

Enabling a Decentralized World

How can we create something that has never existed before?

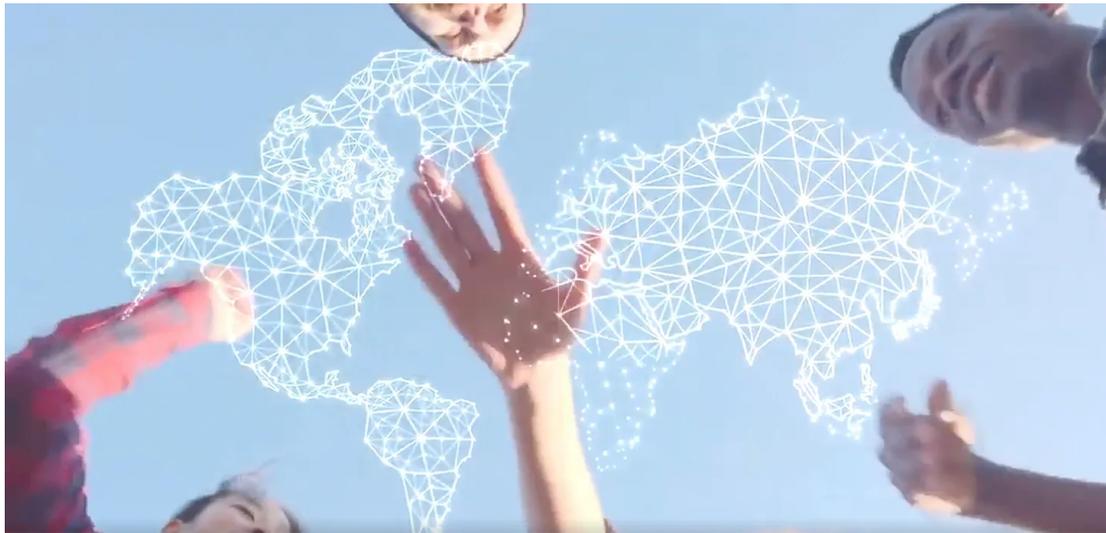


Robert W Malone MD, MS ✓

Nov 14

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The essay that follows is not intended to describe a solution, but rather to outline a process suitable for structuring, defining and developing a solution.

There is something in the wind, a subtle global emerging realization that there needs to be a different organizational model for world affairs. In my experience, when the time is right for a new idea or technology, it will often arise independently in many places all over the world. I sense an organically developing awareness that humanity should self-assemble under some form of a decentralized networked model which is different from what currently exists.

I think that time is at hand now, a time for emergence of an alternative to the dark “fourth industrial revolution” centralized monopolist/totalitarianism visions which are being so aggressively “shaped” and promoted by the World Economic Forum (WEF) and



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The core problem with relying on “big money” to envision the future and make decisions for all of us is the inherent financial and political conflict of interest which comes with this dependency.

The WEF and its allied organizations and trained acolytes seem to believe that all of those limitations can be overcome if they just had more complete data and better technology. You can be made happy in a world in which you are freed from the burden and responsibilities of ownership, if you will just concede free will to the anointed central managers - just let Big Brother have his way with you.

It is often said that only 10% of any given population of humans truly wants to be free, and will accept the burdens of personal responsibility which come with that position. The rest mostly just want to be told what to do. So why should the needs of the few (the 10%) outweigh the needs of the many (those who just want to be told what to do)?

As I ponder these issues, for me it comes down to the consequences of allowing and empowering monopolies. In addition to the proven soul-destroying aspects of monopolistic totalitarianism, the price paid is the death of innovation.

Over the last three years of the COVIDcrisis, we have seen the cost of monopolistic global capture of “World Health” policies by an elite cabal of media, tech, large pharma,



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and transnational gross mismanagement by avoidable economic, fatality adverse impacts.

are now attempting to do surprise there.

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gobsmacked by the pushback, because what they were advising was basically “standard of care” public health wisdom developed and validated over decades. But those who set national and global policy were actually not very well qualified to do so, and when they encountered an alternative representing accumulated wisdom instead of the ad-hoc “China Model” which they had advocated, the small in-group who had concocted the globalist position responded in a rather violent (psychologically speaking) manner.

For those who wish to dive deeper into the issue of how innovative, disruptive “paradigm shifts” come to pass (and why), I recommend reading the definitive primer on the topic - Thomas Kuhn’s [“The Structure of Scientific Revolutions”](#). From his insights, it is a short jump to comprehending the core problem of monopolistic practices.

Seeking to look at this in the “big picture” sense, monopolistic or totalitarian practices create revolutions. Basically, under monopolies (corporate or political), there are strong incentives to eliminate competition in order to insure continuity - continuity of profit (cash cow), or continuity of concentrated political power (totalitarianism). The consequence is that, over time, the gap between the current solution (to whatever the core problem in question is) and the theoretical optimal solution (ergo the unmet need) grows larger and larger. In an open, decentralized organizational structure, typically multiple solutions are continually being brought forth and tested, and so the tension of that gap tends to get resolved before the gap gets too large. This creates an environment



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1177 BC: The Year Civilization Collapsed (Eric Clin...



We can learn a lot from this history, and in particular we can learn from what came afterwards. Basically, after a fairly brief “dark age”, history records the rise of the Greek city-state organization exemplified by the pinnacle of Athens and the Athenian political system which is often considered the birthplace of much of what we define as “Democracy”. I suggest that what the Athenian system of yore really represented was a



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The same organizational bias which became dominant during which yielded a cascading catastrophic failure of the entirety of western civilization.

What I hear, again and again, is an emerging sense of mistrust of centralized political and economic structures, and a desire to find some way to organize communities under some sort of decentralized method of self-determination. Political and other organizational structures grounded in principles of commitment to integrity, autonomy, sovereignty, respect for human dignity, and a commitment to community.

To provide one example of many, the idea of the semi-autonomous states comprising the “United States”, under the structure envisioned and embodied in the documents called the US Constitution and Bill of Rights, was originally intended to enable each state to function as a sort of semi-autonomous “laboratory of democracy”. In contrast to the decentralized competition of Greek or Roman city states, the states which comprised the “United States” all agreed to a charter which bound them together to enable shared objectives (notable commerce and defense), while also protecting individual autonomy within each (more localized) political structure. Over time, this system has become perverted by the growth of a centralized overarching and domineering political structure which is often referred to as the “Administrative State”, but this was not the original intent and charter. The original intent was to bind the semi-autonomous states (metaphorically akin to the Greek city-state) into what was essentially a shared alliance structure with well-defined rules of engagement and self-governance. Fundamentally, a



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Malaise-corporatist (fascist) globalist vision being promoted and “shaped” by the WEF and its affiliates?

There is considerable benefit to the gift of having a “worthy opponent”, and Schwab, Harari, and their future vision of the WEF appear to be a bespoke fit for that purpose. But is their vision likely to prevent or accelerate the boundary/singularity of a cascading collapse of global organization such as occurred at the end of the Bronze Age? I suggest that our true opponent is the singularity event which would yield a post-apocalyptic world such as that so well explored in dystopian near-term literature and film (for example, the Mad Max series and so many others).

When I discuss this with others who are trying to build “intentional communities” in response to the threat to freedom, autonomy, innovation, and sovereignty posed by the Globalist visions of the WEF et al., what I encounter is that our thinking tends to fall back into the same logic traps which have resulted in the current system. The logic often falls back to the need for some centralized political structure or committee (United Nations, for one example) to serve some sort of enforcement or policing function. The need for some sort of structure to insure that certain prohibited ideas and communications are disallowed. To take an extreme example, I think we can all agree that child snuff film porn should not be allowed. There are no “cultural relativism” arguments to be made in favor of snuff porn. And from there, it is a slippery slope which quickly leads to justifying a wide range of censorship practices.

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How can we proceed, acknowledging that everything which we can envision will be biased by the solutions (and errors) of the past?

I suggest that we can only do so by enabling an evolutionary, decentralized approach. We cannot rely on some small group of “sages”, some single think tank structure, to come up with a vision and structure which can guide humanity towards a better way to enable the species to fulfill its potential without destroying our souls, our families, our highly evolved shared sense of ethics - of what is right and proper- and our environment.

In short, here is my modest proposal, with explicit and humble reference to the brilliant 1729 [monograph of Thomas Swift](#).

There are a wide variety of “intentional communities” which are self-assembling all across the globe. Each of these are emerging to address different needs, and each represents a different point of view. I suggest that some sort of congress, physical or virtual, is convened with representatives from these diverse communities. The purpose of such a congress would not be to develop solutions, but rather to define the problems which will benefit from a new political structure. One that is forward looking, designed to enable global connectivity and cooperation while maintaining diversity, autonomy and individual/group/national (?) sovereignty. Such a structure must enable rather than



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Deadlines will be required, both to expedite and to focus the efforts of each group. Upon independent completion of this tasks, proposed solutions would be presented, discussed, studied, and then an initial charter developed based on the outcome. A key challenge will be how to adjudicate what is the optimal compromise. One of very many challenges which would have to be negotiated. From this a charter, a constitution would be developed, much as occurred in the founding of the United States. This would then be submitted to the autonomous “intentional communities” for discussion, negotiation, and eventual endorsement.

That is my modest proposal. In my opinion, a global decentralized alternative to the dark visions of the WEF and its controlling organizations will require a global decentralized process. Furthermore, engaging the global community in development of such a solution will help promote buy in from those involved.

In conclusion, I suggest that the way forward cannot be arrived at without finding some way for groups representing autonomous individuals to interact and develop a new way of organizing and interacting with each other. For mutual defense and not only economic but also spiritual growth. While sharing a commitment to integrity, human dignity, and community.

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Rosie Cotton Nov 14

My husband and I literally JUST said some of these same things this morning!! People are waking up from their stupors.

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40 replies by Robert W Malone MD, MS and others

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