Protecting Wisdom Traditions through Decentralization

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May 7th, 2023

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The Genesis of the Decentralized Archival Protocol

As a voracious consumer of information and seeker of knowledge, I strongly believe that the vital information from our ancient wisdom traditions should be protected and archived in a manner that allows free access to information for current and future generations. As a former journalist, I believe free access to information is vital to the health of our society and those of us with the technical skills and vision should deploy such insights to ensure that information is protected from the threat of authoritarian regimes and rogue political actors seeking to force the public's spiritual beliefs into a radical and homogeneous religious container. As we witnessed during the Trump administration, this demographic of political actors are also threatened by information that encourages compassion, collective action and lifestyles that reject the core tenants of consumption-based corporate capitalism.

The Decentralized Archival Protocol for Wisdom Traditions contains two main premises that I will explore and also create a framework for implementation to occur at a later date. The first premise is protecting wisdom tradition translations and teachings from the threat of market enclosures, commodification, disinformation and authoritarian political structures through the decentralization of data storage. The latter half of this thesis will explore supporting scholars and source communities through the creation of decentralized organizational protocols that provide the technical and autonomous mechanisms to build and support communities through virtual cooperatives and alternative economic modalities without middle men or gatekeepers in a global container accessible to all and built under the premise of the Gift Economy.

The core question at the heart of my thesis is the following; how can decentralized blockchain technology be utilized to protect, archive and support the translations and teachings

from wisdom traditions so current and future generations can freely access this knowledge as a public good, while also providing support for scholars and source communities through the monetary and governance mechanisms inherent within blockchain technology?

I had the great fortune to acquire much of my blockchain education from a small hacker community who freely shared their technical wisdom through the ethos of the Gift Economy. Most hackers philosophically believe in creating technology for the greater good, that such creations should never enter the marketplace, and they view centralization as a fundamental threat to the evolution of technology and society at large. That belief is also a foundational premise of the current blockchain technology movement that I am deeply embedded within and have been for seven years. I believe strongly in embracing these technological belief systems and applying it to the academic community in a way that supports scholarship and protects vital wisdom from market enclosure and political forces. My heart breaks to see so many of my friends, who are professors at universities around the country, struggling to pay their bills and fighting for the resources to pursue their scholarship because their institutions funnel resources to athletics and commercially funded scientific work.

My methodologies for this project are fairly simple, as I have a deep working knowledge of this technology. I began exploring my core premise in the fall of 2021 and initiated conversations with technologists on a regular basis at meetings, conferences, and informal gatherings. I also pulled information from white papers and essays from the top minds in web3 along with scholars of public goods and the commons. Several of my core text references were published just before blockchain technology was invented and I find the timing serendipitous, as

a possible solution arose shortly after the publication of multiple books addressing the necessities of public goods, collapsing centralized banking systems and open internet access.

As most of my information was gathered through conversations and existing experiences, my research did not involve ethical considerations for research gathering. That said, the premise of my thesis itself is grounded in a deep and unwavering ethical belief in public goods, personal data privacy, access to information and creating resilient organizations and protocols that may rise up in the collapse of the detrimental centralized capitalistic systems woven throughout our society and choking the very life out of so many of our communities.

If fully implemented, I believe decentralized archival protocols could serve a multitude of necessary benefits to society as a whole. Preserving wisdom traditions to withstand the ongoing threats from political forces, authoritarian nation-states, and profit-driven corporations is a necessary act that must occur before we lose access to such vital information. Supporting scholars, archivists, and source communities through alternative economics, driven by peer-to-peer value exchange and supported by virtual cooperative organizational structures will further support the necessary work our wisdom tradition scholars undergo on a regular basis.

Several threats or limitations exist in the full implementation of this project. The technology itself, while advanced, is still in its formative years. There are regulatory forces in play that might make global coordination through virtual cooperatives illegal or impractical. The same regulatory forces are also working to remove the ability of citizens to access the alternative economic instruments and many American technology firms are now moving overseas to friendlier regulatory jurisdictions. Coordination is always an issue and could prove detrimental in the structuring of these archival protocols. On-boarding to this technology is also a major

challenge and one we work with daily at both of my web3 organizations. Another major consideration is the method of decentralization itself. The technicalities of such an approach to storing information have downfalls but those issues are being explored and resolved as more people work with various applications of decentralized storage.

Literature Overview

Silent Theft

Silent Theft explores the "private plunder of our common wealth" and while it was published in 2005 prior to the creation of blockchain technology, the book dedicates several chapters to the creation of computing and internet technology as a public good and cites multiple examples that are often used by thought leaders in blockchain as a core premise to the importance of decentralization and the preservation of free access to information. The book also looks at the enclosure of the academic commons and the privatization of information and how gift economies can be fostered to support public goods. The book has a robust citation appendix that I will also use for further research.

Analysis of the Potentials of Blockchain for the Governance of Global Digital Commons

This article is a peer-reviewed research paper from *Frontiers in Blockchain* and perfectly supports *Silent Theft* but through the lens of blockchain technology. One core question they explore is “could blockchain technologies facilitate the extension and scaling up of cooperative practices and commons management in this global context?” (Rozas, Tenorio-Fornés, Hassan 1) The researchers take a historical look at “how human communities have successfully self-organized to manage their common resources.” Of particular interest in this article in relation to my capstone is their exploration of blockchain as a method to improve and expand a community’s ability to govern itself on a global scale. I envision scholars, tribal members and students collectively gathering and governing through the frameworks possible with blockchain to manage, grow and secure the wisdom gathered for archival purposes during this project, and

beyond. The independent researcher for this publication is also based in Denver and could possibly be an interview subject for my inquiry methodology.

The Meaning of Decentralization

The Meaning of Decentralization was written in 2017 by the creator of the Ethereum network and explores the various definitions of decentralization. One aspect of my project is explaining decentralization in a manner that can be understood by non-technical people and this article explores the definitions and applications of decentralization to software and data structures. The author also explores how blockchains are politically and architecturally decentralized, which are vital to the protection of information from market enclosures and political actors. Buterin also explores why decentralization is important through three core arguments; blockchains are fault tolerant, have built in attack resistance and are resistant to collusion (Buterin). He also explores the weaknesses in blockchains which is necessary to understand when relying up the technology for archival purposes.

A Route to Commons-Based Democratic Monies? Embedding the Governance of Money in Traditional Communal Institutions

This article explores the dynamics of community cryptocurrencies and governance, both the positive and negative aspects as well the historical landscape of the Great Recession that lead to the creation of blockchain technology and the emergence of cryptocurrencies as an alternative economic engine. The authors explore the premise that blockchain technology allows for the creation of "commons-based money" which is a direct contrast to the capitalist monetary system. They also use ethnographic research to support their premise that "both global and local currencies are opening up our possibilities to re-imagine, re-organize, and re-claim money to put it at the service of an economic commons." (Barinaga 2) While the economic component of my project is secondary, I do wish to include the concepts of communal governance through decentralization and revenue generation for the community through the monetary aspects of blockchain to support scholarship and the source communities involved in the project.

Protecting, Archiving, and Supporting Wisdom Traditions through Decentralization

Fortifying and protecting the knowledge thriving within ancient wisdom source texts and their subsequent translations and commentaries using emerging technologies is a conversation scholars and archivists should embrace with a degree of urgency. We are living through extraordinary times, where the free flow of information is simultaneously at risk from multiple corrupt forces possessing a wealth of resources to suppress access to knowledge. My premise is that we need to turn to emerging technologies, both decentralization and virtual community coordination, to protect everyone's access to the powerful wisdom that shapes our spiritual belief systems and has for millennia.

Before we explore the mechanics of decentralizing archival information, we must take a step back and look at the technical infrastructure that brought us to this advanced information age. To begin our conversation, we must explore the roots of the internet itself, the motivations of those who built the internet structures, and then the evolution of this technology through market enclosures and the current movement to return to the public goods ethos that built the internet in the first place.

The vision laid out in this thesis encapsulates the creation of a decentralized archival protocol that librarians and archivists can deploy, in conjunction with academic scholars, source communities, and patrons. This protocol will both protect knowledge from nefarious forces and create a community coordination structure surrounding each protocol. It will provide an avenue for alternative economic structures to rise within each protocol to support scholars and source communities. It will also create an international network of interconnected archival protocols

working together to protect and prepare millennia of wisdom traditions for future generations to engage with as a public good.

The protocol proposed in this thesis also lays a foundation for two additional areas of experimentation I feel are necessary for the evolution of the collective: decentralizing higher education and creating an AI learning language model that derives its information only from the decentralized archival protocols. This model will stand as a force against the massive volume of AI infrastructure being forced into the marketplace with profit as the sole motivation and without regard for the impacts of such powerful technology on a population still reeling from the impacts of the weaponized algorithms unleashed on the population in the past decade. Both aspects of this additional foundation stretch beyond the scope of this paper, but will be touched upon to begin a conversation of how to shift our thinking about the future of education and access to information.

By embracing emerging technologies and virtual cooperative organizational structures, we can fortify an institution's ability to adapt to unforeseen future trends or industry-wide disruptions. We must embrace the technology that stands before us and use it to protect information, make it free and accessible to all, and deploy safeguards to counterbalance the toxicity of untested technology created and unleashed in the marketplace for the sole purpose of commoditization of our personal and professional interactions online.

> With every action we take, however small— each one a new way to feed, shelter, and heal ourselves in partnership with living systems— the easier it becomes. In the words of Arundhati Roy, 'Another world is not only possible, she is on her way. On a quiet day, I

can hear her breathing.' Otherwise stated: we are all emerging economies now (Thackara 154).

The Evolution of the Internet

Before we explore the technical aspects of building a decentralized archival protocol, let us first understand how the internet was created, along with a grasp on the three core phases of the internet, called web1, web2 and web3. The internet we use today was originally built as a public good powered by open-source protocols and later fell victim to market enclosures by corporations seeking to monetize people's data and engagements online. Web3 stands as an alternative to web2 and the developers and technologists driving web3 are fighting to return our collective autonomy by restoring the Internet to the public goods, gift economy ethos that it was originally created under.

Web1 and the Creation of Protocols

Few people realize that the early days of the internet were powered by scientists, hackers and the Department of Defense and the technological advances they created power the very foundations of our modern internet built with open-source, public good structures called protocols. The government agency that built this early phase of the internet was ARPA, the Advanced Research Projects Agency, located within the Department of Defense and tasked with "pioneering high risk innovations in defense technologies" (Bollier 101).

A protocol is an open-source technological "stack" of tools that a person or team builds and then releases to the commons. A protocol is owned by no one and is maintained by a

community of developers or technologists. The mechanisms that power email were built upon free protocols that corporations, such as Google and Microsoft, built market enclosures around to monetize the protocol that sent peer-to-peer electronic messages.

> Virtually all of the critical technologies in the Internet and Web revolution were developed between 1967 and 1993 by government research agencies and or in universities. During the same period, their arose in parallel a private, free market solution — a $10 billion commercial online services industry. The commercial industry's technology and structure were inferior to that of the nonprofit internet in every conceivable way, which is the primary reason that they were so rapidly destroyed by the commercial Internet revolution (Bollier 101).

Web2 and Market Enclosures

While corporations have created powerful innovations that make our lives easier and more productive, the benefits come at a tremendous cost. One need only look at the high levels of depression in younger generations who grew up using social media platforms or the deep polarization caused by weaponized algorithms deployed by political actors, such as the far right's use of Cambridge Analytica to split populations to sway election outcomes in the UK and the United States, to see the short term thinking of corporations deploying technology to fulfill their fiduciary duties to their shareholders and investors.

> Every brilliant, important, technically farsighted Internet development came either from government agencies or universities. In the meantime, the decision making in the

> competitive marketplace was narrow, shortsighted, self-protective and technically far inferior to its Internet equivalents (Bollier 104).

We, as a society, are just now coming to grips with the deep toxicity baked into the technology we have chosen to engage with in order to connect with other communities, individuals, and engage in commerce online. The paradox that web2 created for us all is one of frustrated resignation where we are forced to sacrifice our privacy for convenience. On the one hand, society has access to new forms of commerce, engagement, connection, and prosperity that we have never seen as a species.

On the other hand, we are now seeing the devastating impact much of this web2 technology has brought upon our youth, our family dynamics, our community fabrics, and the government's ability to function under democratic frameworks. The technology that promised to connect us all has actually shattered so many of the things we held dear as spiritual beings having a human experience.

> We cannot expect governments, corporations, or other large, faceless organizations to grant us privacy out of their beneficence. It is to their advantage to speak of us, and we should expect that they will speak. To try to prevent their speech is to fight against the realities of information. Information does not just want to be free, it longs to be free (Hughes 1).

Web3 and a Return to the Gift Economy

As I write this paper, the Governors of several conservative states are waging a brutal campaign against the educational systems in their states, fighting and succeeding at the removal

of historical, social, and religious information using playbooks that replicate the fascist strategies of several authoritarian regimes of the past century. One main weapon in their arsenal is the algorithms created by social media platforms designed to extract our personal data and sell it to the highest bidder. When weaponized, an algorithm can deliver content to users that will polarize and incite violence, to the point of a democracy losing its ability to have healthy, factual debates. Such elements of cohesion and healthy dialogue are necessary for a democracy to function. In order to restore our autonomy and the foundation of our democracy itself, we must return to the open-source protocol framework of web1.

Enter web3 and the age of decentralization, regeneration, and autonomy powered by cryptography. A large movement of technologists is currently creating a wave of innovation that will help society restore balance to the technological and economic frameworks we are currently trapped within. Blockchain, or distributed ledger technology (DLT) emerged in the public sphere during the aftermath of the 2008 economic collapse. A pseudonymous developer, called Satoshi Nakamoto, built a blockchain-based digital currency called Bitcoin and embedded a link to an article on the German banking collapse in the genesis block of the code.

> As a reference to this situation [the market collapse in 2008/09], Satoshi included a hidden message referencing The Times newspaper on the genesis block's coinbase timestamp parameter: *The Times 03/Jan/2009 Chancellor on brink of second bailout for banks—Satoshi Nakamoto* ("The Bitcoin Genesis Block: How It All Started").

The technology itself was a new derivative of cryptography and it utilizes mathematical equations to confirm that a transaction between two parties occurred. Nakamoto created an open-source protocol that allowed people to make peer-to-peer value exchange without using a middle

man, such as a centralized bank or PayPal type payment processor. Every transaction that occurs on a blockchain is completely transparent and open for anyone to observe and the transaction itself is immutable— it can not be tampered with or altered in any way.

Web3 technology allows marginalized communities around the planet to participate in a global economy, where before they were “unbanked” and could not store or access monetary resources to build generational wealth or participate in the larger aspects of an economy that requires storing value. Web3 stretches far beyond monetary instrumentation and provides a tool of freedom for creators and builders. While mainstream media would have the population believe that web3 technology is the tool of criminals and scammers, they are completely wrong in such an assessment and view this technology as a threat to the centralized and fractional banking apparatus that has so many of our citizens and politicians in a perpetual choke-hold.

For the purposes of this thesis, web3 allows us to decentralize the storage of information using the same mathematical infrastructures created by Nakamoto in 2009. The decentralized archival protocol will be built using a blockchain called Ethereum and distributed storage database protocols such as Arweave or IPFS (InterPlanetary File System). Ethereum also uses a different technical mechanism, called Proof of Stake, to prove transactions on-chain are valid. Ethereum switched to PoS in September of 2022 and dramatically decreased the environmental impacts of the energy usage needed to operate the network. According to the Ethereum Foundation, “the annualized electricity consumption was reduced by more than **99.988%**. Likewise, Ethereum’s carbon footprint was decreased by approximately **99.992%** (from 11,016,000 to 870 tonnes CO2e)” ("Ethereum Energy Consumption: Proof of Stake vs Proof of Work").

The decentralized archival protocol does not utilize the blockchain for monetary purposes, but rather for the protection of data that is distributed across the globe through an infrastructure using “nodes”. Individual developers create a node and allow information to flow through the nodes connected to the blockchain with mathematical computations confirming the authenticity and location of the information in a public ledger that is free for any and all to read. Since these nodes are distributed across the globe by tens of thousands of technologists and developers, the loss of one node does not impact the safety of the information. And since the information is attached to a blockchain, it can never be removed or tampered with by anyone, regardless of technical ability.

In contrast, a large portion of the information we engage with online runs through an Amazon storage service called AWS, which is owned by Jeff Bezos and the Amazon corporation. While the actual amount of internet traffic flowing through AWS is difficult to verify, as of 2021, over 100 trillion objects are stored on their servers ("AWS S3 Storage Now Holds Over 100 Trillion Objects”). While these massive server farms, which utilize huge amounts of energy resources to maintain and protect data, are distributed in multiple regions throughout the globe for redundancy in the event of a physical disruption in one region, the servers are still owned by a corporation. A single point of failure that runs through a corporate structure who is beholden only to its shareholders and the political forces where the corporation is located, is a massive risk for the preservation of data and the open access of information. As I write this paper, the Internet Archive just lost a lawsuit against a handful of book publishers for allowing the sharing of books for free during the pandemic.

> “Libraries are more than the customer service departments for corporate database products," Kahle said. "For democracy to thrive at global scale, libraries must be able to sustain their historic role in society—owning, preserving, and lending books” ("A Lawsuit Against the Internet Archive Raises Questions About the Future of Libraries”).

Web3 is a direct threat and viable alternative to the AWS’ of the world and stands to return us to a more open and free internet that restores information to the commons and allows innovation to thrive without market or political influences.

Redefining Peer to Peer Value Exchange through Alternative Currencies

> Electronic media can facilitate a sort of people’s takeover of the money form. New circuits of information offer the possibility for a more profound democratization of the economy than heretofore possible. If money is simply bits of information, there is nothing to stop people from circulating their own forms of it through the Internet with a generalized sense of trust and community to back its value (Maurer 165).

Understanding and embracing alternative economics provides the everyday citizen with the means to subvert the toxic and destructive mechanisms of capitalism that keep us all enthralled in a web of corruption and unbridled greed. One aspect of the regenerative cryptoeconomic movement that brings me hope in the face of collapsing centralized banking systems is the movement of technologists, humanitarians, artists, creators, builders and activists who are turning to web3 for solutions.

Communities around the globe are turning to alternative currencies to both bypass the existing centralized banking system and, more importantly, keep wealth contained within their

own community boundaries. The value of keeping economic resources contained within the community itself and derived from peer to peer value exchange can not be overstated. When a community can be self-sustaining through their own economic structures, they are also able to freely invest in the public goods and local infrastructure that allow their areas to thrive and elevates everyone in the community, not just the initiatives that politicians deem worthy of fiscal support.

The following quote from web3 technologist, Griff Green from the book *Greenpilled* aptly summarizes the ethos of the movement towards alternative economic systems in support of public goods;

> Web3 Regens are steadfast, focused on addressing the systemic root of the major issues that face humanity today; our failure to coordinate around public goods. We are building novel coordination mechanisms to create public goods while rewarding everyone involved. Society has the opportunity to unleash the entrepreneurial spirit into an open landscape of economic potential. We can create economic games that make collective value creation regenerative. Regenerative Cryptoeconomics is Abundance Economics (Owocki 17).

The Archival Protocol

Creating a decentralized archival protocol will allow archivists and librarians to deploy an easy-to-implement system for decentralizing all archival material. One major barrier to entry for any emerging technology is the learning curve to adoption. Unfortunately, blockchain technology has two distinct drawbacks for the purposes of this thesis; one is a limited volume of

technologists fluent in this type of technology, and the second is the complexities of the technology itself for individual users. Advancements are happening rapidly, thus making the initial points of entry into blockchain for end-users more accessible and understandable for users of any technical skill level.

Another strong element to the success of this protocol is the community element that is woven into the framework of the protocol itself. Each protocol will contain the infrastructure to create self-governed and autonomous communities comprised of all stakeholders involved in each individual archival initiative. The community component in each protocol will also be connected to an international network of archivists and scholars unified through decentralized governance.

According to Webster's Dictionary, a protocol is "a set of conventions governing the treatment and especially the formatting of data in an electronic communications system" ("Protocol"). To create a decentralized archival protocol, we will deploy the following elements:

1. A methodology for digitized content to be archived.
2. An easy-to-use system for transferring digitized materials onto the blockchain for permanent, decentralized storage.
3. A front-end user interface that allows the general public to access the archived wisdom as a public good, free and accessible to all.
4. Digital attestations that attach to every translation and commentary so that peer reviews will live with each piece of archived content in perpetuity and cannot be altered.

5. A virtual cooperative community infrastructure that each archivist or librarian can deploy that connects scholars, archivists, source communities, and patrons, allowing them to self-govern, decide the direction of their archival work together, and raise funds to support scholars, archivists, and source communities through peer-to-peer value exchange facilitated through regenerative finance mechanisms, such as tokenization or NFTs.
6. An artificial intelligence bot that accesses only the wisdom archived through this international network of decentralized archival protocols and learns the language of wisdom traditions to help provide a counter-balance to the presence of LLMs and AI bots dominating popular culture.

Step One: Digital Content

Archival processes already exist for digitizing content, and each archivist will have their own methodologies for converting analogue material into digital formats. For the purpose of this thesis, content to be placed on-chain must be in any acceptable digital file format. Utilizing universal file formats that will be accessible in the future is a key component in the digitization process. Universal file formats, such as PDFs, JPEGs, MP4s, and PNGs, should be utilized as the final archival file format since these are universal file formats.

Step Two: Placing assets on-chain

From a technical perspective, the digital content, also referred to as "assets," will be stored on decentralized storage nodes using the IPFS protocol. The assets are placed on-chain using a special application and are then attached to a hash number associated with an NFT from a

specific digital wallet that the archival protocol owns and operates. The wallet and asset NFTs are the most valuable components for accessing the archived assets, so communal governance of the protocol and specifically, the digital wallet, is one of the most crucial aspects of the protocol itself.

One of the riskiest aspects of using this technology is the control of the wallet that holds the access points to the digital assets. Wallets use a specific method of "zero-knowledge" control, and there is no corporation or tech support that can help a user recover their wallet. Once the private phrase used to recover a wallet is lost, the access itself is also lost. A multitude of tools now exist to help users protect access to their digital wallets, and deploying the community element into the wallet structure from the genesis of the protocol will help ensure there is not one single point of vulnerability. A “multi-signature" structure allows for a small group of participants to monitor, approve, and control all transactions made using this digital wallet, and a coalition of an archivist, scholar, source community, and patron from each community protocol can directly participate in the archival process through the multi-signature wallet and on-chain voting.

Once on-chain, the digital assets will remain attached to the hash number that lives within the digital wallet forever. Any peer review attestations added to the digital asset to validate translations and commentary will also be attached to that original hash number and will remain associated with the digital asset forever as well.

Step Three: Making Information Accessible to All

A core premise of this project is making wisdom traditions accessible to all through a public goods ethos. In order to achieve this, an easy-to-use and intuitive interface must be created, or borrowed from an existing protocol, so that everyday users can access the collective archives and engage with the knowledge possessed within these source texts and the scholars who have interpreted the text for modern application.

Ensuring that this valuable wisdom stays in the public sphere is an essential part of this project's overarching mission. Vital information for the betterment of society should always remain accessible to the public and should never find itself the victim of market enclosures or under threat from political actors. By creating a publicly accessible learning library once information is placed into the decentralized archival protocol, we can ensure that people always have access to this vital database of contemplative practices and wisdom. As of the writing of this thesis, the front-end user interface is the most vulnerable to “centralization forces” and once the actual building of the protocols begins, this process of accessing the information will also need to be structured in a way that is decentralized and flows through internet infrastructure that is not vulnerable to the desires of a nation state.

Step Four: Digital Attestations

A beautiful attribute of blockchain technology is the ability to attach an attestation to a specific digital asset to validate the content or factual basis of the asset itself. In the context of archiving translations from source texts, attestations provide a valuable way for peer reviews of

translations or commentary to remain attached to the original digital asset so that future generations can follow a thread of translations that evolve over time.

Attestations are a vital chain of verification and validation that will follow every translation and commentary pertaining to a specific piece of archived wisdom. Scholars are also placing their reputation and analysis on-chain through such attestations, thus creating a chain of contribution to a piece of wisdom or information as it travels through time and evolves with both the members of these protocols and the future generations who work with these wisdom traditions.

Step Five: Virtual Cooperative Community, aka a DAO

A vital element to the success of these protocols is the DAO, or decentralized autonomous organizations, that power each individual protocol. We can look at DAOs as a virtual cooperative organization that uses an on-chain voting mechanism to self-govern through radical transparency and without centralized points of power. These organizations usually have 5-8 people at the core who move the mission of the organization forward and utilize a combination of centralized decision making and decentralized voting processes so most major actions the organization chooses to undertake are done with a quorum of agreement for the entire organization.

Such virtual cooperatives also have the opportunity for operating collective treasuries and can choose to fundraise through crypto-economic mechanisms, such as tokens or NFTs, that help the general public offer monetary support. The financial mechanisms deployed by each protocol

will be a choice the group undergoes as a collective. The example structure for each protocol will be as follows:

- Scholars, archivists, patrons, and members of the source community form a small group to launch a protocol and create their manifesto and organizational bylaws using examples from the overarching parent protocol run by a handful of select scholars and technologists.
- The group organizes using a combination of virtual chat platforms, such as Discord, a forum proposal platform, such as Discourse, and several voting mechanisms native to the web3 ecosystem. All of these tools are free to use and are open-source.
- The group decides to issue participation NFTs for free so the members may vote on necessary actions the group will take during the archival process.
- The group may also decide to create an NFT showcasing art donated by an artist within the source community from one of the archival projects.
- The NFT art is collected by patrons of the project and the general public who collect and support projects through NFT art collection.
- Once the treasury is self-sustaining, the organization can choose to implement a Universal Basic Income for the core members and then offer scholarships for translations, source community members, or student interns.
- The group continues to support the translation work of its scholars through peer reviews, funding translations, and supporting the archival work of the librarians and archivists.
- The group also gets support in multiple forms from the parent organization that helps unify all the decentralized protocols. Support can come in the form of technical resources,

monetary funds, and community guidance. The parent organization is also run as a DAO and simply provides resources for all the protocols participating in this project.

Step Six: Creating an AI bot who uses the decentralized archival protocol as its only language learning model

One possible spin-off from this project, once a number of protocols are deployed, is to create an AI bot that derives its information only from the decentralized protocols participating in this project. This AI bot would be built from scratch to ensure that the only large language model (LLM) it learns from is derived from the archival protocols. Such a bot could then be added to word processing or project management applications, such as Notion, and a writer could then ask the Wisdom Bot to influence an essay in a specific tone, belief or voice that is present in the protocol. A scholar or student could also engage with Wisdom Bot in a question and answer session to dive deeper into a contemplative practice or scholarship or simply ask the bot to explain a specific period of a historical period as it relates to a wisdom tradition or religion.

In theory, this Wisdom Bot could help offset the massive influx of AI bots being trained on all aspects of LLMs that exist on the internet now and possibly offset the toxicity in these LLMs that are accessing both the best and worst humanity has to offer through both the internet we engage with on a daily basis and the Dark Web, which is host to a plethora of illicit activity and the darkest aspects of humanity.

In Conclusion

Our society faces a multitude of threats to the free flow of information, from corporate control of centralized servers housing vital information for the advancement of society to the control of those servers by authoritarian regimes or rogue political actors. Additional threats exist from market enclosures of the academic commons and the lack of monetary support for scholars documenting the priceless knowledge from wisdom traditions.

I believe we, as academics and protectors of such priceless wisdom, can and should deploy emerging blockchain technologies to protect, archive and support the decentralization of translations and teachings from wisdom traditions. By leveraging blockchain technologies, we can ensure that the knowledge possessed in wisdom traditions will survive the chaotic political times we are living through and will be accessible to future generations.

Monetary support for both scholars and source communities can also be fostered through the alternative economic modalities, also referred to as regenerative cryptoeconomics, inherent in this technology, allowing future academic projects to receive funding free from market enclosure commitments or commodification, creating a virtual community governed through autonomous blockchain voting mechanisms and giving source communities the option to raise funds through their scholarship and art to support their own communities.

At the core of this thesis is establishing a new perspective on how we preserve valuable data for future generations and how to redefine our value exchange as a society so that we are no longer participating in the destructive and extractive capitalistic practices that are the current bedrock of a flailing society.

> Those with the money have all the information and are producing false information to enslave the rest of us. Information is money, and power, and everything else that goes with them. At the same time, recognizing that money is only information, mere words or signs, allows us to seize it and make it in our image, to do good and re-create community and trust. Such recognition, in fact, carries with it the moral obligation to reconstruct and remake (Maurer 166).

Change is never easy and as contemplative practitioners, we must be open to understanding the ever-evolving world swirling around us. We understand impermanence and embrace the opportunities to deploy our spiritual practices in all matter of discontent, including our relationships with technology and money. While the emerging technology that is the foundation of this paper is just that, emerging, embracing what is possible and helping people understand that alternatives exist for how we engage with technology and conduct peer to peer value exchange will help us all navigate the upheaval we are facing as a collective. As the old systems of the patriarchal capitalistic systems we have all grown up within begin to fall away, something will rise in the void. By participating in virtual cooperative organizations and learning alternative economic mechanisms, we are helping create the structures that will surface from the ashes of collapse.

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