

# Manifestos

Various



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## Computer Lib

Any nitwit can understand computers, and many do. Unfortunately, due to ridiculous historical circumstances, computers have been made a mystery to most of the world. And this situation does not seem to be improving. You hear more and more about computers, but to most people it's just one big blur. The people who know about computers often seem unwilling to explain things or answer your questions. Stereotyped notions develop about computers operating in fixed ways and so confusion increases. The chasm between laymen and computer people widens fast and dangerously .

This book is a measure of desperation, so serious and abysmal is the public sense of confusion and ignorance. Anything with buttons or lights can be palmed off on the layman as a computer. There are so many different things, and their differences are so important; yet to the lay public they are lumped together as "computer stuff," indistinct and beyond understanding or criticism . It's as if people couldn't tell apart camera from exposure meter or tripod, or car from truck or tollbooth. This book is therefore devoted to the premise that

EVERYBODY SHOULD UNDERSTAND COMPUTERS.

It is intended to fill a crying need. Lots of everyday people have asked me where they can learn about computers, and I have had to say nowhere. Most of what is written about computers for the layman is either unreadable or silly.

(Some exceptions are listed nearby; you can go to them instead of this if you want.) But virtually nowhere is the big picture simply enough explained. Nowhere can one get a simple, soup-to-nuts overview of what computers are really about, without technical or mathematical mumbo-jumbo, complicated examples, or talking down. This book is an attempt.

(And nowhere have I seen a simple book explaining to the layman the fabulous wonderland of computer graphics which awaits us all, a matter which means a great deal to me personally, as well as a lot to all of us in general. That's discussed on the flip side.)

Computers are simply a necessary and enjoyable part of life, like food and books. Computers are not everything, they are just an aspect of everything, and not to know this is computer illiteracy, a silly and dangerous ignorance.

Computers are as easy to understand as cameras. I have tried to make this book like a photography magazine breezy, forceful and as vivid as possible. This book will explain how to tell apples from oranges and which way is up. If you want to make cider, or help get things right side up. you will have to go on from here.

I am not a skillful programmer, hands-on person or eminent professional; I am just a computer fan, computer fanatic if you will. But if Dr. David Reuben can write about sex I can certainly write about computers. I have written this like a letter

to a nephew , chatty and personal. This is perhaps less boring for the reader, and certainly less boring for the writer, who is doing this in a hurry. Like a photography magazine, it throws at you some rudiments in a merry setting. Other things are thrown in so you'll get the sound of them, even if the details are elusive. (We learn most everyday things by beginning with vague impressions, but somehow encouraging these is not usually felt to be respectable.) What I have chosen for inclusion here has been arbitrary, based on what might amuse and give quick insight. Any bright highschool kid, or anyone else who can stumble through the details of a photography magazine, should be able to understand this book, or get the main ideas. This will not make you a programmer or a computer person, though it may help you talk that talk, and perhaps make you feel more comfortable (or at least able to cope) when new machines encroach on your life. If you can get a chance to learn programming see the suggestions on p. it's an awfully good experience for anybody above fourth grade. But the main idea of this book is to help you tell apples from oranges, and which way is up. I hope you do go on from here, and have made a few suggestions.

I am "publishing" this book myself, in this first draft form, to test its viability, to see how mad the computer people get, and to see if there is as much hunger to understand computers, among all you Folks Out There, as I think. I will be interested to receive corrections and suggestions for subsequent editions, if any. (The computer

field is its own exploding universe, so I'll worry about up-to-dateness at that time.)

Nelson, Theodor. 1974. Computer Lib: You Can and Must Understand Computers Now; Dream Machines: New Freedoms Through Computer Screens A Minority Report. Self-published. ISBN 0-89347-002-3.

## A Declaration of the Independence of Cyberspace

by John Perry Barlow

Governments of the Industrial World, you weary giants of flesh and steel, I come from Cyberspace, the new home of Mind. On behalf of the future, I ask you of the past to leave us alone. You are not welcome among us. You have no sovereignty where we gather.

We have no elected government, nor are we likely to have one, so I address you with no greater authority than that with which liberty itself always speaks. I declare the global social space we are building to be naturally independent of the tyrannies you seek to impose on us. You have no moral right to rule us nor do you possess any methods of enforcement we have true reason to fear.

Governments derive their just powers from the consent of the governed. You have neither solicited nor received ours. We did not invite you. You do not know us, nor do you know our world. Cyberspace does not lie within your borders. Do not think that you can build it, as though it were a public construction project. You cannot. It is an act of nature and it grows itself through our collective actions.

You have not engaged in our great and gathering conversation, nor did you create the wealth of our marketplaces. You do not know our culture, our



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ethics, or the unwritten codes that already provide our society more order than could be obtained by any of your impositions.

You claim there are problems among us that you need to solve. You use this claim as an excuse to invade our precincts. Many of these problems don't exist. Where there are real conflicts, where there are wrongs, we will identify them and address them by our means. We are forming our own Social Contract . This governance will arise according to the conditions of our world, not yours. Our world is different.

Cyberspace consists of transactions, relationships, and thought itself, arrayed like a standing wave in the web of our communications. Ours is a world that is both everywhere and nowhere, but it is not where bodies live.

We are creating a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth.

We are creating a world where anyone, anywhere may express his or her beliefs, no matter how singular, without fear of being coerced into silence or conformity.

Your legal concepts of property, expression, identity, movement, and context do not apply to us. They are all based on matter, and there is no matter here.

Our identities have no bodies, so, unlike you, we cannot obtain order by physical coercion. We

believe that from ethics, enlightened self-interest, and the commonweal, our governance will emerge . Our identities may be distributed across many of your jurisdictions. The only law that all our constituent cultures would generally recognize is the Golden Rule. We hope we will be able to build our particular solutions on that basis. But we cannot accept the solutions you are attempting to impose.

In the United States, you have today created a law, the Telecommunications Reform Act, which repudiates your own Constitution and insults the dreams of Jefferson, Washington, Mill, Madison, DeToqueville, and Brandeis. These dreams must now be born anew in us.

You are terrified of your own children, since they are natives in a world where you will always be immigrants. Because you fear them, you entrust your bureaucracies with the parental responsibilities you are too cowardly to confront yourselves. In our world, all the sentiments and expressions of humanity, from the debasing to the angelic, are parts of a seamless whole, the global conversation of bits. We cannot separate the air that chokes from the air upon which wings beat.

In China, Germany, France, Russia, Singapore, Italy and the United States, you are trying to ward off the virus of liberty by erecting guard posts at the frontiers of Cyberspace. These may keep out the contagion for a small time, but they will not work in a world that will soon be blanketed in bit-bearing media.

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Your increasingly obsolete information industries would perpetuate themselves by proposing laws, in America and elsewhere, that claim to own speech itself throughout the world. These laws would declare ideas to be another industrial product, no more noble than pig iron. In our world, whatever the human mind may create can be reproduced and distributed infinitely at no cost. The global conveyance of thought no longer requires your factories to accomplish.

These increasingly hostile and colonial measures place us in the same position as those previous lovers of freedom and self-determination who had to reject the authorities of distant, uninformed powers. We must declare our virtual selves immune to your sovereignty, even as we continue to consent to your rule over our bodies. We will spread ourselves across the Planet so that no one can arrest our thoughts.

We will create a civilization of the Mind in Cyberspace. May it be more humane and fair than the world your governments have made before.

Davos, Switzerland

February 8, 1996

## Manifeste du Web indépendant

Le Web indépendant, ce sont ces millions de sites offrant des millions de pages faites de passion, d'opinion, d'information, mises en place par des utilisateurs conscients de leur rôle de citoyens. Le Web indépendant, c'est un lien nouveau entre les individus, une bourse du savoir gratuite, offerte, ouverte ; sans prétention.

Face aux sites commerciaux aux messages publicitaires agressifs, destinés à fichier et cibler les utilisateurs, le Web indépendant propose une vision respectueuse des individus et de leurs libertés, il invite à la réflexion et au dialogue. Quand les sites d'entreprises se transforment en magazines d'information et de divertissement, quand les mastodontes de l'info-spectacle, des télécommunications, de l'informatique et de l'armement investissent le réseau, le Web indépendant propose une vision libre du monde, permet de contourner la censure économique de l'information, sa confusion avec la publicité et le publi-reportage, sa réduction à un spectacle abrutissant et manipulateur.

Pourtant le Web indépendant et contributif est menacé ; menacé par la fuite en avant technologique qui rend la création de sites de plus en plus complexe et chère, par l'écrasante puissance publicitaire du Web marchand, et bientôt par les accès dissymétriques, les Network Computers, les réseaux privés, le broadcasting, destinés à cantonner le citoyen au seul rôle de

consommateur. Déjà la presse spécialisée, si avide des publicités d'annonceurs qui récupèrent à leur profit la formidable richesse du Web contributif, et fascinée par les enjeux techniques et commerciaux de l'Internet, réserve quelques maigres lignes aux sites indépendants, occulte l'enjeu culturel du réseau, expédie rapidement la mort des sites pionniers du Web artisanal, quand elle glose en long et en large sur le nouveau site de tel vendeur de soupe. La création d'un site personnel y est présentée aux utilisateurs comme une motivation très annexe, loin derrière les possibilités d'utilisation en ligne de sa carte de crédit.

Nous invitons donc les utilisateurs à prendre conscience de leur rôle primordial sur l'Internet : lorsqu'ils montent leur propre site, lorsqu'ils envoient des commentaires, critiques et encouragements aux webmestres, lorsqu'ils s'entraident dans les forums et par courrier électronique, ils offrent une information libre et gratuite que d'autres voudraient vendre et contrôler. La pédagogie, l'information, la culture et le débat d'opinion sont le seul fait des utilisateurs, des webmestres indépendants et des initiatives universitaires et associatives.

dimanche 2 février 1997

par le minirézo

## THE HACKTIVISMO DECLARATION

assertions of liberty in support of an uncensored internet DEEPLY ALARMED that state-sponsored censorship of the Internet is rapidly spreading with the assistance of transnational corporations,

TAKING AS A BASIS the principles and purposes enshrined in Article 19 of the Universal Declaration of Human Rights (UDHR) that states, “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”, and Article 19 of the International Covenant on Civil and Political Rights (ICCPR) that says,

1. Everyone shall have the right to hold opinions without interference.
2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.
3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

- a. For respect of the rights or reputations of others;
- b. For the protection of national security or of public order, or of public health or morals.

RECALLING that some member states of the United Nations have signed the ICCPR, or have ratified it in such a way as to prevent their citizens from using it in courts of law,

CONSIDERING that, such member states continue to willfully suppress wide-ranging access to lawfully published information on the Internet, despite the clear language of the ICCPR that freedom of expression exists in all media,

TAKING NOTE that transnational corporations continue to sell information technologies to the world's most repressive regimes knowing full well that they will be used to track and control an already harried citizenry,

TAKING INTO ACCOUNT that the Internet is fast becoming a method of repression rather than an instrument of liberation,

BEARING IN MIND that in some countries it is a crime to demand the right to access lawfully published information, and of other basic human rights,

RECALLING that member states of the United Nations have failed to press the world's most egregious information rights violators to a higher standard,

MINDFUL that denying access to information could lead to spiritual, intellectual, and economic decline, the promotion of xenophobia and destabilization of international order,

CONCERNED that governments and transnationals are colluding to maintain the status quo,

DEEPLY ALARMED that world leaders have failed to address information rights issues directly and without equivocation,

RECOGNIZING the importance to fight against human rights abuses with respect to reasonable access to information on the Internet,

THEREFORE WE ARE CONVINCED that the international hacking community has a moral imperative to act, and we

DECLARE:

THAT FULL RESPECT FOR HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS INCLUDES THE LIBERTY OF FAIR AND REASONABLE ACCESS TO INFORMATION, WHETHER BY SHORTWAVE RADIO, AIR MAIL, SIMPLE TELEPHONY, THE GLOBAL INTERNET, OR OTHER MEDIA.

THAT WE RECOGNIZE THE RIGHT OF GOVERNMENTS TO FORBID THE PUBLICATION OF PROPERLY CATEGORIZED STATE SECRETS, CHILD PORNOGRAPHY, AND MATTERS RELATED TO PERSONAL PRIVACY AND PRIVILEGE, AMONG OTHER ACCEPTED RESTRICTIONS. BUT WE OPPOSE THE USE OF STATE POWER TO CONTROL ACCESS TO THE WORKS OF CRITICS, INTELLECTUALS, ARTISTS, OR RELIGIOUS FIGURES.



THAT STATE SPONSORED CENSORSHIP OF THE INTERNET ERODES PEACEFUL AND CIVILIZED COEXISTENCE, AFFECTS THE EXERCISE OF DEMOCRACY, AND ENDANGERS THE SOCIOECONOMIC DEVELOPMENT OF NATIONS.

THAT STATE-SPONSORED CENSORSHIP OF THE INTERNET IS A SERIOUS FORM OF ORGANIZED AND SYSTEMATIC VIOLENCE AGAINST CITIZENS, IS INTENDED TO GENERATE CONFUSION AND XENOPHOBIA, AND IS A REPREHENSIBLE VIOLATION OF TRUST.

THAT WE WILL STUDY WAYS AND MEANS OF CIRCUMVENTING STATE SPONSORED CENSORSHIP OF THE INTERNET AND WILL IMPLEMENT TECHNOLOGIES TO CHALLENGE INFORMATION RIGHTS VIOLATIONS.

Issued July 4, 2001 by Hacktivism and the CULT OF THE DEAD COW.

# Manifesto for Agile Software Development

We are uncovering better ways of developing software by doing it and helping others do it.

Through this work we have come to value:

- Individuals and interactions over processes and tools
- Working software over comprehensive documentation
- Customer collaboration over contract negotiation
- Responding to change over following a plan

That is, while there is value in the items on the right, we value the items on the left more.

## Guerilla Open Access Manifesto

Information is power. But like all power, there are those who want to keep it for themselves. The world's entire scientific and cultural heritage, published over centuries in books and journals, is increasingly being digitized and locked up by a handful of private corporations. Want to read the papers featuring the most famous results of the sciences? You'll need to send enormous amounts to publishers like Reed Elsevier.

There are those struggling to change this. The Open Access Movement has fought valiantly to ensure that scientists do not sign their copyrights away but instead ensure their work is published on the Internet, under terms that allow anyone to access it. But even under the best scenarios, their work will only apply to things published in the future. Everything up until now will have been lost.

That is too high a price to pay. Forcing academics to pay money to read the work of their colleagues? Scanning entire libraries but only allowing the folks at Google to read them? Providing scientific articles to those at elite universities in the First World, but not to children in the Global South? It's outrageous and unacceptable.

"I agree," many say, "but what can we do? The companies hold the copyrights, they make enormous amounts of money by charging for access, and it's perfectly legal - there's nothing we can

do to stop them.” But there is something we can, something that’s already being done: we can fight back.

Those with access to these resources – students, librarians, scientists – you have been given a privilege. You get to feed at this banquet of knowledge while the rest of the world is locked out. But you need not – indeed, morally, you cannot – keep this privilege for yourselves. You have a duty to share it with the world. And you have: trading passwords with colleagues, filling download requests for friends.

Meanwhile, those who have been locked out are not standing idly by. You have been sneaking through holes and climbing over fences, liberating the information locked up by the publishers and sharing them with your friends.

But all of this action goes on in the dark, hidden underground. It’s called stealing or piracy, as if sharing a wealth of knowledge were the moral equivalent of plundering a ship and murdering its crew. But sharing isn’t immoral – it’s a moral imperative. Only those blinded by greed would refuse to let a friend make a copy.

Large corporations, of course, are blinded by greed. The laws under which they operate require it – their shareholders would revolt at anything less. And the politicians they have bought off back them, passing laws giving them the exclusive power to decide who can make copies.

There is no justice in following unjust laws. It’s

time to come into the light and, in the grand tradition of civil disobedience, declare our opposition to this private theft of public culture.

We need to take information, wherever it is stored, make our copies and share them with the world. We need to take stuff that's out of copyright and add it to the archive. We need to buy secret databases and put them on the Web. We need to download scientific journals and upload them to file sharing networks. We need to fight for Guerilla Open Access.

With enough of us, around the world, we'll not just send a strong message opposing the privatization of knowledge - we'll make it a thing of the past. Will you join us?

Aaron Swartz

July 2008, Eremo, Italy

## The Peer to Peer Manifesto

### The Emergence of P2P Civilization and Political Economy

Our current political economy is based on a fundamental mistake. It is based on the assumption that natural resources are unlimited, and that it is an endless sink. This false assumption creates artificial scarcity for potentially abundant cultural resources. This combination of quasi-abundance and quasi-scarcity destroys the biosphere and hampers the expansion of social innovation and a free culture.

In a P2P-based society, this situation is reversed: the limits of natural resources are recognized, and the abundance of immaterial resources becomes the core operating principle. The vision of P2P theory is the following:

the core intellectual, cultural and spiritual value will be produced through non-reciprocal peer production; it is surrounded by a reformed, peer-inspired, sphere of material exchange; it is globally managed by a peer-inspired and reformed state and governance system. Because of these characteristics, peer to peer can be said to be the core logic of the successor civilization, and is an answer and solution to the structural crisis of contemporary capitalism.

Markets may be changing from a logic of pure

capitalism (making commodities for exchange, so as to increase capital), to logics where the logic of exchange is subsumed to the logic of partnership.

There is now a thriving field of social cooperation, which some call the adventure economy, emerging for the sharing of physical goods.

Today, the Internet offers a remarkable social dynamic completely based on voluntary participation in the creation of common goods made universally available to all.

Peer production, governance and property are more productive economically, politically, and in terms of distribution, than their governmental and for-profit counterparts, because they filter out all the less productive forms of motivation and cooperation, and retain only passionate production and intrinsic motivation.

The social media sharing platforms you see today blooming all around you survive from selling your reader's attention span, NOT the use value you have created yourself.

“The realization that contemporary workers are moving not just from job to job, but also from jobs to non-jobs, and that in fact, what is most useful and meaningful for them (and the market, and society) are not the paid jobs for the market, but the episodes of passionate production.”

Peer to peer governance, if supported by new socio-economic regulations, including a

universal subsidy to all, could be the means by which individuals would be able to govern themselves while engaging in the pursuit of their best interests and passions.

## The Peer to Peer Manifesto: The Emergence of the Peer to Peer Civilization and Political Economy

1. Our current world system is marked by a profoundly counterproductive logic of social organization:
  - a. it is based on a false concept of abundance in the limited material world; it has created a system based on infinite growth, within the confines of finite resources.
  - b. it is based on a false concept of scarcity in the infinite immaterial world; instead of allowing continuous experimental social innovation, it purposely erects legal and technical barriers to disallow free cooperation through copyright, patents, etc
2. Therefore, the number one priority for a sustainable civilization is overturning these principles into their opposite:
  - a. we need to base our physical economy on a recognition of of natural resources being



finite, and achieve a sustainable steady-state economy.

- b. we need to facilitate free and creative cooperation and lower the barriers to such exchange by reforming the copyright and other restrictive regimes.
3. Hierarchy, markets, and even democracy are means to allocate scarce resources through authority, pricing, and negotiation; they are not necessary in the realm of the creation and free exchange of immaterial value, which will be marked by bottom-up forms of peer governance.
4. Markets, as means to manage scarce physical resources, are but one of the means to achieve such allocation, and need to be divorced from the idea of capitalism, which is a system of infinite growth.
5. The creation of immaterial value, which again needs to become dominant in a post-material world that recognizes the finiteness of the material one, will be characterized by the further emergence of non-reciprocal peer production system.
6. Peer production is a more productive system for producing immaterial value than the for-profit mode, and in cases of the asymmetric competition between for-profit companies and for-benefit institutions and communities, the latter will tend to emerge.

7. Peer production produces more social happiness, because
  - a. it is based on the highest form of individual motivation, nl. intrinsic positive motivation;
  - b. it is based on the highest form of collective cooperation, nl. synergistic cooperation characterized by four winners (both the participants in the exchange , the community, and the universal system).
8. Peer governance, the bottom-up mode of participative decision-making (only those who participate get to decide) which emerges in peer projects is politically more productive than representative democracy, and will tend to emerge in immaterial production. However, it can only replace representative modes in the realm of non-scarcity, and will be a complementary mode in the political realm. What we need are political structures that create a convergence between individual and collective interests.
9. Peer property, the legal and institutional means for the social reproduction of peer projects, is inherently more distributive than both public property and private exclusionary property; it will tend to become the dominant form in the world of

immaterial production (which includes all design of physical products).

10. Peer to peer as the relational dynamic of free agents, distributed networks will likely become the dominant mode for the production of immaterial value; however, in the realm of scarcity, the peer to peer logic will tend to reinforce peer-informed market modes, such as fair trade; and in the realm of the scarcity based politics of group negotiation, will lead to reinforce the peer-informed state forms such as multistakeholdership forms of governance.
11. The role of the state must evolve from the protector of dominant interests and arbiter between public regulation and privatized corporate modes (an eternal and unproductive binary choice), towards being the arbiter between a triad of public regulation, private markets, and the direct social production of value. In the latter capacity, it must evolve from the welfare state model to the partner state model, as involved in enabling and empowering the direct social creation of value.
12. The world of physical production needs to be characterized by:
  - a. sustainable forms of peer-informed market exchange (fair trade, etc.);

- b. reinvigorated forms of reciprocity and the gift economy;
  - c. a world based on social innovation and open designs, available for physical production anywhere in the world.
13. The best guarantor of the spread of the peer to peer logic to the world of physical production is the distribution of everything, i.e. of the means of production in the hands of individuals and communities, so that they can engage in social cooperation. While the immaterial world will be characterized by a peer to peer logic of non-reciprocal generalized exchange, the peer-informed world of material exchange will be characterized by evolving forms of reciprocity and neutral exchange.
14. We need to move from empty and ineffective anti-capitalist rhetoric, to constructive post-capitalist construction. Peer to peer theory, as the attempt to create a theory to understand peer production, governance and property, and the attendant paradigms and value systems of the open/free, participatory, and commons-oriented social movements, is in a unique position to marry the priority values of the right, individual freedom, and the priority values of the left, equality. In the peer to peer logic, one is the condition of the other, and

cooperative individualism marries equality and freedom in a context of non-coercion.

15. We need to become politically sensitive to invisible architectures of power. In distributed systems, where there is no overt hierarchy, power is a function of design. One such system, perhaps the most important of all, is the monetary system, whose interest-bearing design requires the market to be linked to a system of infinite growth, and this link needs to be broken. A global reform of the monetary system, or the spread of new means of direct social production of money, are necessary conditions for such a break.
16. This is the truth of the peer to peer logical of social relationships:
  - a. together we have everything;
  - b. together we know everything.
17. At present, the world of corporate production is benefiting from the positive externalities of widespread social innovation (innovation as an emerging property of the network itself, not as an internal characteristic of any entity), but there is no return mechanism, leading to the problem of precariousness. Now that the productivity of the social is beyond doubt, we need solutions that allow the state and

for-profit corporation to create return mechanisms, such as forms of income that are no longer directly related to the private production of wealth, but reward the social production of wealth.

## Peer to Peer Innovation: Open Knowledge vs Proprietary Systems

1. The law of asymmetric competition: any corporation or nation, facing a for-benefit institution as competitor, which uses open and free forms of knowledge, participatory modes of production, and commons-oriented knowledge pools, will tend to loose to the latter.
2. Any nation or corporation using closed proprietary formats of knowledge, cannot rely on participatory communities for co-creation, and does not develop commons-oriented knowledge pools, which tend to loose to those who do adopt such practices.
3. Therefore, we need partner-state approaches and platforms which enable and empower the social production of use value, and mechanisms through which the benefits of private capture of positive externalisations of social innovation, can flow back to the communities to make them more sustainable.

## The Peer to Peer Economy

1. In the immaterial sphere
  - a. Diminish artificial scarcities in the informational field so that immense social value can be created, and immaterial conviviality can replace the deadly logic of material accumulation.
  - b. Public authorities adapt partner state policies that enable and empower the direct creation of social value.
  
2. In the sphere of materiality
  - a. Introduce true costing in the material field so that the market no longer creates negative externalities in the natural environment; dissociate the marketplace from the system of infinite material growth.
  - b. Create more distributed access to the means of production (peer-based financing, distributed energy production, etc ) so that the peer to peer dynamic can be introduced in the sphere of material production as well.

Michel Bauwens is an internet pioneer. He created two dot.com companies, was (eBusiness) strategic director for the telecommunications company Belgacom, and 'European Manager of Thought Leadership' for the U.S. webconsultancy MarchFIRST. He co-produced the television documentary TechnoCalyps: the metaphysics of technology and the end of man, and co-edited two French-language books on the 'Anthropology of Digital Society.' He was also editor-in-chief of the Flemish digital magazine Wave. Originally from Belgium, he now lives in Chiang Mai, Thailand, where he created the Foundation for P2P Alternatives. He has taught courses on the anthropology of digital society to postgraduate students at ICHEC/St. Louis in Brussels, Belgium and related courses at Payap University and Chiang Mai University in Thailand.



## The Hardware Hacker Manifesto

My name is Cody and I'm a hardware hacker. It started at the age of five, taking apart a toy computer to figure out how it worked. I live for that thrill of discovery and rush of power that I feel when I figure out what makes something tick, then figure out how to bend it to my will. This has led to me hacking everything from game consoles to phones.

It used to be that this was what people did: if something was wrong with a device, it was acceptable to take it apart, figure out how it worked, and fix whatever was wrong with it. That's no longer the case; we're still there in growing numbers, to boot but what's changed is that it's no longer acceptable. As companies have made devices more and more locked down, making hardware hacking even more important than ever, there's a growing segment of the population that believes we're pirates. Who are we to modify these devices against the company's will?

It all comes down to one simple question: once you've purchased something, do you own it? While this may seem like a silly question, it's the entire crux of the argument for hardware hacking. If you believe that the purchaser owns the good, then they have the right to do with it what they want.

I exercise that right on a daily basis, whether with my jailbroken phone, my Wii running homebrew

media player software, or now my hacked brain-computer interface. The last case is interesting, because it's the first time I've ever been called a pirate by a representative of the company producing the hardware I hacked:

Piracy is a vexed question but in its worst form it is still basically taking what someone has spent a lot of time and money on, and denying them some or all of the rewards for doing it. If the developer is being reasonable about it then it's tough to justify piracy. It costs a lot to get something developed and into the market, and next to nothing to copy or crack it. It discourages people from taking the risks in the first place, and we're all the poorer for the things that didn't get done because they would be too easy to steal.

In this case, I purchased a brain-computer interface outright, then proceeded to reverse-engineer it and release details of how to communicate with it. In the week since I released this, I've been called a selfish pirate more than I'd like to recall. All of this because I decided to exercise my right to use my hardware the way I want.

Why should we have to ask permission to use what we've spent our money on? Let's see an absurd

extension of this logic: Why should Ford lose out on the rewards of building the car, when you don't go to an authorized service station to get your oil changed?

Let me make this crystal clear: once you sell me something, I will do whatever I want with it. Period. I'll take it apart, I'll patch it, I'll make it do things you never imagined, and I'll tell everyone who will listen exactly how to do the same. It's mine, and every device you've purchased is yours too; don't let anyone tell you otherwise.

I am a hardware hacker and this is my manifesto. We've always been here and we will always be here; you can fight to keep us out, but we'll fight even harder to get back in. I assure you we'll win.

Happy hacking,

- Cody Brocious (Daeken)

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## The Critical Engineering Manifesto

0. The Critical Engineer considers Engineering to be the most transformative language of our time, shaping the way we move, communicate and think. It is the work of the Critical Engineer to study and exploit this language, exposing its influence.
1. The Critical Engineer considers any technology depended upon to be both a challenge and a threat. The greater the dependence on a technology the greater the need to study and expose its inner workings, regardless of ownership or legal provision.
2. The Critical Engineer raises awareness that with each technological advance our techno-political literacy is challenged.
3. The Critical Engineer deconstructs and incites suspicion of rich user experiences.
4. The Critical Engineer looks beyond the “awe of implementation” to determine methods of influence and their specific effects.
5. The Critical Engineer recognises that each work of engineering engineers its user, proportional to that user’s dependency upon it.
6. The Critical Engineer expands “machine” to describe interrelationships encompassing devices, bodies, agents, forces and networks.

7. The Critical Engineer observes the space between the production and consumption of technology. Acting rapidly to changes in this space, the Critical Engineer serves to expose moments of imbalance and deception.
8. The Critical Engineer looks to the history of art, architecture, activism, philosophy and invention and finds exemplary works of Critical Engineering. Strategies, ideas and agendas from these disciplines will be adopted, re-purposed and deployed.
9. The Critical Engineer notes that written code expands into social and psychological realms, regulating behaviour between people and the machines they interact with. By understanding this, the Critical Engineer seeks to reconstruct user-constraints and social action through means of digital excavation.
10. The Critical Engineer considers the exploit to be the most desirable form of exposure.

The Critical Engineering Working Group

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## A CryptoParty Manifesto

“Man is least himself when he talks in his own person. Give him a mask, and he will tell you the truth.” – Oscar Wilde

In 1996, John Perry Barlow, co-founder of the Electronic Frontier Foundation (EFF, <https://www.eff.org/>), wrote ‘A Declaration of the Independence of Cyberspace’. It includes the following passage:

Cyberspace consists of transactions, relationships, and thought itself, arrayed like a standing wave in the web of our communications. Ours is a world that is both everywhere and nowhere, but it is not where bodies live.

We are creating a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth.

We are creating a world where anyone, anywhere may express his or her beliefs, no matter how singular, without fear of being coerced into silence or conformity.

Sixteen years later, and the Internet has changed the way we live our lives. It has given us the combined knowledge of humankind at our fingertips. We can form new relationships and share our thoughts and lives with friends worldwide. We can organise, communicate and collaborate in ways never thought possible. This

is the world we want to hand down to our children, a world with a free internet.

Unfortunately, not all of John Perry Barlow's vision has come to pass. Without access to online anonymity, we can not be free from privilege or prejudice. Without privacy, free expression is not possible.

The problems we face in the 21st Century require all of humanity to work together. The issues we face are serious: climate change, energy crises, state censorship, mass surveillance and on-going wars. We must be free to communicate and associate without fear. We need to support free and open source projects which aim to increase the commons' knowledge of technologies that we all depend on. [Contribute!]

To realise our right to privacy and anonymity online, we need peer-reviewed, crowd-sourced solutions. CryptoParties provide the opportunity to meet up and learn how to use these solutions to give us all the means with which to assert our right to privacy and anonymity online.

- We are all users, we fight for the user and we strive to empower the user. We assert user requests are the reason why computers exist. We trust in the collective wisdom of human beings, over the interest of software vendors, corporations or governments. We refuse the shackles of digital Gulags, lorded over by vassal interests of governments and corporations. We are the CypherPunk Revolutionaries.

- The right to personal anonymity, pseudonymity and privacy is a basic human right. These rights include life, liberty, dignity, security, right to a family, and the right to live without fear or intimidation. No government, organisation or individual should prevent people from accessing the technology which underscores these basic human rights.

- Privacy is the absolute right of the individual. Transparency is a requirement of governments and corporations who act in the name of the people.

- The individual alone owns the right to their identity. Only the individual may choose what they share. Coercive attempts to gain access to personal information without explicit consent is a breach of human rights.

- All people are entitled to cryptography and the human rights crypto tools afford, regardless of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, political, jurisdictional or international status of the country or territory in which a person resides.

- Just as governments should exist only to serve their citizens - so too, cryptography should belong to the people. Technology should not be locked away from the people.

- Surveillance cannot be separated from censorship, and the slavery it entails. No machine shall be held in servitude to surveillance and



ensorship. Crypto is a key to our collective freedom.

- Code is speech: code is human created language. To ban, censor or lock cryptography away from the people is to deprive human beings from a human right, the freedom of speech.

Those who would seek to stop the spread of cryptography are akin to the XV century clergy seeking to ban the printing press, afraid their monopoly on knowledge will be undermined.

## We, the Web Kids

Piotr Czerski (translated by Marta Szreder)

There is probably no other word that would be as overused in the media discourse as 'generation'. I once tried to count the 'generations' that have been proclaimed in the past ten years, since the well-known article about the so-called 'Generation Nothing'; I believe there were as many as twelve. They all had one thing in common: they only existed on paper. Reality never provided us with a single tangible, meaningful, unforgettable impulse, the common experience of which would forever distinguish us from the previous generations. We had been looking for it, but instead the groundbreaking change came unnoticed, along with cable TV, mobile phones, and, most of all, Internet access. It is only today that we can fully comprehend how much has changed during the past fifteen years.

We, the Web kids; we, who have grown up with the Internet and on the Internet, are a generation who meet the criteria for the term in a somewhat subversive way. We did not experience an impulse from reality, but rather a metamorphosis of the reality itself. What unites us is not a common, limited cultural context, but the belief that the context is self-defined and an effect of free choice.

Writing this, I am aware that I am abusing the pronoun 'we', as our 'we' is fluctuating,

discontinuous, blurred, according to old categories: temporary. When I say 'we', it means 'many of us' or 'some of us'. When I say 'we are', it means 'we often are'. I say 'we' only so as to be able to talk about us at all.

## 1.

We grew up with the Internet and on the Internet. This is what makes us different; this is what makes the crucial, although surprising from your point of view, difference: we do not 'surf' and the internet to us is not a 'place' or 'virtual space'. The Internet to us is not something external to reality but a part of it: an invisible yet constantly present layer intertwined with the physical environment. We do not use the Internet, we live on the Internet and along it. If we were to tell our bildungsroman to you, the analog, we could say there was a natural Internet aspect to every single experience that has shaped us. We made friends and enemies online, we prepared cribs for tests online, we planned parties and studying sessions online, we fell in love and broke up online. The Web to us is not a technology which we had to learn and which we managed to get a grip of. The Web is a process, happening continuously and continuously transforming before our eyes; with us and through us. Technologies appear and then dissolve in the peripheries, websites are built, they bloom and then pass away, but the Web continues, because we

are the Web; we, communicating with one another in a way that comes naturally to us, more intense and more efficient than ever before in the history of mankind.

Brought up on the Web we think differently. The ability to find information is to us something as basic, as the ability to find a railway station or a post office in an unknown city is to you. When we want to know something - the first symptoms of chickenpox, the reasons behind the sinking of 'Estonia', or whether the water bill is not suspiciously high - we take measures with the certainty of a driver in a SatNav-equipped car. We know that we are going to find the information we need in a lot of places, we know how to get to those places, we know how to assess their credibility. We have learned to accept that instead of one answer we find many different ones, and out of these we can abstract the most likely version, disregarding the ones which do not seem credible. We select, we filter, we remember, and we are ready to swap the learned information for a new, better one, when it comes along.

To us, the Web is a sort of shared external memory. We do not have to remember unnecessary details: dates, sums, formulas, clauses, street names, detailed definitions. It is enough for us to have an abstract, the essence that is needed to process the information and relate it to others. Should we need the details, we can look them up within seconds. Similarly, we do not have to be experts in everything, because we know where to find

people who specialise in what we ourselves do not know, and whom we can trust. People who will share their expertise with us not for profit, but because of our shared belief that information exists in motion, that it wants to be free, that we all benefit from the exchange of information. Every day: studying, working, solving everyday issues, pursuing interests. We know how to compete and we like to do it, but our competition, our desire to be different, is built on knowledge, on the ability to interpret and process information, and not on monopolising it.

## 2.

Participating in cultural life is not something out of ordinary to us: global culture is the fundamental building block of our identity, more important for defining ourselves than traditions, historical narratives, social status, ancestry, or even the language that we use. From the ocean of cultural events we pick the ones that suit us the most; we interact with them, we review them, we save our reviews on websites created for that purpose, which also give us suggestions of other albums, films or games that we might like. Some films, series or videos we watch together with colleagues or with friends from around the world; our appreciation of some is only shared by a small group of people that perhaps we will never meet face to face. This is why we feel that culture is becoming simultaneously global and

individual. This is why we need free access to it.

This does not mean that we demand that all products of culture be available to us without charge, although when we create something, we usually just give it back for circulation. We understand that, despite the increasing accessibility of technologies which make the quality of movie or sound files so far reserved for professionals available to everyone, creativity requires effort and investment. We are prepared to pay, but the giant commission that distributors ask for seems to us to be obviously overestimated. Why should we pay for the distribution of information that can be easily and perfectly copied without any loss of the original quality? If we are only getting the information alone, we want the price to be proportional to it. We are willing to pay more, but then we expect to receive some added value: an interesting packaging, a gadget, a higher quality, the option of watching here and now, without waiting for the file to download. We are capable of showing appreciation and we do want to reward the artist (since money stopped being paper notes and became a string of numbers on the screen, paying has become a somewhat symbolic act of exchange that is supposed to benefit both parties), but the sales goals of corporations are of no interest to us whatsoever. It is not our fault that their business has ceased to make sense in its traditional form, and that instead of accepting the challenge and trying to reach us with something more than we can get for free they

have decided to defend their obsolete ways.

One more thing: we do not want to pay for our memories. The films that remind us of our childhood, the music that accompanied us ten years ago: in the external memory network these are simply memories. Remembering them, exchanging them, and developing them is to us something as natural as the memory of 'Casablanca' is to you. We find online the films that we watched as children and we show them to our children, just as you told us the story about the Little Red Riding Hood or Goldilocks. Can you imagine that someone could accuse you of breaking the law in this way? We cannot, either.

### 3.

We are used to our bills being paid automatically, as long as our account balance allows for it; we know that starting a bank account or changing the mobile network is just the question of filling in a single form online and signing an agreement delivered by a courier; that even a trip to the other side of Europe with a short sightseeing of another city on the way can be organised in two hours. Consequently, being the users of the state, we are increasingly annoyed by its archaic interface. We do not understand why tax act takes several forms to complete, the main of which has more than a hundred questions. We do not understand why we are required to formally confirm moving out of one permanent address to

move in to another, as if councils could not communicate with each other without our intervention (not to mention that the necessity to have a permanent address is itself absurd enough.)

There is not a trace in us of that humble acceptance displayed by our parents, who were convinced that administrative issues were of utmost importance and who considered interaction with the state as something to be celebrated. We do not feel that respect, rooted in the distance between the lonely citizen and the majestic heights where the ruling class reside, barely visible through the clouds. Our view of the social structure is different from yours: society is a network, not a hierarchy. We are used to being able to start a dialogue with anyone, be it a professor or a pop star, and we do not need any special qualifications related to social status. The success of the interaction depends solely on whether the content of our message will be regarded as important and worthy of reply. And if, thanks to cooperation, continuous dispute, defending our arguments against critique, we have a feeling that our opinions on many matters are simply better, why would we not expect a serious dialogue with the government?

We do not feel a religious respect for 'institutions of democracy' in their current form, we do not believe in their axiomatic role, as do those who see 'institutions of democracy' as a monument for and by themselves. We do not need monuments. We need a system that will live up to



our expectations, a system that is transparent and proficient. And we have learned that change is possible: that every uncomfortable system can be replaced and is replaced by a new one, one that is more efficient, better suited to our needs, giving more opportunities.

What we value the most is freedom: freedom of speech, freedom of access to information and to culture. We feel that it is thanks to freedom that the Web is what it is, and that it is our duty to protect that freedom. We owe that to next generations, just as much as we owe to protect the environment.

Perhaps we have not yet given it a name, perhaps we are not yet fully aware of it, but I guess what we want is real, genuine democracy. Democracy that, perhaps, is more than is dreamt of in your journalism.

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