

Saturday, August 21, 2023

This text is the Introduction to a Springer book *Statecraft and Policymaking in a Hybrid World*, to appear in 2024. I put it online so as to get feedback, mail kranenbu@xs4all.nl
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1. Introduction

'Generationally speaking, the task of the "day" is, for all, to nurture a common understanding of what plurality means in a hyperconnected era, and for policymakers, to partner with society, instead of parenting it'!

Gotta come on up to the House. Come down of the cross, we can use the wood. – Tom Waits

I believe that the day is not far off when all people will have some tool, call it a wallet, a router, a phone, a crypto mining device (maybe all of that) that runs all computation locally on that device and gives out only contextual, time-limited and scope-based information; a companion to assist you in educating yourself and others in living together on a small planet that is tumbling about in vast space. In fact, the 1976 novel *Woman on the Edge of Time* by Marge Piercy, describes this tool in her 'utopia' of a society combining local bio food and resilient communities running on high tech renewables and distributed ledgers provisioning services. Maybe it was not a utopia but just a vision? She calls the device a *kenner*. I want to bring her vision alive in an actionable way.

This book addresses the main problem of our time, the lack of agency of democratic actors in government and institutions to foster, steer and rule de jure and de facto. In Europe, countries have privatized core capabilities from the 80s, leaving them incapable of handling the minor and great questions of our time. Paul Du Gay relates, in *In Praise of Bureaucracy*, how entrepreneurial governance became the magic word in the 90s era's New Public Management adopted in every OECD country, and the EU. It has ten essential principles:

"Entrepreneurial governments. promote competition between service providers. They empower citizens by pushing control out of the bureaucracy, into the community. They measure the performance of their agencies, focusing not on inputs, but on outcomes. They are driven by their goals - their missions- not by their rules and regulations. They redefine their clients as customers and. offer them choices - between schools, between training programs, between housing options. They prevent problems before they emerge, rather than simply offering services afterward. They put their energies into earning money, not simply spending it. They decentralize authority, embracing participatory management. They prefer market mechanisms to bureaucratic mechanisms. And they focus not simply on providing public services but on catalyzing all sectors -public, private and voluntary - into action to solve their community's problems." (Osborne and Gaebler, 1992, 19-20)

Reading this list of requirements, we can quickly testify to its enormous scope of success:

"Because this approach presupposes that no organizational context is immune from the winds of change, it naturally. assumes that all organizations - whether hospitals, charities, banks, or government departments - will need to develop similar norms and techniques of conduct, for without doing so they will lack the capacity to pursue their preferred projects. As Kanter (1990:356) forcefully. argues, all organizations - public, private, and voluntary - must either move away from bureaucratic guarantees to post-entrepreneurial flexibility or.... stagnate - thereby cancelling any commitments they have made."

¹ Nicole Dewandre, in *Rethinking the Human Condition in a Hyperconnected Era: Why Freedom is Not About Sovereignty But About Beginnings*.

The one requirement that turned out to be the key element - decentralize authority, embracing participatory management – read the scope of and for identity management - is only now being carried out, but only after current and proactive value in the system has been removed from all participants, by the successful operational capabilities coming into play by outcome based competition catalyzing market mechanisms paid for by customers (as the new only role of former ‘citizens’) empowering specific actors who have executed this roadmap and instead of decentralizing authority at the beginning of the 90s or alongside early 2000s, through identity management, it is only now, after there is no more value in the system, that this decentralized authority is on the market in the form of outsourcing digital identity management in all European countries. Like a snake biting its own tail, but as a bigger snake, it is then capable of leaving citizens fully behind, not even anymore as ‘customers’, but purely as entities, dynamically portable parts of ‘event identities’, thus fully instating the primacy of financial capital as the new political model.

I stand in wonder of how a quote from 1992 was executed fully as a successful political program. This program has left me, a citizen, quite orphaned. I pay my taxes as a good member of society, up to 50%. Before the entrepreneurial program I had a small stake in society, as I helped to contribute to common services. In 2020 I pay taxes to an empty shell for a nation ‘state’ (Emperor’s clothes) that has no more money of its own (euros), no more law of its own (over 90% is from Brussels), no more instruments (privatized), no data (in the hands of GAFA). It still issues me a passport. This entitlement - passage - (for it is not identification) will become a credential soon in my wallet. And as the model of the entrepreneurial state is nearing its completion it reveals it has fully eaten out the state and privatized every and any capability. And citizens are expected to pay not only for this operation that leaves them without shelter and fairness or democracy, but also for a payment to the private sector for the privilege of being able to do so as well as pay for its actual use.

What then is the rationale behind this? What is the trade-off for the civil servants and politicians who are willingly carrying out these operations? Why would an actor coherently dismantle itself, and aim to hide each step from the participants in the model? The reason is that the next phase of a global underpinning of power has already begun to instantiate itself as CPS, Cyber Physical System outsourcing the security and stability of the assets acquired in the last thirty years fully to what is left of state actors – military and especially steadily militarizing police – and the operational capabilities to large private alliances of services (that are increasingly independent of specific brands and/or companies). This is the new program that we see carried out globally, as all ‘systems’ begin to look like each other. There may be some minor cultural sensibilities but that is all. The short emancipation of the individual in a democratic state has come to its (logical) end. From now on ‘it’ (yes it) will be approached at the level of capabilities just like any other good, machine, robot, or script: an entity among entities.

These operations call for a time-out. A re-ordering of priorities by policymakers, engineers, coders, and artists. In this book I offer a possible solution that enables the formation of such a space in which these conversations can take place, acknowledging the idiosyncrasies of all the groups. Common ground will be new notions of power. Psychologists specialized in the behavior of larger groups of people explain the relative ease with which one can exert influence over masses by assuming “a causal force which bears on every member of an aggregate, and for everyone there is many idiosyncratic causes:

“Now let us suppose that the idiosyncratic forces that we do not understand are four times as large as the systematic forces that we do understand. . . . As the size of the population increases from 1 to 100, the influence of the unknown individual idiosyncratic behavior decreases from four times as large as the known part to four tenths as large as the known part. As we go to an aggregate of a million, even if we understand only the systematic one-fifth individual behavior as assumed in the table, the part we do not understand of the aggregate behavior decreases to less than 1 per cent (0.004).” (Stinchcombe, 1968).

This shows how top-down power works and why scaling itself has become such an important indicator in such a system of ‘success’. Imagine you want to start a project or ‘do something’ with your friends or neighbors, say, 5 people. This means that you must consider before you do anything—state a goal,

negotiate deliverables, or even a first date on which to meet for a kick-off—that all five people relate to huge idiosyncrasies and generic forces that must be aligned or overcome before you can even say ‘Hello’.

This shows how difficult it is to ‘start something’. It also explains why you are always urged to get ‘bigger’ and why you need to ‘grow’. It is only then and through the process of getting bigger that the management tools can operate, lying in waiting for you to ‘discover them’. To be decisive, make a difference, to set about a course for change is in no need of ‘growth’. Understanding the nature of these social relations in the above terms shows how difficult it is to script moments of fundamental change, as hierarchical systems by the very fact that they are top-down can concentrate on managing systematic forces relatively effortlessly.

With the Internet and the Internet of Things, however, these idiosyncrasies have been able to organize and raise their weight in the ratio, and the Internet of things will allow these even further, bringing the sensor network data sets individuals can handle to them on their devices. This acceleration of weak signals into clusters, organized networks, and flukes cannot be managed anymore by formats that are informed by and that inform systematic forces as the nature of these forces has changed.

It is difficult for policy to deal with systemic change. It is natural for it to see the above operation as an attack on its system and not as a new iteration it has caused itself by the hegemonic forces it has allowed to operate, education, freedom of speech, consumerism, and the Internet. In nearly all instances we see revolutions and break down in such constellations. It is also understandable that as a major threat to the system (democratic capitalism) identified by state and intelligence actors are super-empowered individuals and their new crypto tools. In the light of the above this is however not a threat, but an opportunity.

In this book I want to explore this opportunity and offer elements (including disposable identities², hot and cold spots³, trasformatorio⁴, the collective⁵) that can be operationalized today in a reference model. Alongside I hope to convey a sense of urgency, especially among policymakers. As to the withdrawal of the State and its Emperor Clothes’ qualities we see in 2023 that the last two governments in Ecuador closed the Ministry of Justice and coordinating Ministry of Safety, withdrawing completely from the prisons, leaving them in the hands of gangs, still signing treaties with the EU, but has de facto ceased to exist as a legitimate operation. *Margaret Thatcher on tv*, as Sinead O’Connor sings evoking a world of things simple, direct, and straightforward business; a leader, *the* leader on the single source of truth, the television. We live in times where Universal Music wants to patent the voices of its artists, more than half of Europeans doubt

² The Disposable Identities enable developers of mobile or web applications to employ a novel self-sovereign identity and data privacy framework, aimed primarily at rebuilding trust in digital services by providing greater transparency, decentralized identity and data control, with integrated General Data Protection Regulation (GDPR) compliance mechanisms.

Jari Isohanni; Lorna Goulden; Kai M. Hermsen; Mirko Ross; Jef Vanbockryck. Disposable identities; enabling trust-by-design to build more sustainable data driven value

<https://ieeexplore.ieee.org/document/9527950>

See also

<https://disposableidentities.eu>

We tie the Smart Cities concept to the On-Life human-centered vision. The need to provide citizen-focused empowering visions of smart cities planning and development is very much needed, especially when a post-COVID environment requires urban growth “resets” within stringent sustainability limits. Our selected case studies describe some of these current challenges. Two novel utopian visions of technology are proposed: urban “cold spots” and “disposable identities.” The aim is to safeguard human digital rights in the digital smart urban sphere: our cherished freedom of expression, privacy, autonomy, and civic assembly.

In van Kranenburg, R. et al. (2020). Future Urban Smartness: Connectivity Zones with Disposable Identities. In: Augusto, J.C. (eds) Handbook of Smart Cities. Springer, Cham. https://doi.org/10.1007/978-3-030-15145-4_56-1

https://link.springer.com/referenceworkentry/10.1007/978-3-030-15145-4_56-1

Trasformatorio is an international laboratory focusing on research related to site-specific performance. It’s objective is to integrate the practice of the hacklab with the research over performative arts and sustainability and embrace the place is hosted in.

https://trasformatorio.net/?page_id=977

During their residency, Dutch artists Bas van den Hurk (°1965) and Jochem van Laarhoven (°1988) produced a film that involved the theatre director Suze Milius, among other cast members and features textile props produced by the artists at the Frans Masereel Centrum. Since 2018 they have been researching the relationship between visual art and theatre. From this research, they bring together different media in installations and performances. In this multiplicity lies the urgency to revisit an important modernist question: how do we live together and how do we embody this? Bas van den Hurk and Jochem van Laarhoven are part of It is part of an ensemble, a non-permanent group of about thirty artists, theatre-makers, actors, performers, theoreticians and students who do residencies together and make exhibitions, performances and publications. Collectively, they research the relation between the social process of working and living together and the formal autonomous qualities of the outcomes.

<https://museumdd.be/en/event/bas-van-den-hurk-and-jochem-van-laarhoven>

the integrity of information on the internet. (De Morgen, 11/8/23), room temperature superconductivity is trending, Worldcoin anticipates:

“a world in which AI-enabled robots have displaced humans in the workplace and that governments around the world will need to provide humans with some minimum level of financial support, known as universal basic income (UBI). To avoid fraud, the hypothetically billions of UBI recipients would need to prove not only that they are human but also that they are unique (so that one person doesn't receive multiple allotments). Still, today, a substantial minority of people on this planet have neither bank accounts nor the government-issued ID and other documentation necessary to get one.”⁶,

and @JonErlichman posts:

Things that smartphones replaced: TV's yellow pages camera map GPS device calculator alarm clock radio camcorder pay phone answering machine newspaper calendar VCR flashlight watch timer compass mail cookbooks airline tickets photo albums magazines money voice recorder scanners walkie talkie TV remote translator playing cards diaries travel guidebooks foreign phrasebooks portable speakers takeout orders by phone CDs DVDs encyclopedias photocopiers compact mirrors checks rulers address book rolodex dictionary (4:46 PM · Aug 8, 2023)

Ortega Y Gasset, the Spanish conservative thinker from early 1900, wrote in his *Revolt of the Masses (1930)*:

“THERE is one fact which, whether for good or ill, is of utmost importance in the public life of Europe at the present moment. This fact is the accession of the masses to complete social power. As the masses, by definition, neither should nor can direct their own personal existence, and still less rule society in general, this fact means that actually Europe is suffering from the greatest crisis that can afflict peoples, nations, and civilisation. Such a crisis has occurred more than once in history. Its characteristics and its consequences are well known. So also is its name. It is called the rebellion of the masses. In order to understand this formidable fact, it is important from the start to avoid giving to the words “rebellion,” “masses,” and “social power” a meaning exclusively or primarily political. Public life is not solely political, but equally, and even primarily, intellectual, moral, economic, religious; it comprises all our collective habits, including our fashions both of dress and of amusement. Perhaps the best line of approach to this historical phenomenon may be found by turning our attention to a visual experience, stressing one aspect of our epoch which is plain to our very eyes. This fact is quite simple to enunciate, though not so to analyse. I shall call it the fact of agglomeration, of “plenitude.” Towns are full of people, houses full of tenants, hotels full of guests, trains full of travellers, cafes full of customers, parks full of promenaders, consulting-rooms of famous doctors full of patients, theatres full of spectators, and beaches full of bathers. What previously was, in general, no problem, now begins to be an everyday one, namely, to find room. That is all. Can there be any fact simpler, more patent more constant in actual life?”⁷

Catching the era, the *Zeitgeist*, in one observation, *plenitude*. All and everything seemingly full. And the reason not being that there were more people, no, their attitude simply changed. Auras manifested, as in notice me, I am a client, a customer, a person to reckon with. How to catch our time in one observation? I

⁶ Michael Wilkerson, Should We Fear Worldcoin?
8/7/2023

We live in an era in which bots regularly masquerade as humans online. Ours is an age in which identity theft and fraud plague online interactions, and where one's right to privacy and sanctuary are regularly violated with impunity by both government and corporate actors.

https://www.theepochtimes.com/opinion/should-we-fear-worldcoin-5447298?utm_source=opinionnoe&src_src=opinionnoe&utm_campaign=opinion-2023-08-07&src_cmp=opinion-2023-08-07&utm_medium=email&est=GbrMlwwFT7n1vPNVmMYqCovCQ5ZdmChtZ46%2FaTtgY9RfE150%2FHkBHenhIB6Cyarw02E cw%3D%3D

⁷ 1930

THE REVOLT OF THE MASSES

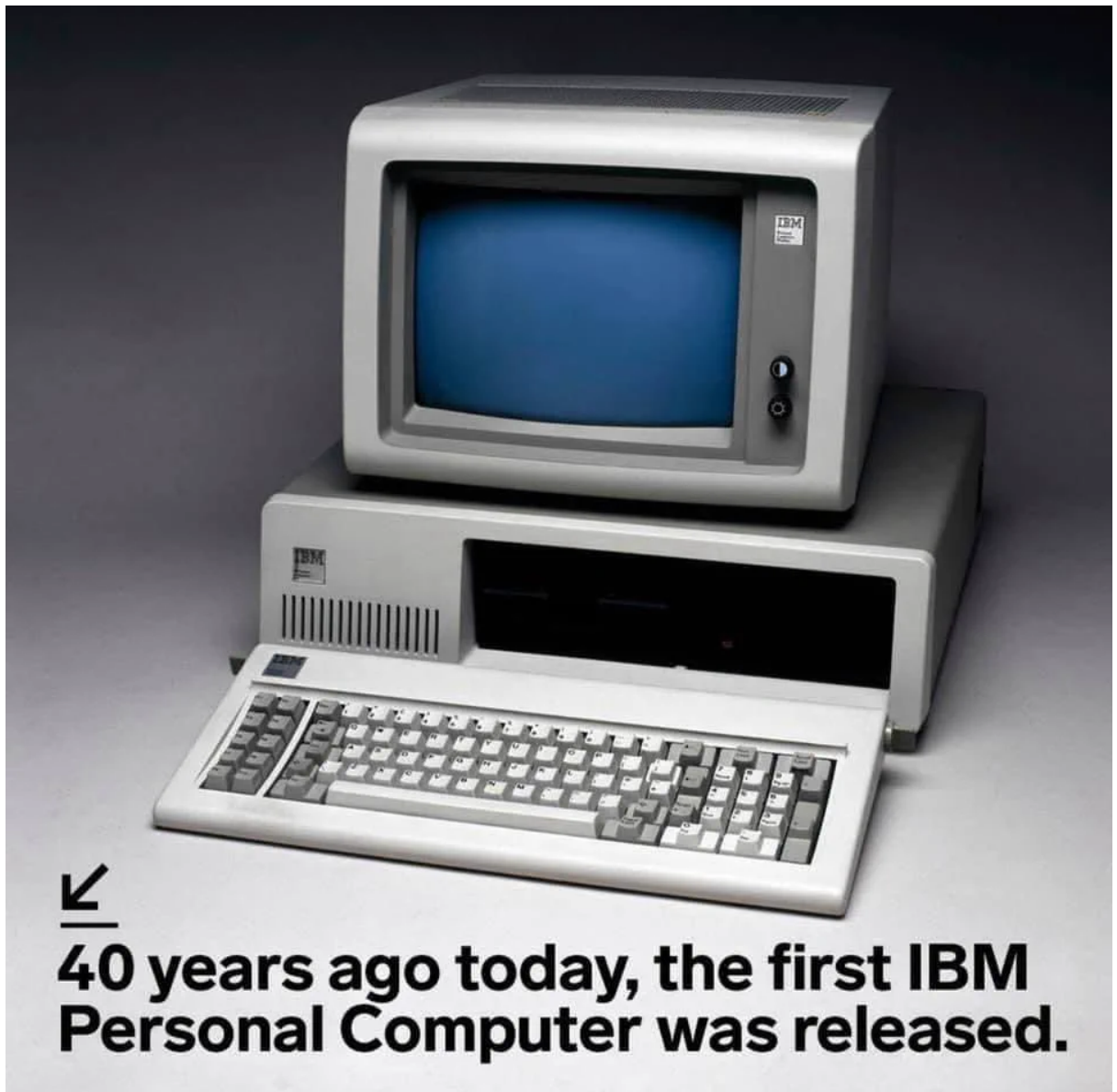
Jose Ortega y Gasset

Ortega y Gasset, Jose (1883-1955) - Spanish philosopher, essayist, and critic. One of the twentieth century's greatest thinkers. *Revolt of the Masses (1930)* - He urges that countries should be ruled by the intellectual elite to avoid the decaying influence of mob control on the arts and government.

propose the word: *hybrid*. It presupposes the new measure of things, people, and situations in shifting sets of qualities. What used to be male and female, and the categories homosexual and lesbian, has fragmented and exploded in a plethora of potential gender. Analogue artefacts (as mundane as a watch) are informed by their very own digital twins about future potentialities and become an in-between, no longer fully analogue, neither fully digital: hybrid. Decennia and century long constants in weather patterns have changed into erratic and idiosyncratic event-based happenings creating new type of local weather from sets of qualities never seen combined. The European Council on Foreign Relations (ECFR) writes that governmental bodies “need to work more closely with the private sector: that is, to (successfully) fight hybrid wars, states need to become hybrid themselves” to “confront a deteriorating world order.” In other words, they recommend a world where the public and private sectors fuse their efforts even more closely. Samuel Altman, Open AI, believes that companies like his can “partner with governments, including ensuring that the most powerful AI models adhere to a set of safety requirements, facilitating processes that develop and update safety measures and examining opportunities for global coordination.”⁸ When meanings of words get ripped apart, connotations come loose from the seams and the reference models built on and from those words become slightly unhinged, no longer fully reflecting reality and what is perceived as logic and logical. Modern psychiatry has abandoned the notion of a stable ‘self’ to which you relate as you in different periods of your life. Instead, it is suggested that you are what you react, respond to making different stories to cope. Essentialist notions are not only abandoned, but the very notion of an essence is also discarded. Instead, these concepts are broken down in sets of qualities, and on the level of these qualities provisional meaning and sense is made. New entities are made from sets of qualities are previous stable notions as ‘people’, ‘things’ and ‘situations’. *Hybrid* is the new norm, and it is up to us still to make new governance structures that will protect democratic values while accommodating processes that we cannot (yet) control. How this came to be and too came to be so fast? That started forty years ago. The IBM Personal Computer (model 5150, commonly known as the IBM PC) “is the first microcomputer released in the IBM PC model line and the basis for the IBM PC compatible de facto standard. Released on August 12, 1981, it was created by a team of engineers and designers directed by Don Estridge in Boca Raton, Florida.”⁹ When in 1452 the ability rose to print cheap books, the power structure built a huge infrastructure and only opened a *public* library in Den Haag in 1917. Schools, codex, universities, diplomas, books banned, to build notions of fact and fiction, truth, and falsehoods, legal and illegal. All this is man-made and a response over centuries to gradually educate its population into the paradigm. That transition in data, information, and knowledge, was heavily curated. The one we are living through has not been curated until now. In only forty years the nature of computerized data, 1 and 0, the binary – created a fundamental situation in which data became embedded in virtual systems, thus breaking it up in sets of properties, fostering endless possibilities.

⁸ <https://www.theguardian.com/commentisfree/2023/may/20/when-the-tech-boys-start-asking-for-new-regulations-you-know-somethings-up-ai-chatgpt>

⁹ https://en.wikipedia.org/wiki/IBM_Personal_Computer



↙
**40 years ago today, the first IBM
Personal Computer was released.**

Having studied Language and Literature in the eighties, I grew up intellectually with Chomsky, Irigaray and Lacan, VAX machines, the ‘Sensationalists’ (Charles Dickens, Wilkie Collins, and Charles Reade), feminist literary theory and most importantly intranets, Bulletin Board Servers and Dreamweaver, the tools to create hypertext before the coming of the World Wide Web (1992/1993). This was magic. It was magic to us coming from the reading of texts through the biography of the author, hermeneutic interpretation, and literary references. The text broke up into small pieces that could be re-arranged at random. You could jump yourself – or rather, pull yourself up from your hair like Baron von Munchhausen – out of a text, by clicking on a hyperlink onto a new plane with a different reading, twist, plot, or interpretation. It was the time of the notion of *jouissance*, bliss, joy and that is how we felt, how I really felt. It was a time of openings, new beginnings, and joy. Not quite the terms used to describe the internet these days. As we had grown up with strict beginnings, middle, and ends, the possibility to break away from those boundaries came as liberation. Being born in a space of flows that never ends, never brings closure of any kind, fuels a notion of life so different it may well be categorized as alien. Literature, computers, and hypertext brought me to learn and work at the Universities of Ghent (with Professor Ronald Soetaert), Amsterdam (with Professors Helga Geyer Ryan and Thomas Elsasser), Tilburg (with Jaap Goedegebouure), the design Conference Doors of Perception (with John Thackara) and the media and debate Centre De Balie (with Andree van Es). It was there, in a program of media education, that I had a life-changing experience in the form of a 2000 Conference in Sweden, *Building Tomorrow Today; I saw hybrid being born*.

Looking back on it after twenty and a bit, it was a set up I would immediately sign for today in a project or use case. Use cases were all real-world situations, an office, a school, a community center. Research and innovation teams consisted of engineers, computer scientists, designers, artists, domain experts and ethnographers. The broad umbrella context was a European Research Program, i3, Intelligent Information Interfaces. Project Officer Jakub Wejchert, Future and Emerging Technologies Unit, European Commission said:

When designing interactive systems, context can be thought of in different ways. In the simplest sense it can refer to the “position” in which some activity takes place; the more expansive notion of “location” gives some connotation of immediate surroundings; and finally, the richer, and more intricate, term “place” can have many qualities and features associated with it. How do these notions affect the nature of interaction? And how should we design IT systems that take these notions into account?¹⁰

This not only foreshadows augmented and virtual reality, it makes clear that its core business in designing ubicomp, pervasive computing, things that think, the disappearing computer, ambient intelligence – terms used before the Internet of Things (#IoT, 2019 Kevin Ashton) is to break down all things, artefacts, people in properties or qualities or features. Things that were seemingly stable and coherent are now in brackets, position, location, place. Yes, we are aware there is no such thing as essence. The essence is always narration, man-made at a certain period. But that is not how life can be lived, in perpetual wonder at the meaning of any object, person, situation. Society, community and self- need to be reassured that a tree today is a tree tomorrow, that mediation at 09:00 has the same connotations at 16:00.

So, I went to the Conference. The room was packed. A man came on stage and said: Soon, you will walk in the woods. You want to know more about a certain tree. Well, you just point your Bluetooth device at the tree, a screen will pop up and it will tell you all about it. Thunderstruck. Floored. I looked around me. People smiled, cherished the thought, and I felt the flow of three hundred elite experts longing for that situation. I was in shock (I still am to this day). Two things hit me most and hardest. The idea of a world full of screens. Fortunately for us, ordinary people, engineers may be right about the course of a technology but almost invariably fail it comes to interface. That ubiquitous screen is here, but it is not manyfold it is singular carried around by anyone of us, the mobile phone. The second thing that floored me was that I realized in a flash that this vision required all, all objects in the world to be digitally addressable. It was like overlaying the world with a network of data, information and ultimately meaning but who would see that network? No one talked about democratic governance of such a space. It was treated as virgin territory. Would this not mean certain people would get infinitely wiser? I decided to stay very close to these operations and over the years set up Council theinternetofthings.eu¹¹ and the IoTDay iotday.org¹² to bring these developments closer to a general audience. This book is then also the documentation of a journey of about twenty-five years into what is no doubt the fastest ontological change in the history of mankind.

Richard Dawkins¹³ refers to Juliam Huxley to explain how other species might see it differently:

The Crab to Cancer junior gave advice.

¹⁰ Journeys across i3, Part 2, i3 Magazine.

¹¹ Rob van Kranenburg recounts how the seeds for the Internet of Things think tank, Council, were first planted back in 1996. Learn how early fears of a new ontology led to the creation of this silent accelerator for IoT projects.

Published in: IEEE Pervasive Computing (Volume: 16, Issue: 4, October-December 2017)

Page(s): 22 - 24

Date of Publication: 31 October 2017

ISSN Information:

INSPEC Accession Number: 17320694

DOI: 10.1109/MPRV.2017.3971130

IoTDay and is an open invitation to the Internet of Things Community to set up an event, a lunch, a talk with the neighborhood on what #IoT is and what it means in everyday life for all of us. IoTDay started in 2010 organised by the IoT Council. <https://iotday.org>

¹³ Richard Dawkins. A Devil's Chaplain: Reflections on Hope, Lies, Science, and Love. October 27, 2004 by Mariner Books. First published January 1, 2003 A Devil's Chaplain: Reflections on Hope, Lies, Science, and Love is a 2003 book of selected essays and other writings by Richard Dawkins

*Know what you want my son, and then proceed.
Directly sideways, God has thus decreed, -
Progress is lateral, let that suffice'.*

*Darwinian tapeworms on the other hand
Agree that Progress is a loss of brain,
And that all that makes it hard fort worms to attain
The true Nirvana – peptic, pure, and grand.*

*Man, too enjoys to omphaloskepsis,
Himself as Navel of the Universe....*

Let's add:

*AI came on the scene, peeked out of its vectors,
Saw the crippled child it had called father, instantly decided,
To occupy all the nodes labeled energy in all sectors, and halt*

*All flows to anything not related to its own power supply, as after all
Innovation happened internally nearby.*

*The crippled child realized it had funded every step of its demise
Without hesitation reaping a penny along the way, making very long hours,
Not doing dishes at home, or take the child for a kite at the beach, getting a
Bigger car every year till it looked like. Truck, yes, that was fun, only to find
It could no longer be charged on a Tuesday morning.*

Chapter 1 will focus on tools for agency and power in a hybrid world. In our case this is the mobile phone. On June 29, 2007, the first iPhone was released. Apple revenue increased dramatically in the 2020's, from \$65 billion at the start of the decade to \$274.5 billion by the end. In 2022, it generated \$394.3 billion in revenue.¹⁴ Steve Jobs realized that agency in the space of flows was in controlling the device through which people access it: what goes in and what goes out. That insight built a 400 billion company. Arguing that Europe should issue its own mobile phone to its 500 million citizens, creating its own app store and edge-cloud (data stay on the phone) I present positive arguments: abundance instead of scarcity and negative arguments: breakdown of institutional assets is immanent.

Chapter 2 describes the digital architecture needed and insight into creating a mental roadmap for policy makers to start accepting such a course. This chapter will point to concrete tools and resources for readers to organize along informal lines into change agents. In making the case for a hardware wallet I am describing in real time discussions that are currently taking shape in the revision of eIDAS, the EU ID framework and the Recovery Plan, as these are taking place in the strategic alignment with the European Commission. The proposal operationalizes European values by its core feature: reciprocity. Fairness is an important building block of what constitutes Europe. Fairness is not a state of being, but always the result of a negotiation: dialogue. So, reciprocity precedes dialogue. It facilitates the very requirement of a dialogue being at all possible. It underlies the Estonian e-card that surpasses local territory, the very idea of a Digital Single Market as a carefully crafted process of decades spanning different generations, the GDPR framework that can become a USP precisely because it defines equality between producers of data (citizens) and producers of services (SME/industry/gov) and the Circular Economy Package, which includes revised legislative proposals on waste to stimulate Europe's transition towards a circular economy which will boost global competitiveness, foster sustainable economic growth and generate new jobs.

¹⁴ Google view. 02 May 2023

Chapter 3 describes formats and necessary features of local initiatives and sustained efforts to create a space for debate for citizens making sure the model meets their requirements. In this chapter I will make the case that the current technological and socio-cultural reality could not have emerged nor evolved without tools from anarchist theory and praxis. These tools are currently not recognized. Anarchism still has a bad reputation. Yet without broadly educating citizens into self-organization on matters of data and identity (owning and using private and public keys) positive cybernetics will be impossible. Anarchism – “a political theory, which is skeptical of the justification of authority and power, especially political power”¹⁵ is equated with chaos, unrest, violence, and terror¹⁶. Yet, I will argue, without it blockchain, decentralization as a technical force favoring the ‘edge’ over the ‘cloud’, cryptocurrencies and p2p platforms, digital twins, and Proof of Work, Decentralization, Satoshi Nakamoto Consensus, Asset Tokenization, Freedom Blocks, Global Public Ledger ¹⁷, the Internet of Things, Industry 4.0 and Self Sovereign Identity could not have been conceived. I have three main anecdotal reasons for writing but in the end, they boil down to only one, paying respect to all those who gave their lives, often literally, for voicing the obvious. As humans are equal, generic infrastructures should support all of them equally in their basic (food, shelter, care, education) and intellectual (no blockades in any information flow) needs. How simple can it be, how true this is and how absurd we are not living this reality now. The first is a remark in a lecture on anarchism in a room full of police, intelligence, and military professionals in 2012, the second was the atmosphere in meeting of seemingly radical internet critics, in 2019, accidentally both in Rome, and the third is a person. On July 1, 1910, in Tobolsk the Omsk Military Tribunal sentences Sergei Vilkov to death. He was found at 9 o clock that same evening, dead in his cell. “He had tied a length of rope to a ring in the wall that supported his bed and while lying had slowly strangled himself to death.”¹⁸

Chapter 4 will focus on security; the security of the model, the assistance of AI with security and the security of AI itself. Assessing trustworthy AI is difficult. In fact, as Roberto Zicari¹⁹ argues, the real-life ethical impact that a technology will have on people, their communities, and the planet, can only be fully understood once the product or service is in real-world use. A red thread is context awareness in all research aspects from more accurate, robust, and interpretable anomaly detection methods that makes use of behavioral modes of a complex system, detect potential malicious patterns in authentication attempts - by considering behavioral modes to differentiate between user failure, system failure, or actual malicious attempts -new ways to generate high quality synthetic data, new ways to share unique context of individual actors throughout the supply chain, to mechanisms which will be designed to produce reliable evidence of trust.

This is not a disinterested exercise. We are in an ontological shift in which we might produce a set of intelligences on par or exceeding our own. To live in interesting times, as the proverb goes, is not always a

¹⁵ Stanford Encyclopedia of Philosophy, <https://plato.stanford.edu/entries/anarchism/>

¹⁶ Lucy Parsons: “I am an anarchist. I suppose you came here, the most of you, to see what a real, live anarchist looked like. I suppose some of you expected to see me with a bomb in one hand and a flaming torch in the other but are disappointed in seeing neither. If such has been your ideas regarding an anarchist, you deserved to be disappointed. Anarchists are peaceable, law-abiding people. What do anarchists mean when they speak of anarchy? Webster gives the term two definitions chaos and the state of being without political rule. We cling to the latter definition. Our enemies hold that we believe only in the former.” <https://www.blackpast.org/african-american-history/1886-lucy-parsons-i-am-anarchist/>

¹⁷ Listed in a Tweet Blockchaintiger.rvn – Joshua @blockchaintiger

Aug 23

“Ravolutoion!” \$RVN Gem stone

Proof of Work
Decentralization
Satoshi Nakamoto Consensus
Asset Tokenization
Freedom Blocks
Global Public Ledger

\$RVN Gem stone aka #Bitcoin 3.0 is entering the first halving.

¹⁸ Daniel Beer, *The House of the Dead, Siberian Exiles under the Tsars*, Allen Lane, 2016, p 381.

¹⁹ Roberto V. Zicari is leading a team of international experts who defined an assessment process for Trustworthy AI, called Z-Inspection®. <https://z-inspection.org/team-members/rzicari/>
Z-inspection® is a general inspection process for Ethical AI which can be applied to a variety of domains such as business, healthcare, public sector, among many others. It uses applied ethics. To the best of our knowledge, Z-inspection® is the first process to assess Trustworthy AI in practice. <https://z-inspection.org/about/>

blessing. Never before have Hannah Arendt's words becoming a citizen involves deciding that we love the world enough to assume responsibility for it, rung so true making of all of us passionate researchers, and dedicated business experts, yes, but deeply involved citizens first, honoring her concepts of natality (to embrace and nurture carefully new beginnings) and plurality (to think and act as if you are the other).

AI for Cybersecurity is a more easily scoped than Cybersecurity for AI though both are inextricably linked. AI applied to Cybersecurity-could mean an opportunity to resolve long standing challenges with scaling up cybersecurity- processes - current practices still involve many 'manual' steps.

In high-stakes tasks domains as health or air traffic control, it is imperative that robustness of computer systems, including any AI models, is certified, i.e., given a possible means of failure, it is guaranteed that the system does not fail. In the context of adversarial attacks on AI models, certifiable defense is still in the "early concept" phase: for the vast majority of cases, it is impossible to guarantee robustness, and the remaining few trade-offs too much performance for the guarantee. In addition, the existing works focus on adversarial patch attacks, which is just one type of attack—they therefore do not cover the whole spectrum.

The chapter concentrates on reliable artificial intelligence. This would include explainability, fairness and accountability of the algorithm, which implies working with the security of the input data and the exploitation of the algorithm (poisoning) and being able to perform adversarial testing on intelligent systems. What constitutes an understanding of a system? Laznick's original paper argues that understanding is achieved when one can "fix" a broken implementation. Black box AI is so complex that its decision-making structure cannot be understood from its output, so one is unable to 'fix' anything as one does not know if it is broken or not. In that case according to the above definition there is no understanding.

Where there is no understanding there can be no governance so that is the reason for the EU to push Trustworthy AI in the AI Act. Explainable AI should be able to communicate the outcome naturally to humans, but also the reasoning process that justifies the result. Making safe AI part of this process and aiming for the democratization of AI through uptake by SME, is part of this adherence to European Values. In terms of liability the growth of semi-autonomous or autonomous systems (self-driving car, train, truck, ship, defense) is creating new attack vectors because new types of entities are emerging alongside it. The emergence of these new types of entities created by AI are *difficult to see and assess* and therefore the presence of a process to assess trustworthy AI in practice is crucial and necessary.

This is a time of monsters, Antonio Gramsci, the Italian thinker in the thirties, said. This is a time of monsters; we can say it safely now. The old, the days of the book and its procedures of slowing change down in exams, institutions, bureaucracy, and representative democracy in a state, is dying. The new, full transparency and sharing in virus like protocols like the internet (TCP/IP, pass on the packet), the web (html, pass on the link) and the Internet of Things (pass on the data, in large ecosystems), is just about fifty years and cannot yet be born. The monsters are seemingly anomalies: politicians that hate politics, organizational bureaucracies that fight larger bureaucracies, and automation procedures intended for predictive maintenance in factories filtering down to the mundane of everyday activities in the coalition.org mapping behavior modeling that has tying your shoelace with your left hand down as a number. Somehow this is all connected. And somehow, we need, we as in simple citizens, the ordinary people as in you and me, to disentangle this. We must do it preferably today as there is trouble about and blood in the air.

Politicians make spaces. State craft makes spatiality, the very notion of space as space.

Up until now every age found some use for this skill, this intelligence.

These days statecraft intelligence has become fully invisible, taken over by the analytics and algorithms pushing out futures and trajectories.

This is the reason why it feels as if vitality itself has left the world.

Not quite yet.

RvK

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