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INTRODUCTION

The world is at a turning point and we are faced with tremendous uncertainty in all directions. As the threats we face grow to existential proportions, the things we might turn to for support — our communities, our shared purpose and even a shared reality have eroded from under us. If we are to have any hope of conquering the challenges ahead of us, we must first understand the problems that we face and how they are connected. These problems go to the very roots of society and its institutions, affecting every aspect of how we make decisions and live our lives; from the information we consume to the communities that give us meaning; from the careers to which we dedicate ourselves to the causes we invest in. At the first glance these problems may seem unconnected but as we delve deeper it becomes clear that they share a common thread — a fundamental disconnect in how we engage in these systems and one of the deepest roots of human nature — the ***Tribe***.

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SOCIAL LAYER

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BACK TO THE BEGINNING

For tens of thousands of years the Tribe was the driving force behind human existence, dictating every aspect of how we lived our lives. As our Tribes wandered across every corner of the globe we found balance with nature and each other. We evolved alongside our Tribes and many of the unique things that would come to define our species — Homo Sapiens — such as language and our ability to solve problems collaboratively emerged from this inseparable interdependence between each of us and our Tribes.

With the invention of agriculture and the emergence of civilization the rules and social dynamics that had governed our lives for so long were turned upside down. As the first cities formed individuals were no longer dependent upon their Tribes for survival but rather depended upon the state and its complex system of rules and regulations. This development offered new freedoms for individuals who were now free to pursue whatever they desired within prescribed societal boundaries. It was this freedom that unleashed the incredible power of human creativity upon the world in the form of the arts and sciences.

Although the Tribe had lost its pre-eminent importance for many, it continued to have a large role in our nascent civilizations, directing ordinary citizens whose lives were dominated by the affairs of their local communities and the extended family groups that composed them. As society has grown and technology has developed we have gained incredible freedom and with fewer constraints our lives have shifted further and further away from the small local communities that defined our lives for the majority of human history. This freedom has not come without a cost — in an age where everything we need is accessible at our fingertips, many of us find ourselves longing for connection and the sense of meaning and purpose that comes with being a part of a community.

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A TRIBE OF ONE

The tension between the individual and the collective has been a driving force throughout history and has been the source of much conflict and debate for centuries. The last century was defined in large part by this conflict as the nations of the world fell on either side of this divide in the cold war. This tension continues to drive our politics, both on a global scale and nationally in the form of debate over individual rights and freedoms and their relation to the collective social good.

Individualism is at the heart of the philosophies and political ideologies that have driven the western world for centuries. In large part the economic growth and successes of the recent past have paralleled and been driven by the strengthening of individual liberties. In The Wealth of Nations, Adam Smith formalized this observation, asserting that rational self-interest and competition within free markets formed the basis of economic prosperity. It is this idea more than any other that has shaped our politics and driven much of our decision making in recent history. While the self-interest of the individual may be sufficient to drive the market to great heights, the individual alone cannot drive our collective decision making in our politics where the collective interests of various groups are invariably the driving force.

In America today, the groups that drive our politics are largely corporations. The decision of Citizens United paved the way for unlimited corporate spending in elections, practically guaranteeing the supremacy of corporate interests over those of the individual in the political process. The trend of concentrating political power in the hands of corporations is reflected in decisions such as the repeal of Net neutrality in 2017 enabling internet service providers to charge exploitative rates for access based on their position as gatekeepers at the expense of the consumer. Trends like these have led prominent commentators such as former president Jimmy Carter and former chair of the federal reserve Paul Volcker to compare the United States to a Plutocracy. While the concentration of power in corporations leads to many bad outcomes for ordinary citizens, it is a simple fact of human nature and group dynamics that power concentrates in groups — the only question we have to answer is which groups do we give power to?

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POLITICS AND SOVEREIGNTY

Politics (from Greek: *Πολιτικά, politiká*, 'affairs of the cities') is the set of activities that are associated with making decisions in groups. Making decisions within a group inevitably involves a delegation of trust within a hierarchy. At the end of this chain of trust is an entity with the authority and ability to act on behalf of the individuals involved — this is where *sovereignty* resides. Sovereignty is exercised over a polity — a group with a collective identity, strong social cohesion and the ability to mobilize resources.

When we think of politics and sovereignty today most of us immediately think within the context of the nation state — the large sprawling polities within whose borders most of us reside. While many of us might think of "Nation" and "State" as interchangeable terms, they are in fact distinct concepts. A nation is a community of people formed on the basis of a combination of shared features such as language, history, ethnicity, culture and/or territory, while a state is a centralized political organization that imposes and enforces rules over a population within a territory. While the nation state is dominant today, a wide variety of political entities such as Multinational states, city-states, and diverse confederations such as the Hanseatic League have held sway throughout history.

While the political dominance of nation states may seem like an unshakeable truth, this has only become the status quo in the past few centuries. Prior to the national unification movements of the 19th century, Europe was full of small states representing a wide variety of distinct local languages, traditions and cultures. The political reality of a globally connected world is increasingly driven by non-state actors such as corporations and non-government organizations. As we consider our future and the myriad problems we face, each of us has a responsibility to make our voices heard where we can and the best place to do so is in the communities that we are a part of.

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It is commonly said that all politics is local. This saying reflects deep truths about the world and our role within it. Whether the decision making occurs in our neighborhood or thousands of miles away we all ultimately feel the impact of politics locally.

Similarly, while we might have a limited ability to influence politics at a national or global scale, we have the greatest impact in the communities where we have established trust and reputation. While the internet and social media have amplified our voices and extended our reach, the influence we have ultimately comes from our ability to rally others whose beliefs and values align with our own.

As our lives move increasingly online and the problems we face continue to transcend local limitations it becomes ever more important to join our efforts and resources together with the communities whose values are most aligned with our own — our Tribes — to build the future we want to see together. If we are to do so we must first recognize the fact that our fates are intertwined and exercise our collective right to self determination by claiming our sovereignty.

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SOLUTION: THE NFT PASSPORT

The NFT Passport is a *new class* of digital asset that serves as a digital representation of the bearer's citizenship within a *Sovereign Tribe*. Each Tribe will be the *issuing authority* of their own NFT passport with the ability to determine how citizenship is granted and to mint and distribute their passports accordingly.

Ownership of an NFT passport represents *irrevocable membership* within a community that transcends the boundaries of any platform. The strong ownership guaranteed by the blockchain ensures that no middlemen can interfere in the membership of a Tribe and serves as a guarantee of the *sovereign* ability of the Tribe to determine its own membership.

Inter-Tribal relationships and collaboration are essential to building a world where every Tribe can flourish. The NFT passport will serve as a foundation for the networks of trust that will facilitate collaboration and communication. The first building block in this foundation is identity.

Identity is a fundamental component of participation within any community. Proof of ownership of an NFT passport serves as a basis for identity but certain types of participation may require varying degrees of personal information to be shared. In order to facilitate all types of interactions and to preserve privacy, the NFT passport will implement a "share-only-what-you-need" identity system based on Zero-knowledge proofs so that each individual can participate fully while only sharing private information with trusted entities. Each Tribe may determine what information must be shared publicly in order to participate within their community. This information may include personal information voluntarily shared by an individual as well as a record of their interactions.

The *social ledger* will be a record of social interactions associated with an NFT passport. This record may include positive and negative interactions which can be recorded by any individual or Tribe. Interactions on the social ledger will be recorded privately by default and only made public at the discretion of the individual. Certain communities may require public display of certain sections of the social ledger for participation. For example, a Tribe may require public display of all interactions recorded within other communities that it trusts. A Tribe may also choose to accept or deny submissions to the social ledger from other communities. The social ledger will be a key component of the network of trust facilitated by the passport — this network of trust will be further enhanced and given tangible value by an access control layer.

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Access control on the NFT passport will be managed by a system of *titles* associated with certain privileges within a given Tribe. This system is designed to facilitate the complex hierarchy of roles that is essential for the functioning of complex organizations. The access control layer is being developed with interoperability of the physical and digital worlds in mind to support the communities of the future which, whether physically or digitally native, will need a strong presence in both worlds. The NFT passport can then be used to gate access to physical spaces and events or a wide variety of digital resources and tools that facilitate the operations of a Tribe including the powerful new economic primitives introduced later in this document — the Tribe Treasury Token "TTT" and the Vault.

The NFT passport will lay the foundation for a future where each of us can take control of our own fate and the collective fate of the Tribes that give us meaning, purpose and direction. This is a future where our collective fate is not limited by the geography of our birth but instead one where *freedom of choice* is paramount. This is a future whose story will be written by the *many Sovereign Tribes* that each of us choose to align our fates with.

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INFORMATION LAYER

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We are witnessing an exponential increase in the amount of data that is being produced and the velocity by which information propagates. The consequences are evident — humans simply do not have the capacity or tools to process this quantity of information, leaving many of us overwhelmed, skeptical, or apathetic. With the wrong incentives, gatekeepers can take advantage of this mass confusion and manipulate media through the flow of information itself. We see this most clearly in social media and algorithmic recommendation engines, evidenced by the rise of polarization, manipulation, and the breakdown of truth itself.

For *Sovereign Tribes* to effectively govern themselves and participate in the broader ecosystem, they need a modern sensemaking apparatus that empowers members to participate in the way information is curated and consumed.

THE PROBLEM WITH THE INFORMATION LAYER

Fueled by an identical attention-based business model, social media and mass media compete to increase the engagement metric of their content. Revenue is maximized by material that is the most polarizing, provoking, or disturbing. This is where low-quality content thrives — sex, violence, gossip, clickbait and misinformation — fine-tuned by algorithms that encroach the deepest parts of our brain's limbic system and hijack our time.

As a result, many of us experience a loss of agency, where we are bombarded with a powerful concoction of red dots, pings, and notifications for information of the lowest common denominator.

Our collective focus faces annihilation from what truly matters in the moment.

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THE EVOLUTION OF GATEKEEPING

It is valuable to ground the issue at hand in Network gatekeeping theory. In his book The Immigrant Press, Robert Park identified that correspondents, reporters, and editors play an active role in choosing certain items for publication which they regard as more important or more interesting than others. Formally, gatekeeping was introduced in 1943 by Kurt Lewis, to determine how to effectively change their families' food consumption during a time of war.

In 1950, David Manning White, a journalism professor conducted a fascinating study on the nature of mass communication. He contacted a wire editor of a morning newspaper and had him record the reasons why stories were rejected from the paper. White found that nine-tenths of the wire copy was rejected due to highly subjective decisions based on the editor's own set of experiences, attitudes, and expectations. The editor remarked that his value judgments should refer back to the audience and they are pleased with the content. It is clear that individual biases have the power to greatly skew our information diet, and thus our worldview.

Contemporary information scientist, Karine Barzilai-Nahon, refined concepts like Gates (entrance to or an exit from a network), Gated (the entity subject to gatekeeping, and Gatekeeping (the process of controlling information as it moves through a gate. Activities include among others, selection, addition, withholding, display, channeling, shaping, manipulation, repetition, timing, localization, integration, disregard, and deletion of information.).
She also goes on to define a typology for how people interact with these gates. Relevant for this discussion are "political power in relation to the gatekeeper" and "the relationship with the gatekeeper."

On most social media sites, consumers participate in a form of audience gatekeeping (Shoemaker and Vos) with likes, hearts, and retweets. Audience gatekeeping is prone to sensationalism and the sum total of our individual susceptibles — confirmation biases, faulty heuristics, and tribalism of the worst form. On Twitter, for example, false tweets are 70% more likely to get retweeted. And since engagement is the primary profit metric, platforms often have no economic incentive to curb misinformation or fake accounts. The end result is devastating — increased polarization, radicalization, and the decoherence of communities. Mass media, with an identical business model, suffers from the same fate as "journalism" is displaced by talking heads, virtue signaling, and incessant strawmanning on both sides.

Within this framework, we can map our current relationship to the information layer: each of us are *Gated* to some extent since we have imperfect information, modern media institutions can be seen as highly selective *Gates*, and the *Gatekeeping* process itself is owned by mass media and social media.

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Moreover, the average consumer has very little power in relation to the modern gatekeepers due to a nonexistent relationship with institutions and algorithms. Ultimately, consumers lack the agency to participate in the curation in meaningful ways and instead are subjected to a vicious self-fulfilling cycle, in which a business model laden with bad incentives becomes the final arbiter for what we value.

And here we arrive at the root of the issue: **modern information systems are fundamentally missing the group sensemaking process.**

A system where our individual weaknesses are exploited for financial profit, our beloved democracy is in shambles, and our ability to cooperate is compromised.

A system that is devoid of human participation, accountability, and thus, meaning itself.

A system that can now be rewritten by *Sovereign Tribes*.

THE RISE OF THE CURATOR ECONOMY

The Curator Economy is reviving an age-old definition of value bound social consensus. Born out of a deficit of time and attention, the curator ascends to an essential role in society — to help collectively define what we find valuable. A "Curator" was originally a person in charge of the objects or work of art in a museum or an art library (Cambridge, Merriam Webster); however in the age of information abundance, the scope has expanded to all content across the internet. As a result, we see an increase in what Tuấn Mon describes in his blog "Library-like" products like Product Hunt, well-curated newsletters like Morning Brew, and community-sourced templates in products like Notion.

Another class of curator that is on the rise is the podcast commentator, speaking to the desire that many people have to dive deeper into nuanced issues and listen to perspectives outside of the media establishment. More people are turning to podcasts to get their news and make sense of the world. The medium also demonstrates the power of the human voice and the yearning that many listeners have to find their Tribes around their favorite shows.

The counterculture curation movement is loud and clear — we want to build organic recommendation networks that are transparent, accountable, and human-centric. The curator brings their unique experiences, deep expertise, and storytelling ability to make sense of what we value as a society. How do we equip them with the tools to succeed at scale?

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Trustless Syndication

A Competitive Market for Curation

Legacy media shines in the human-centered process but is painfully slow and laborious. Social media posts are limited only by the speed of light but as discussed above, forsake human values. It is evident that we must champion and revitalize Human Curation as an ideology for curation but how can we ensure its viability?

Fortunately, there are two massive trends that are converging and creating the possibility of a new type of content engine and business model: the Creator Economy in which millions of creators are now building direct relationships with their audiences, diversifying their revenue streams, and becoming more platform-agnostic and the Ownership Economy utilizing cryptocurrencies to realign economic interests more fairly around user contributions. At its heart lives the time-tested mechanics of free markets, bolstered by a powerful Web3 primitive and grounded in the value of the Tribe itself.

A Primer on Syndication

To understand syndication, it is helpful to look back to the popular TV show, I Love Lucy, which popularized the idea of syndication and made TV an absolute goldmine. Lucille Ball's husband and business associate Desi Arnaz had the brilliant idea to retain all rights to the program as part of their production deal. They owned a hardcopy of the film itself, along with the rights to re-run and license the content. This proved to be incredibly valuable long-term and set a new standard for the industry.

Trustless Syndication is inspired by this concept and is designed as a scalable, incentivized curation model for the decentralized web. Industry trends are pointing to a massive unbundling and rebundling, seen with the rise of platforms like Patreon, Gumroad, and Onlyfans. But how do we bake this into protocol?

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Solution: "The Box" - A Universal Curation Token

In a vast infoverse of NFTs, multimedia, and tokenized content, the envisioned curation token shines in its simplicity — a humble box of tokens. A box that is designed for curation, and whose contents are handpicked by the community, for the community. It's a box that will be designed to hold other boxes — a box of boxes. As a token, it will be compatible with existing governance models or automated rulesets decided by the Tribe. As a box, its owner(s) may decide to gift, exchange, or sell it. And with that box, curators will be able to bundle multimedia content — articles, podcasts, images and videos — as they see fit within their communities. Different curators will identify different things based on their own interests, values, and expertise through a process of group sensemaking. Depending on the nature of what is being curated, boxes may have infinite or scarce copies. Scarcity will enable curators and other Tribes to compete to offer the best curated content, bundled with their own perspective, to their members.

The Trustless component of this model comes from the fact that tokens themselves can be acquired, transferred, and exchanged without intermediaries in secondary markets. Tribes will be able to list their tokens for public purchase, and people will be free to syndicate their tokens (either a single copy or continuous subscription) to other communities that they are a part of. From the perspective of consumers, secondary markets provide more freedom to choose the communities they participate in and contribute to. This dynamic, hierarchical community-driven landscape can leverage economies of scale, as curated boxes could offer bulk discounts for more copies purchased, resulting in increased collective purchasing power.

Legacy institutions and digital platforms operate in a **1:n** (one to many) curation model where n content is curated by **1**, centralized editorial team or algorithm, respectively. *Trustless Syndication* restructures the information layer as a **n:m** (many to many) model where **n** content is curated by **m**, decentralized communities competing to sensemake and syndicate the best content. Interconnected and automated, *Trustless Syndication*, would provide the seamless user experience and scalability of Web2, paired with an intentful, human-centric vision of Web3.

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Examples

- A Tribe of scientists — virologists, epidemiologists, policy experts, geneticists — could curate the latest content on coronaviruses and have both private and public discourse. They could then decide to collectively write a meta-analysis, bundled with other hand picked resources, into a token that would be listed for purchase by others.

- A group of friends could source the dankest memes on the Internet and bundle their curated content into a single token, listed for sale to various meme-focused communities.

- A Tribe of moderates could syndicate far-left and far-right content, append their own perspective and have it syndicated further on by other political communities.

- A student could purchase a single token that grants access to a library of podcast recordings from various podcastsers in the field of cryptocurrency.

- A local newspaper could offer a bulk discount for communities that purchase more than a 100 copies of their latest tokenized publication.

- Multiple art collectives could bid on a ultra rare collection of NFT artwork in the market to provide access for their members.

In the new digital bazaar, creators are no longer forced to create low-quality, dopamine-inducing content but instead can create first and foremost for the communities they desire. Curators will no longer need to rely on primitive upvoting and downvoting to find what's valuable; instead, they will have the tools to incentivize and participate in rich, meaningful discourse within their communities.

Communities will no longer be sidelined by attention-hijacking recommendation engines, but rather elevated to an essential role of *Sovereign Tribes* that syndicate, converse, and shape the information layer by members and for members.

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ECONOMIC LAYER

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THE PROBLEM WITH MONEY

Most major currencies in the global economy are Fiat Currencies. Fiat currencies (from the latin "let it be") are created by government decree — typically by a Central Bank. In contrast to a Commercial Bank, a central bank possesses a Monopoly on increasing the Monetary Base — in essence the central bank has the definitive and final say on how money is created - how much money is created at any given time and who is receiving that money. In the fiat currency system, when a government needs funds to do something (for example when it creates its annual budget) the central bank creates or "Mints" new money into a government account. But this only explains part of the story — that of the Public Sector. How does money enter the Private Sector?

Some money enters the Private Sector through government contracts but the vast majority of money enters the private sector through commercial banks operating under the Fractional-reserve banking system. In this system commercial banks are able to create money using the same mechanism used to fund government operations in the public sector — through the use of the "Money Printer" — in other words by adding to a balance using a bank computer. Because the vast majority of monetary creation in the economy happens in this way, most Fiat currencies can be understood as debt currencies, where debt and money are practically synonymous. There is a fundamental injustice at the heart of this system and it has to do with the nature of debt, which is often collected through the threat of force. In effect this means that our modern economies are built on a foundation of violence and our money corresponds to the ability to apply this violence, in other words power. Modern fiat currencies are in essence a representation of this, a fungible unit of power.

What if there was a way to build our monetary system on a new foundation? One in which value was distributed not through the use of force but through collective decision making, a world in which everyone could have a say in how value (i.e. money) is created, a world in which the flow of value in our economy reflected the values of the full diversity of value systems represented by the many Tribes that form our species, the Sapiens.

Thanks to the power of the blockchain and cryptocurrency this vision is now possible.

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Money vs Value

What is value? How do we determine - individually and collectively what something is really worth? These questions reach to the depths of human experience and shake the foundations of our understanding of ourselves, our communities and the world we have built. If we want to realize our collective potential we must ask these questions and try to deeply understand them.

Value is a relative concept. Something that is precious to me may have no value to you and vice versa. If we look at any given community and try to figure out what is valuable to them as a collective we would find a constellation of different answers reflecting the individual needs and desires of each community member. This question becomes increasingly complicated as we look at value at the scale of cities, countries or the world. Constructing a truly universal value system in this way seems like an impossible task. Yet we already have such a system — ***money*** — and the sprawling economic systems we have built around it.

If we want to look at what we "value" collectively we need only look at the distribution of money in our economy. Those who create the most "value" — by selling goods or services end up with the most money at the end of the day. Looking at the distribution of money in the economy today most of us would be hard pressed to say that it represents our ideal vision of the world. With soaring wealth inequality, local communities falling into disrepair and increasing monopolization and a corresponding decrease in diversity it seems like our current system has hit a failure point, but why has it failed?

Public Goods and the Tragedy of the Commons

If the free market is indeed a good tool for satisfying the needs of its participants, which there is good reason to believe, then how is it that so many of our needs and desires are unsatisfied? Why is it that the world seems to be falling apart around us? With our environment rapidly deteriorating, why does it seem that so little is being done despite it being an issue of major importance to so many people and indeed something that is of huge economic significance to all of us? While the market is an incredibly powerful tool, it is not perfect and it can fail — one such failure can be seen in the tragedy of the commons.

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The tragedy of the commons occurs when many people have access to a resource and, acting independently and in their own self interest deplete or destroy the resource. This failure can be seen in many circumstances and can have devastating consequences — such as in the case of overfishing which seriously threatens survival of ocean ecosystems around the world and consequently the lives of billions of people that depend on the ocean for their food. The tragedy of the commons is a specific example of a general phenomenon that occurs when the rules of a system result in an equilibrium that is not optimal for the participants. This situation can be observed when the market encounters situations that its incentives cannot address, such as in the case of public goods.

Economically speaking, public goods are goods that are non-excludable and non-rivalrous. Non-excludable goods or services are those which are not limited to paying customers but which are instead available to the public. Goods are rivalrous when consumption by one party limits the consumption of others. Non-rivalrous goods in contrast are goods that do not have a limited supply, where there is no cost to provide them to additional consumers. Rivalrous goods and services fit naturally in competitive markets where businesses have the natural incentive to capture larger segments of the market to increase revenue. Non-rivalrous goods on the other hand — things like a TV show, movies or intellectual property — rely on artificial constraints (e.g. copyright) or secondary revenue streams (e.g. providing value to an ecosystem) to fit within normal market dynamics. When non-rivalrous goods are unable to have an exclusive market of paying customers as is the case with public goods there is little to no direct market incentive for providing them. Because public goods include many things that are critical to the function of a healthy society (things like roads, dams, scientific research and security) we have had to find a solution to address them outside of the traditional market economy — so far the only reasonable solution we have found to address public goods is government.

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The Monopoly of the Mint

By exercising the ability to mint, monetary sovereigns like the US government are able to direct resources toward solving problems that would otherwise be difficult or impossible to solve, overcoming the limitations of market incentives and escaping the sub-optimal equilibriums that markets so often end up in, oftentimes resulting in chaos and damage to the average people involved. The mint offers the ability to inject our values into the economic system, to distribute our resources and efforts to long-term efforts to improve and sustain the world around us from the research that lays the foundation for incredible technological achievements to the conservation efforts that will ensure the future of our shared home.

With cryptocurrency it is now possible to break the monopoly on the mint, to democratize the flow of currency from its source so that each of us and our Tribes can truly realize our own values in a tangible way, to direct our shared resources to the projects that will lay the enduring foundation to carry us into the future.

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SOCIAL CURRENCY

Currencies have traditionally been associated with governments, acting as a common medium of exchange for the people of a nation, typically within fixed geographic borders — but this need not always be the case. Local currencies are currencies that can be spent in local communities, often with the intent of achieving social or environmental goals. Local currency in the form of time credits can be effective in increasing participation in community volunteering and services that may otherwise be underserved. Local currencies encourage the purchase of local goods and services, encouraging sustainable consumption and supporting the health of local communities. Importantly, the distribution of local currency occurs at the local level by those who have visibility of the issues and causes that need the most attention. Although they show promise in addressing a wide range of issues, traditionally local currencies have had issues that have prevented widespread adoption among which are friction of transferring value between local and national currencies and their limited scale and ability to address the needs of a large population.

Cryptocurrencies and the emerging infrastructure of decentralized finance offer compelling solutions to these problems, with decentralized exchanges such as Uniswap generating millions of dollars in fees for liquidity providers who facilitate the exchange of value between arbitrary tokens, connecting them to a global network of value without the need for gatekeepers.

While many of the top cryptocurrencies by volume are associated with technical projects and protocols, the prominence of memecoins (at the time of writing Dogecoin has a market cap exceeding $24B) shows the willingness of average people to invest in ideas, however absurd they may be.

The emergence of DAOs highlights the potential of the collective use of resources for more focused purposes such as purchasing a copy of the U.S. Constitution as attempted by ConstitutionDAO in November 2021. The story of DAOs parallels other trends in the democratization of finance like the GameStop short squeeze in which millions of individual investors rallied together in a demonstration of collective power and a challenge to the dominance of large financial institutions in the stock market.

These stories reveal the tremendous power of collective capital and paint a picture of a future economy driven by individuals and their communities rather than large institutions. This is a future where the voice of the individual cannot be silenced, where the lines between political, social and economic capital dissolve as the power of our communities reach their true potential. This is a world where every one of us can wield the most powerful social technology ever invented — *currency* — to shape the world around us and reclaim our individual and collective agency. Now let's build it.

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SOLUTION: THE TRIBE TREASURY TOKEN

The Tribe Treasury Token or "TTT" is a token standard designed to enable Tribes to construct their own sovereign currencies. The TTT standardizes the collective ownership necessary for the effective operation of these Tribes by using a fungible token collateralized by a Vault of digital assets that serves as a treasury. The value of a TTT is grounded by its connection to a network of liquidity provided collectively by other Tribes enabling a win-win economy. The TTT will provide the flexibility for the economic operation of Tribes through control over their token economy via minting and fees. The TTT facilitates the sustainable co-operation between Tribes through the propagation of funding and fees throughout the network.

The Vault

Each TTT will be collateralized by a *Vault* of tokens, in other words the TTT represents a fractional stake in all assets contained within the *Vault*. These tokens can be fungible or non-fungible and serve as a collective bank for the issuing Tribe of the TTT. The *Vault* facilitates commerce within and between organizations by providing a home for collectively purchased assets and through the sale of assets within the *Vault*.

Collective Commerce and Issuance

The TTT will facilitate collective commerce by having direct control over the price of an asset and the tokens issued in exchange for contributions to the vault. A Tribe will have the ability to determine the price for an asset using a traditional order book, an automated market maker, an expert appraiser, or even external price oracles. Orders on the order book can be automatically fulfilled to maintain the desired balance in the *Vault*. As orders are fulfilled, new TTT tokens are issued corresponding to the new collateralizing asset in the *Vault.*

Use Cases

An Individual Contributes ETH to the Vault

If the Tribe is interested in adding more ETH to their *Vault* they can add it to their buy list. An individual can then contribute ETH to the vault at which point new TTT tokens will be issued to the contributor according to the issuance formula.

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An Individual Contributes an NFT to the Vault

If a Tribe wants to acquire a certain NFT or NFTs from a certain collection they can add the NFT to their buy list with a chosen price. An individual in possession of the NFT can contribute it to the vault in exchange for newly issued TTT tokens.

Collectively Purchasing an NFT

Members of a Tribe can collectively purchase an NFT on the buy list for their Tribe. Individuals can contribute a percentage of the total price of the NFT in exchange for a corresponding portion of the newly issued tokens.

Crowdfunding

The TTT can be used to incentivize crowdfunding. Similar to the collective purchase of an NFT, Tribe members can collectively contribute to crowdfunds supporting a cause that their Tribe would like to support in exchange for TTT tokens.

Collectively Acquiring Services

The TTT can be used to collectively acquire services that would be of benefit to a Tribe. Individual members can contribute to services that they believe would help the Tribe in exchange for newly issued TTT tokens.

Selling an NFT from the Vault

Similarly, if the vault owner(s) decide to sell an NFT in their vault, they can list a price on their sell list and how many TTTs they would want in exchange for the NFT. Once this order is met, the NFT is redeemed by the purchaser and the TTTs are removed from the circulating supply.

Purchasing with Vault Assets

A Tribe can utilize assets in their Vault to purchase other assets they would like to acquire. For example if a Tribe has a large supply of ETH in their vault they can use it to acquire NFTs or other fungible tokens. The utilization of vault assets in this way requires the approval of the Tribe and may involve governance mechanisms.

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A Network of TTTs

The *Tribe Treasury Token* will not exist in isolation. The real power of the TTT will come from its ability to interact within a broader network of TTTs, facilitating collaboration between Tribes. Any token that implements the TTT standard can function as a basket of other assets, including NFTs and other TTTs. This enables TTTs to have arbitrarily nested hierarchies and shared stake in the new digital economy. TTTs will be compatible with Automated Market Makers (AMM) and can be paired against each other or other tokens like ETH in liquidity pools. The liquidity itself can be guaranteed by the issuing authority of the TTT or crowdsourced by the Tribe members themselves.

Fees and Funding

A helpful visualization of the resulting economic structure is a tree of TTTs, in which funds propagate down and fees propagate up. At each level of the tree, a Tribe may institute its own fees for the management of the TTT, which will automatically take fees as tokens flow through the network. Similarly, a Tribe will have the ability to decide what other children tokens constitute their TTT and set up automated reinvestment. Both the fees and funding weights are parameters that can be adjusted by the governance protocol of the Tribe.

Minting

Sovereign Tribes will have the authority to institute their own economic policy to mint tokens to fund their own projects and invest in other tribes. The ability to mint lets Tribes overcome the limitations of market incentives to fund public goods and long term projects.

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conclusion

Language is perhaps the most powerful tool Sapiens have ever created. The emergence of language heralded the creation of a new world for humanity to explore together not constrained by the bounds of the physical realm. As they spoke their first words these Sapiens set foot into a brave new world together, a world woven of stories. This world was the Metaverse.

The search for meaning has been an eternal human pursuit and the stories we have told have often sought to explain our place in the world, from our origin to our ultimate destiny. As our ancestors sat around the fire they told tales of gods that shaped the heavens and the earth, whose whims dictated the course of our lives. The kings who laid the foundations of our civilizations inherited the power of the gods and, wielding scepters endowed with the divine power of **belief** — raised mighty monuments just as they raised armies to conquer the world.

These stories and a myriad of others continue to shape our understanding of the world, our identities and how we live our lives, whether we realize it or not. It is all too easy to use these stories to divide us, to paint a picture of the world where our success depends on the failure of others. If we take a step back we can begin to appreciate the things that unite us — our shared humanity and the universal quest for love, beauty and meaning — and understand that together we can create so much more than any of us could alone.

The Metaverse is a world woven of stories, where we can blur and transcend the boundaries of the digital and physical. It's a sandbox where the only limit is our collective creativity. It's time to go back to the beginning, to find our tribes and ignite a new renaissance as we build the cultures, cities and nations of the future.

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