws of nature model used to dominate. But today, as science is reaching the limits of its understanding, it is giving way to chaos, tipping points, butterfly effects and the logistic map.

Using science to study society is called **sociology**. It was originally invented as a way to control and manage societies, preventing uprisings, rebellions and social unrest. To maintain stability for the balance of power, and keep the megamachine running smoothly.

We can use this understanding and power to shape society according to our values, nudging society towards our vision. That requires an active process of feedback, whereby we develop technology according to the environment's history and geography, observe and study its effects, and evaluate our practice to strengthen our use of techniques to move closer to our destination.

We use our mastery of techniques to create technology. The study of how these techniques interplay with the social circumstances that they arise from, and lead to, is called **technics**. Technics is the study of the art of techniques. We can try to think how our use of technique, can construct a positive social environment following a *sociology of freedom*.

Technology ("science of craft", from the Greek techne meaning art, or skill; and -logia) is the collection of techniques, skills, methods, and processes used in the production of goods or services or in the accomplishment of objectives, such as scientific investigation. Technology as knowledge of techniques can be embedded in machines which allow simple operation without detailed knowledge of their workings.

Technological development today is mostly blind. Technology doesn't develop in a linear path, and can take on many forms. Technology can lead to loss of human freedom and agency, so therefore we must also be conscious of how we construct our technology for advancing our socio political goals.

When technological development is purely about comfort, security, pleasure and utility, then it is not socio-political and is economical. That technology doesn't seek to elevate humanity higher but just make our lives easier or satisfy a personal desire we have. We are then simply filling the environments around us with products sharing no unifying social principle. Technology becomes a commodity.

Technics is thinking and striving how something can come into being through the use of technique. That something may or may not exist. And the origin of that object is not itself, but in the creator.

Since the creator's behaviour is influenced by beliefs, technology is a manifestation of ideology. We manipulate and instrumentalize matter to give us material power of our will over nature and other human beings. This is important to realize, that in a decentralized system, eventhough the structure may be decentralized, that power still exists but becomes harder to perceive hidden behind an illusion. When we are not aware of this power relation, technology instrumentalizes us and we are compelled to follow a hidden will that is separate from our own will.

Even a decentralized structure with the wrong ideology becomes another form of domination. It can even be a powerful tool in the project to liquidate humanity. The concept of the rhizome growing from all and every point is a method of appropriation and assimilation where no direct center is visible, and all fixed surfaces come under attack.

The corrolary to this is real autonomy where not simply the surface is reconfigured, but the essence is developed. In our decentralized networks we must have a unifying principle that guides our work as a movement. Ideas that shape the creators of technology, so our work is able to advance forwards.

The internet has created an explosion of niche lifestyles and identites, a great diversity of media producers but they're all equally superficial. We live in a world of fake diversity that masks mass ideological conformity.

“Once conform, once do what other people do because they do it, and a lethargy steals over all the finer nerves and faculties of the soul. One becomes all outer show and inward emptiness; dull, callous and indifferent” - Virginia Woolf

Today online social networks enforce a rigid conformity where people around the world ridicule and shame people with beliefs not considered acceptable. There's millions of blogs, twitter accounts, youtube channels offering the appearance of diversity, but the underlying logic is the same - BE HEARD, BE SEEN.

But it is nonconformists who bring new ideas and creations that make society vibrant.

Nonconformity is not just rejecting and challenging the socially acceptable. People who reject things just to be “different” are still conformists, as their life is still shaped by an external source – the crowd.

The nonconformist follows his own truth for personal or authentic reasons. He adopts social norms because he understands their utility, not from the desire to be accepted.

Lewis Mumford defined two modes of technology:

Monotechnics is technology growth for its own sake, driven by pure consumerism lacking any socio-political perspective. It oppresses humanity as it moves along its trajectory. It disregards any negative effects on humanity, seeing all progress and development as good and inevitable.

For example when we use a mobile phone, we gain and lose from its use. What is positive and negative depends on our ideology and sociological analysis. But the phone is made in a factory by human beings doing mechanical work day in and day out. That human being is effectively a robot, and has lost a part of his humanity. Our objective is to create a liberated free society of autonomous humans, so we also want to change the nature of work but there is a tension with the specialization of knowledge and loss of agency.

Polytechnics is when we use our consciousness and knowledge to think how to use technology to solve real human problems. We enlist many modes of technology to improve human society combining together many fields of knowledge from philosophy, history, sociology, technology, science and mathematics.

Richard Stallman gave us a vision of a free software operating system to work towards, and an objective criteria for defining free software. Namely, the ability to 1) read source code 2) write source code and 3) to run the code. But this criteria has limited applicability, and we need to go further in our analysis of what is free technology to find the path forwards for this movement.

Part of that is recognizing that technology should be subservient to the will of its users, and not instrumentalize users for ulterior purposes. For example, the designer of the Twitter app for mobiles explained that to reload the feed and show new posts, the user swipes downwards. Instead of loading them automatically, it requires user engagement like scratching an itch. Which makes users more engaged in the application. Rather than helping the user to be stronger and more free, instead it is exploiting the user with momentary reward digesting their time for ad revenue. There are countless more examples such as

the reward schemes used in online games, the design of websites and vendor lock in.

Our challenge as the free technology movement, authentic hackers and technological utopians is to reconfigure technology into enhancing a new paradigm of human freedom, rather than erecting an invisible apparatus of tyranny which erases humanity.

How we create this paradigm is based off our sociological analysis, using the methods of sociology to further the aim of freedom, and applying this knowledge to the use of technics. We must evaluate different technological models to piece together a vision of technology touching the areas of governance, economy, law, society, politics and culture. And with our utopia to work towards, we can develop a long term plan that will serve as the basis for a wider movement.

Our first step is to train the core cadre of such a movement who will have the socio-political comprehension to organize wider groups of people who will formulate projects. These projects will be the stepping stones towards achieving our shared vision, which is also a continually evolving project.

Academy

We will open an academy to train ideological hackers and other specialists. The training will be the first step towards establishing an organization dedicated to the study and practice of polytechnics.

Polytechnics is the art of using techniques for furthering the cause of freedom, humanity and nature. We actively work towards establishing an technological paradigm that uplifts society.

People's work is decided by the organization in a democratic manner to find the correct balance between the organization's core interests and the best use of that individual. Their wishes are taken into account to find a good place where they can go and fulfill themselves.

The training center is like a dojo, temple or revolutionary training center. We wake up early everyday, prepare the meals and clean the space together. In smaller groups, the lesson plan is developed democratically but in larger groups, commissions are formed that decide the lesson plan.

We formulate ourselves around the organization, not the projects. We find skilled people with initiative, with potential, develop them with their own ideas and make a synthesis. Together we build something bigger.

Projects

Community Network

We are autonomous polytechnics group, developing technology projects in Rojava according to the principle of free technology.

The current state of telecommunications in Rojava is:

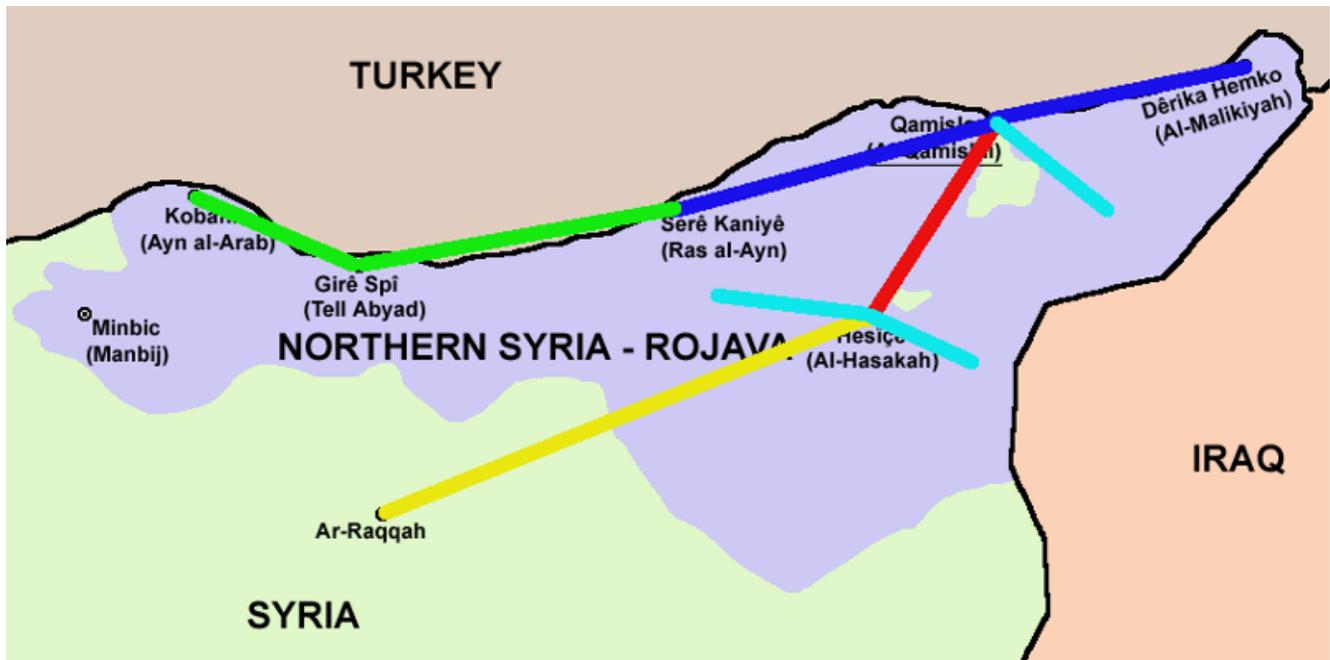
- Mobile connections close to the Northern border of Syria using the Turkish cellphone company Turkcell. Internet and telephony. It costs around \$30 a month which is expensive and the range is limited.
- Throughout all of Syria, using Syriatel but without internet, only mobile telephony. To obtain the SIM card you need Syrian ID. Usually to obtain these you use someone's ID.
- Landline telephones from the Syrian government. Unencrypted.
- Satellite internet connections. Very slow, unreliable and expensive because of the latency.
- Internet which comes from Turkey through private companies setting up Ubiquity antennas to bridge internet and resell it within Rojava. The price varies but sometimes can be quite expensive. Companies are often limited to single cities or even neighbourhoods running their own proprietary networks with Ubiquity antennas.
- There's a project underway to setup an internet company in Rojava with sharing of profits.

The needs are:

- Our own mobile telephony system with SIM cards offering at minimum telephone services, but also with internet would be good.
- Mobile internet service, maybe using OpenBTS (open source cellular infrastructure) or WiMAX.
- Network backbone infrastructure using backhaul antennas or fibre optic.
- Website to manage the community network, similar to guifi.net localized in Arabic and Kurdish.
- Landline phone system and our own ISP running through the network.
- We will adopt guifi.net licence for development of the network.

Short term we hope to resolve the issue with setting up our own mobile telephony network as this is the main issue.

Also we hope to begin setting up the main backhaul links start with a few major cities then expanding widely throughout Rojava.



1. Red - Qamişlo to Hasakah
2. Blue - Qamişlo to Serekaniyê and Dêrîk
3. Green - Serekaniyê to Tel Abyad and Kobanî
4. Yellow - Hasakah to Raqqah
5. Aqua - Hasakah to Tel Tamir and al-Haul, and Qamişlo to Ceza

Note this outline may change and is for now only a basic guideline.

The length of the blue line is under 200km. The green line is under 200km.

The red line is 80km. The yellow line is 170km.

Linux and free technology

Our vision is of a new type of modern democratic paradigm. It contains the benefits of Western science and technology but it has a core of values to protect people from the culture of Western liberalism.

Liberal culture has taken over the mentality of society, turning us into purely self-motivated creatures which threatens to destroy the shared values that hold society together. We seek to restore a higher purpose and sense of destiny to the people. A sense of working not just for immediate material gratification, but for pride, honour and virtue, the satisfaction of great noble works.

Any technology supporting this democratic paradigm, must be free technology. All the software platforms must be free software, and Linux is absolutely

fundamental towards the establishment of this democratic paradigm for human freedom.

We believe that the ideas of Richard Stallman and the free software criteria, namely, the ability to 1) read 2) write 3) run software, were important concepts that gave creative energy to a movement to develop the free software desktop.

However by themselves they have exhausted their capacity to continue advancing forwards, and we must develop new concepts that are wider in scope about the interplay between freedom and technology. Concepts such as what is free technology, deconstruction of code, and technological autonomy as a requisite for free technology.

We will create our own Linux distribution based off Debian with the packages kdenlive, gimp, krita, inkscape, blender, audacity, and other multimedia software. This distribution will be localized to Kurdish by a team of translators.

Then in art & culture centers we will hold periodic monthly meetings where people can install Linux, get advice, and learn about free technology.

Simultaneously, we will also develop a school curriculum based around free technology and create school textbooks in Kurdish.

Our aim is to make Linux the main Kurdish operating system, as there are no other operating systems with good Kurdish language support. We see this as a key opportunity to spread Linux to an unserved population.

Ecological industrial technology

Our objective is an industrial system that is ecologically sustainable and coherent with the human communities they exist in. Important for this concept is the idea of local human scaled industry, and the technology needed to support that.

Key concepts:

1. Industrial systems constructed from modular components that can be reused across a wide variety of equipment.
2. Simplicity of implementation. Reduction in features that enables equipment to be more easily constructed, repaired, upgraded and modified on a local level.

3. Value driven development. A community guided by a common core of values, sharing knowledge through technology communications platforms developed to assist their work.

Our main focus for this work will be in Rojava where there is an emerging industrial economy, where we can seek how to apply our knowledge and capabilities as an organization to bring industrial development in line with ecological principles through the three points listed above.

The ecosystems of the the region are under constant pressures: decades of monocultures and fertilizers in agriculture. Clashes and bombardment by the Turkish Army in North Kurdistan in 2015, which resulted in forest fires and destroyed agricultural fields. Dams and reservoirs that had built and reduce the water stream throughout huge extension of Kurdistan, including Rojava.

All these changes on habitats reflect in impacts on local climate, reduction of the capacity of water retention and underground water maintenance, intensification of erosion, decreased biodiversity and reduction on the resilience of ecosystem to recover itself after a disturbance (plagues, extreme environmental conditions, etc). At the same time it also implies in a direct and severe social, cultural, spiritual and economic lost to the inhabitants in the region.

Moving toward a ecological society, is to adopt a radical change on conceptual, philosophical and social framework where a relation of complementarity and interdependence will replace the current domination and commodification of nature.

1. Local, democratic energy systems such as directional water cooled solar cells boosted by locally manufactured fresnel lenses.
2. Development of underground water dispersion materials that feed water directly to plant roots in agriculture.
3. Diversification of the monoculture agriculture system.
 1. Environmental and climate conditions network integrated with weather systems, and sensors. This is used for monitoring the environmental conditions and making forecasts.
 2. Creating an agricultural map with information about land conditions and seasonal changes. This is used for seeing where proper agricultural special will be based, and can be extended for reforestation projects.

3. Ecological study of similar climates and agricultural crops together with ecosystem effects.
4. Establishing seed libraries to store seeds from native plants and enhance biodiversity. This is used for agriculture and reforestation, and can be replicated through multiple locations.
4. Development of alternative chemical such as insect pest management (pesticides) through crop diversification or organic extracts.

Bitcoin and other cryptocurrencies (Ethereum, Monero, .etc)

Cryptocurrency has great transformative power, but that power must be realized through coherent application according to conscious intent.

Our evaluation of the current state of development is that:

1. There is a huge amount of development energy and focus in cryptocurrency
2. There is a high level of monetary investment in projects
3. Theoretical research and new concepts are disconnected from user level developments.
4. Despite the huge concentration of capital and highly skilled technical work, these efforts are not unified towards any coherent goal
5. The community is complacent in its assuredness of success, that on some level the will is to only stay where we are rather than aggressively pursue advancement.
6. The rise in price of Bitcoin, is confused with real value that it brings to humanity. However investment in Bitcoin is currently not tied to any use or value as a currency. Mainly people are buying with the expectation of a return. This is characteristic of ponzi schemes.
7. There is a huge lack of practical Bitcoin and cryptocurrency projects covering relevant use cases. More often developers start a priori with an abstract technically challenging concept rationalizing their use. Instead we must think about the most important problems we can solve, and then apply our technical knowledge towards resolving these problems.

When you spend your whole life abstracting the world into code, then you start to see the world as part of these abstract models. The simplified world views that we use to develop our code, are hugely limited in our ability to reason how to apply our technical knowledge for socio-political impact.

Our experience is that no cryptocurrency is ready to serve a large country of 5 million people on a national level. We must develop the solutions for usage of

cryptocurrency on a large scale basis. This is not merely a technical issue about scaling, but a wider effort towards developing solutions for financial infrastructure.

In the short term our focus will be on messaging subsystems, privacy wallets, decentralized exchanges, uncensored markets and payment devices. Later we hope to tie these projects together into a common unified financial infrastructure.

The basis for our work with cryptocurrency will be our social analysis, to conceptualize the social environment and how we can apply cryptocurrency to advance our agenda.

Messaging subsystems

Currently we have a special interest in decentralized mixnetworks that are uncensored and scalable. We see that this are absolutely key in establishing projects like decentralized web (web 3.0), crypto economic systems and digital governance.

Privacy wallets

As the basis for our financial infrastructure, we have the library libbitcoin for rapid development and deployment of Bitcoin wallets, which we wish to add privacy features to.

Decentralized exchanges

We recognize the need in any wider Bitcoin scheme to have a method for people to buy/sell Bitcoin with a simple easily-deployed system for cryptocurrency markets.

Uncensored markets

We see great potential to boost the spread of Bitcoin or Monero through developing uncensored marketplaces that will restore political intent back to the center of the cryptocurrency world.

Payment devices

There is currently no payment system for mass market. We have several solutions we wish to investigate from cheap mobile systems with WiMAX internet, and to specially manufactured devices using radio networks costing less than \$5, enabling customers to sign payments requested by merchants.

Digital governance and economic self organization

In the beginning, we will take tentative steps to evaluate alternate governance structures and see the needs for supporting their operation.

This means software based platforms for assisting in governance, organization and economics. Governance is based off a democratic model which is trying to reach coherent solutions that satisfy the needs of all components in the society. Economics is based off the cooperative model but can also make use of market strategies where it serves advancement of the socio-political project.

We envision this in the beginning as simply setting up wikis, forums and other CMS platforms. The development of the community network is related to this work, as it enables access to these resources through common centers inside an internal network without reliance on the internet.

Later together with the messaging subsystem, we can begin to explore training programmers to develop simple daemons that work with databases and inter-communicate taking input from users to coordinate economic and political work. The aim of these systems is to remove bureaucracy from society, and raise technical proficiency that enable people to put in place replacement digital systems.

The blockchain also opens up new possibilities for non-cheatable transparent auditable voting, and has many applications that need to be explored together with a real life context.

One area of interest is polymorphic law. Different localities and groups can develop their own consensual contracts. Various legal systems can co-exist interacting with each other based on their common compatibility. This offers a tantalizing way out of the current collectively enforced monolithic law system with the possibility of multiple diversified systems of law. The current singular legal system is a pillar of state coercion and highly centralized. Projects like Ethereum are opening a space for proposals for how to organize groups of humans based off mutual consent for a common shared purpose.

Methods for realizing democratic polytechnics:

- Digital governance
- Polymorphic law
- Distributed economy

Principles

Principles of the organization:

1. Complete commitment to the cause. People must stop their responsibilities before joining the organization.

2. People take their place in projects according to their ability. We discuss together to find the best fit for people.
3. We will also take on additional revolutionary specialists to prepare and train them, but they have to show initiative and dedication.
4. There is a periodic training of 3 months for members every 6 months or every year (according to circumstances).
5. The academy supports projects based off the open source principle. This is how we evaluate other organizations.
6. Right now Amir is responsible for the connections of this project externally.
7. For hackers and revolutionary specialists who cannot come to the academy but want to help us, they must be ready to fulfill their duty according to the plan.
8. Work between all members is coordinated according to collectively developed long term plan towards our shared vision of technology.
9. Money is not used to pay salaries but to fund public workspaces. Members work on projects with no expectation of material reward. The motivation is satisfaction of good meaningful work, and participation in historic action.

Further reading

- Manifesto for a Democratic Civilization parts 1 & 2 by Abdullah Ocalan (Manifesto por una civilización democrática en Español i Catalan)
- Agony of Power by Jean Baudrillard
- The Myth of the Machine by Lewis Mumford
- <https://satyagraha.wordpress.com/2010/08/19/pitirim-sorkin-crisis-of-modernity/>
“Culture in Crisis: The Visionary Theories of Pitirim Sorokin”
- HyperNormalisation by Adam Curtis (on YouTube)
- <http://bit.ly/2E1aYho>
“Authoritarian and Democratic Technics - Lewis Mumford, 1964”

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