

APPENDIX J

Peer-to-Peer (p2p) compared with Peer-with-Peer (pwp)

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Abstract

The Appendix explores a vital component of the Planetary Bricoleur, People collaborating with People to achieve a common goal. It points out the similarities and differences between the P2P and PwP approaches to common goods and mutual aid not as doctrinal categories that are mutually exclusive, but as what they are, mutually supportive approaches, and are important for specific applications. The two approaches are like different sides, but with common goals which is mutual aid.

Keywords: Planetary Bricoleur. Peer-to-Peer. Peer-with-Peer.

APÊNDICE J

Peer-to-Peer (p2p) em comparação com Peer-with-Peer (pwp)

Resumo

O Apêndice explora um componente vital do Bricoleur Planetário, as Pessoas colaborando com Pessoas para alcançar um objetivo comum. Aponta as semelhanças e diferenças entre as abordagens P2P e PwP dos bens comuns e da ajuda mútua não como categorias doutrinárias que se excluem, mas como o que de fato são, abordagens que se apoiam mutuamente, e são importantes para aplicações específicas. As duas abordagens são como lados diferentes, mas com objetivos comuns que é a ajuda mútua.

Palavras-chave: Bricoleur Planetário. Peer-to-Peer. Peer-with-Peer.

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P2P & INOVAÇÃO, Rio de Janeiro, v. 7, Ed. Especial, p. 258-270, set.. 2020/fev. 2021.

1 INTRODUCTION

In this Appendix, we explore a vital component of the Planetary Bricoleur that is People collaborating with People to achieve a common intent. The Peer-to-Peer foundation is quite well known and is doing great work in re-introducing the bricoleur to common usage. The Planetary Bricoleur nuance on the Peer-to-Peer (P2P - Michel Bauwens, Jose Ramos) concept is Peer-with-Peer (PwP – Paul Wildman).

This nuance has people working/ interacting together side by side rather than having their/our interaction mediated by the task or what we are working on i.e. the project. However, both approaches are mutually supportive, overlap and are important in their own right and for their specific applications.

Most of the time this distinction will be rather subtle in its impact, however sociologically it is an important distinction, as the human interaction is NOT mediated by task as in Peer – Task – Peer rather human interaction is prime and task second, though equally important, order as in Peer – Peer – Task. This is in line with the distinction, made elsewhere in this eBook between technique and techneque respectively.

The former can be seen as humans/Peers articulated to Task and the latter Peers together achieving Task respectively². Nevertheless, the two concepts are more by way of being different sides of the one coin than different coins. By studying one, you learn about the other³.

The two comparison columns are not doctrinaire categories and thus not mutually exclusive. There is substantial overlap between the two concepts. Rather the columns represent tendencies that are held apart somewhat in order to illustrate the different natures of the two approaches further they are not *either or* duality rather *either and*.

So, in the following table, I seek to highlight some of the key differences and many similarities between P2P and PwP.

² P2P is also very compatible to the idea that our culture is drifting towards a technological utopia – which, I call techno-utopia drift. Available from: https://www.youtube.com/watch?v=EvWuF_KXuDk e <https://p2pfoundati.on.net/>. Man becoming god through command of technology. This is a major theme in science and science fiction (where technology not man ultimately becomes god – sky net – the conscious internet matched to a Chinese like AI Digital Dictatorship).

Including DNA research, Adam2, Humanity Plus (H+) and space exploration leading to a second Genesis as promised to Adam. This time though the technology is supplied by US. Peer with Peer on the other hand is more of a collaborative human endeavour of shared humanity. There is however, significant overlap between the two concepts.

³ Peer to Peer, Peer with Peer, Hackers, Wilders, PermaCulture, Handy-persons, astronaut farmers!! (of course, but only in the USofA), survivalists, home economists, paleos, right to repair movement and so forth. In addition, on the down side some nasty folks such as terrorists.

2 SOME OF THE TERMS USED IN THIS COMPARISON

BIOS (Basic Input / Output System) chip is the hardware and software program a personal computer's microprocessor uses to get the computer system started after you turn it on. It also manages data flow between the computer's operating system and attached devices such as the hard disk, video adapter, keyboard, mouse and printer. (GOOGLE, [2020]).

Craft – Art distinction: In Japan and China the tight distinction, we Anglo's make between (1) tradie, (2) technician, (3) crafter and, (4) artist does not exist. So that carpentry is considered an art in Japan as is kintsugi gold thread repair of broken ceramics. Just as in China art includes rope-knotting, kite - lantern making – silk – ceramics making even peach pip carving!!

Ramos and Bauwens (2015), (P2P):

[...] describe the dynamic potentials of the P2P globally distributed knowledge commons in conjunction with emerging capacity for localised production of value. The imperative to create economically and ecologically resilient communities is driving initiatives for 're-localisation'. Yet, such efforts for re-localisation need to be put in the context of new technologies, national policy, transnational knowledge regimes and the wider global knowledge commons. (2015).

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Logic base ≡ **Bios chip** in computing that helps load the **Computer operating system** = logic system behind our perceived reality that this reality rests on.

Mimesis and Memeisis: respectively copying as in mimic, and trending as in meme or cultural pattern. The former is where for instance frontal mirror neurons fire as I reach out to grab a cup and these mirror neurons also fire when we see someone else reach out to grab a cup, 13mts in – empathy, identification, fake it till you make it etc. (UCTV, 2012).

The two can work together for instance, *apprenticeships are the memetic method of harnessing mimesis* – this as craft and CRAFT should be the basis of education esp. allowing children esp. boys to play at kindy – we do not do that now as play is considered as 'not education' and children 'don't learn when they are playing'.

Netarchical capitalism is a hypothesis about the emergence of a new segment of the capitalist class (the owners of financial or other capital), which is no longer dependent on the ownership of intellectual property rights (hypothesis of cognitive capitalism), nor on the control of the media vectors (hypothesis of MacKenzie Wark in his book *The Hacker's Manifesto*). Rather on the development and control of participatory platforms such as FaceBook, Twitter, Instagram and so forth.

Stigmergy ≡ swarms ≡ shoal of fish ≡ murmuration says that through open accountability we can generate is a consensus social network mechanism of indirect coordination, through the environment, between agents or actions. Such as the use of Loomio in: <https://enspiral.com/> New Zealand intentional community that does governance, jobs and informational differently. (Enspiral, ©2020).

Table 1 - Comparison of Peer-2-Peer (P2P - Cosmo-localisation) and Peer-with-Peer (PwP - Planetary-bricoleur) approaches.

| Category | P2P Haptic/Hands on Capitalism | |
|--|---|--|
| | Key grounded categories | |
| Issue | P2P ↔CL (Cosmo-localisation) | PB PwP - Planetary Bricolage |
| |  |  |
| | [1] Value base | |
| 1. Re-imagining the local | Re-localisation- networked local production | HHHH Renaissance – interfaced intentional communities |
| 2. Value base | Techno utopian | Intentional communities |
| 3. Approach to the Commons | Knowledge commons | Mutual Aid Commons – public domain |
| | [2] Fully Human | |
| 4. Expressing our silenced humanity | NA | √ |
| 5. Skill focus | Techni (humans an extension of tools) | Techne (tools an extension of the human) |
| 6. Homo Haptic* | X | √ |
| 7. Distributed Brain* | X | √ |
| 8. Key interaction (see Mediation below) | P2P (P=Peer) as in P-Task-P (systems network) | POP (P=Peer) as in P-P-Task (personal interface/netweave) Ω=with |
| 9. Key Principles | P2P (P=Peer) inc. mutuality, open source, collaboration, stigmergy | PB/BM/A: Six Grounded Principles: (1) Exemplar, (2) Self-help, (3) Problematique, (4) Mutual Aid, (5) Synergy, (6) Mentored Learning |
| | [3] Cognitive | |
| 10. Memetic & Mimetic learning** | X | √ |
| 11. Cognitive focus | Cogno-mechano | √ Chiro-cogno |
| 12. Knowledge focus | Abstraction/intellectual/manual | Concretisation/handyperson/bricoleur |
| 13. Emergent knowledge | √ | √ |
| 14. Science | Mainstream | Fringe (CRAFTy vignettes) |
| | [4] Economic | |
| 15. Informal (non-commercial) economy | √ | √√ |

| | | | |
|---------------------------------|--|--|--|
| 16. | Economically rational | √√ | √ |
| 17. | Survival during GFC2 | √ | √ |
| 18. | Economic focus | Transvestment into commons economy | CED – Local currency investment into Community Economy Devt |
| 19. | UBI (Universal Basic Income) | Yes | UBC/Contribution with backed local currency in community economy (no State contrib. of fiat money) |
| 20. | Links with capitalism | Formal Network capitalism cp. Netarchical capitalism | Informal Community Enterprise capitalism cp. corporate capitalism |
| 21. | Post-capitalist | √ Networked local economics | √ interfaced Intentional communities |
| 22. | (democratisation of) Rent Extraction | Actively prevented | Passively prevented by declining commercialisation |
| 23. | Local Currency & Cyber Currency | LC&CC | LC |
| 24. | Prosumer | √ | √√ |
| 25. | Aust Tax implications | Yes - Partial | Minimal - hobby ∴ no GST or Tax |
| [5] Design | | | |
| 26. | Resiliency | √ | √ |
| 27. | Open Source | √ | NA |
| 28. | Distributed innovation/creativity | √√ | √√ |
| 29. | Ecosystem focus | √ | X |
| [6] Governance | | | |
| Governance | | | |
| 30. | Networked - Partnership | √ | X |
| 31. | Pot-latch/Jubilee year | X | √√ |
| 32. | Walk your Talk & Talk your walk | √ | √ |
| [7] Energy | | | |
| I-Ching (primary energy) | | | |
| 33. | % of big picture implicated | 80% | 20% |
| 34. | Structure | Formal | Informal |
| 35. | Focus | Political-Macro-network-Grand Theory | Personal – Micro – netweave – Grounded Theory |
| 36. | World system | Socio-economic – class struggle | Sauvage - Wicca |
| 37. | Psyche PM ignores the vertical i.e. the P | X | √√ |
| [8] Theme | | | |
| Theme | | | |
| 38. | Focus | Interlinking system → Maker Deductive - systolic | Individual crafter → CRAFT*** Inductive - diastolic |
| 39. | Moto | Design global - manufacture local | Design local manufacture local |
| [9] Risks | | | |
| Co-option | | | |
| 40. | Major Risk | P2P becomes an imp. Discussion that bypasses the informal. | Becomes so insignificant that it starts plea bargaining with, & becomes co-opted by, the Status Quo's logic base |

| | | | |
|---|--|--|--|
| 41. | Address the threat of co-option | √√ network threat/Ego threat | √ individual/ego threat buy out or eliminate |
| 42. | Dominant systems view thereof | Marginal & thus dangerous if successful – <i>picked up by systems radar</i> | Peripheral viz. seen as ‘underwater macramé’ - an irrelevant joke/throwback/Luddite - <i>under the system radar</i> |
| 43. | Identifiable Logic Base obstacles | 1 Platform oligopoly (netarchical capital) 2 Adjudication of national policy 3 Reaction of global knowledge regimes | 1 World view exhaustion 2 Western Zeitgeist flatland 3 Valorisation of the abstract 4 Pejorisation of the hand 5 Destruction of the indigenous 6 Pejorisation of the archaic 7 Modernity’s othering of yin |
| [10] Philosophical/Sociology/Research | | | |
| 44. | Sauvage as ontology = a different Zeitgeist | The Scientific ‘techno utopian’ Daisein - within the Scientific Logos of modernity | The Sauvage. Daisein is also outside the scientific logos e.g. self includes other e.g. Mythos (bigger than, yet including Logos) |
| 45. | Orientation | Within the Logos - Physics | Logos ∞ Mythos – Meta-physics |
| 46. | The relationship between thought, doing & being | X | At the ‘heart’ of this approach |
| 47. | Indigeneity (counteract cultural extinction) | X | √ |
| 48. | Mediation (see Key Interaction – above) | Person -Task - Person (task mediation) | Person - Person- Task (interpersonal with joint task) |
| 49. | Research connection – modality methodology | P2P is a operative modality that lends itself to shape operations in manufacturing, currency, property rights & so forth, more so than an actual social science research method | Bricoleur research is an eclectic methodology in Social Science that favours the eclectic, hands on approach to epistemology |
| [11] Spiritual | | | |
| 50. | Wicca ∞ Bricoleur-Crafter links | X | The six directions East -Water-Unconscious-I∞O-Harmony North -Fire-Change/Innovation-Δ-Synergy West -Air-Thought-Cogno-Learning South -Earth/Gaia-Praxis-Exemplar Project combines innovation & tradition Below -Soul-Embodiment/Incarnation-inner-yin-MA Above -Spirit-Aspirational-outer-yang-GP |
| 51. | Greek God(dess)-Bios Chip | Mercury/Hermes/Prometheus | Hestia/Hephaestus/Vulcan/Hera |
| Further Grounded theory sub-categories | | | |
| [12] Alternative narrative? | | | |
| 52. | Alternative narrative of practical relevance | Network narrative | More fully human: From F2Screen to F2F |
| 53. | Alternative narrative to Globalisation – Logic Base | P2P →Cosmo-localisation – systemic netweave | P2P→ Glocalisation – anarchistic communitarian |
| [13] Futures | | | |
| 54. | Back to the future i.e. Renaissance | √ | √√ |

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|-----|--|--|--|
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| | | [14] Touch/Hands on = Haptic/Chiro skills | |
| 55. | Dexterity gross & fine motor skills & our biological evolution | X | √√√ |
| | | | |
| | | [15] AI – Artificial Intelligence; TH TransHumanism | |
| 56. | AI →TH | √√ | X |
| | | | |
| | | [16] Education | |
| 57. | Learning inherent in process | X | √ Kids and Adults Learning |
| 58. | Approach to Learning | Collaborative | Mentored (Mimesis with Memesis) |
| | | | |
| | | [17] Exemplars | |
| 59. | Exemplars | https://enspiral.com/ NZ | http://www.chebucto.ns.ca/Environment/SCN/CommLink/CCD238EP.html Historic Canada |
| | | | |
| | | [18] Commons | |
| 60. | Approach to the Commons | Knowledge commons | Mutual aid Commons – public domain |
| | | | |
| 61. | Alternative to Capitalism? Postmodernity does not really have any means to replace the logic of capitalism | Network P2P economics | Mutualist community economics |
| 62. | Secret Ingredient | Murmuration stigmergy | Mutualist synergy |
| | | | |

Source: Wildman, 2018. (PM – PostModernism; ≡ is similar to).

Interpretive notes to the above table

√-yes, X-no, NA- not applicable (outside the frame-of-reference of the approach). KAL – Kids & Adults Learning (our business name).

(1) **The two comparison columns** are not doctrinaire categories and thus not mutually exclusive. There is substantial overlap between the two concepts. Rather the columns represent tendencies that are held apart somewhat in order to illustrate the different natures of the two approaches further they are not either or duality rather either and.

(2) **Bricoleur (Fr. Tinkerer)** as used this eBook ≡ A (Artificer) ≡ BM (Bush Mechanic - Australian term).

(3) **Cosmo-I**: Cosmo-localisation - Jose Ramos: <http://actionforesight.net/cosmo-localization/>.

P2P - Peer to Peer: Michel Bauwens: <https://blog.p2pfoundation.net/ten-new-practices-great-transition/2016/11/23?cn-reloaded=1>.

P2P – Peer with Peer: Paul Wildman: <http://www.crafters-connect.com/craft-issue-8/> and <http://www.crafters-connect.com/craft-issue-10/>.

(4) Explanation of the PB symbol (please see below below).

3 CONCLUSION

This Appendix has sought to show similarities and differences between P2P and PwP approaches to the commons and mutual aid. **The two comparison columns** are not doctrinaire categories and thus not mutually exclusive. There is substantial overlap between the two concepts. Rather the columns represent tendencies that are held apart somewhat in order to illustrate the different natures of the two approaches further they are not either or duality rather either and. The two approaches are like different sides of the one commons/mutual aid coin.

Both approaches quite fully engage: resiliency, distributed innovation, practicality, challenging capitalism, collaboration, prosumerism (producer and consumer in one person i.e. crafting/making what one consumes), importance of the non-commercial and informal local economy's, humanistic economic rationality and survivability during GFC2.

The PwP approach suggests that *P2P could more fully engage*: hand knowledge, mutual aid, Transhumanism, techno utopian drift, bricoleur methodology, role of the informal, mentored learning, community economy development cp. commons circular economy, crafter cp. maker, renaissance more than only a re-localisation. Further the vertical (consciousness) as well as the horizontal (academic disciplines), intentional craft communities such as eco-villages (though most are cons and do not work).

The P2P approach suggests that *PwP could more fully engage*: the commons, mainstream rather than fringe science, networked partnerships (Bricoleurs are particularly, even deliberately, weak at doing this), ecosystem focus (PwP is too strongly individualistic with networking 'challenging' at the best of times), being a practical larger scale un-co-opted alternative to capitalism – changing capitalism from within, and stigmergy alongside synergy.

Action-Reflections for this Appendix:

1. Which do you prefer P2P or PwP or both? There certainly is a good degree of overlap
2. Spend a few minutes exploring PwP, P2P, and Cosmlocalisation and seeing the links to your work
3. How would you apply your answer to your hobby work?

* 50% of an octopus's brain cells are distributed to its tentacles so it 'think's haptically with its hands. Although as humans, we are not quite 'wired' like this our arms/hands/fingers are directly connected to 1/3rd of our brain (see diagrams 3a, b, c below). Therefore, we 'think' by feeling, touching, grasping, manipulating as with dexterity, gross, and fine motor control (so evident in Arts and Crafts). This is what drove the evolution of our brains and thus our intelligence, not the other way round.

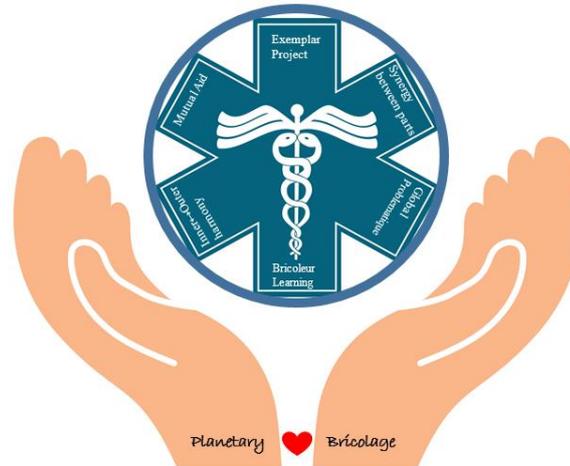
Furthermore, this enteric nervous system in our gut is equipped with its own reflexes and senses. In short, a second brain which, controls our gut behaviour independently of the brain. In all distributed processing. Available from: <https://www.scientificamerican.com/article/gut-second-brain/>. While not giving us 'tentacular wisdom' as in the Octopus it does show that, our 'brain function' is also 'spread' around our body. Here we have systems of haptic-chiro-play-craft based learning (inc. kids, adult and vocational training) inc. for instance Montessori early childhood learning.

** Herein we see the origins of experiential leaning viz. mimetic (copy) and memetic (culturally endorsed meme's) learning the foundation of the apprenticeship system. Our present Anglo apprenticeship system goes back directly go the Middle ages (where it developed as an homologue of the Jesuit priest induction process) and earlier to the Roman empire and beyond to the Egyptians and can be traced to the Sumerians. NB: Homologue – corresponding in form but not function whereas Analogue is corresponding in function but not form.

*** CRAFT – Community Resilience through Artificering (Planetary Bricolage) for Futures Transitions. CRAFT then is the big picture of craft (hands on hobby skills) and speaks directly to the 'Planetary Bricoleur'.

**** LAMPI, Ron. **Toward the Mythos: Philosophical Essays**. California: Ron Lampi via Lulu eBook, 2010. 130 p.

Figure 1- Planetary Bricoleur logo explained.



Source: Wildman, 10, 2017.

Explanation of the PB symbol (below): the

- (1) Six points represent the six principles of the Bricoleur/Artificer/Bush Mechanic
- (2) Circle around the six points our planet
- (3) Caduceus (of Hermes) with the two serpents represent Yin and Yang intertwined
- (4) Hand-made-repaired of the Artificer/Bricoleur (see Fig 2 below)
- (5) Hand represents the importance of manual knowledge and acknowledges our origins in Homo Habilis while exemplifying the Kin with Kin, mutual aid aspect of the Bricoleur and finally.
- (6) Heart represents the emotional link between Hands and Head viz. Hands Heart Head as part of the 4H's H-H-H-Hearth for family and community (see Figs3 below)
- (7) Serpents tails and sword point to earth (grounded) while the wings represent embodied reason and the sky so in this sense the sword represents an iron tree/world tree linking ground and sky and vice versa as well as symbolising growing from doing to thinking so to speak.

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Arts and Crafts

Anglo languages seem to make a sharper distinction between art and craft whereas some Asian languages do not. So at least linguistically, the Planetary Bricoleur, inc. the above six points, seems to be more at home in the Chinese/Japanese language than in Anglo-Germanic languages.

Anglo languages seem to make a sharper distinction where as some Asian languages do not. So at least linguistically, the Planetary Bricoleur, inc. the above six points, seems to be more at home in the Chinese/Japanese language than in Anglo-Germanic languages.

Chinese: 行星杂工 = Planetary Handyman, 工匠; 手艺; = Artisan; 工匠 = Artificer, 勤杂工 = Bricoleur; 机械 = Mechanic: Available from: http://www.cits.net/china-travel-guide/art/Index_2.html. Excellent list of 50 quite distinct types of traditional Chinese craft/art so vital in the Bricoleur concept of this eBook.

Japanese: 金糸 = gold thread = kintsugi i.e. repairing broken pottery with gold thread. (see Figure 2, below of the repaired bowl below).

So there is a certain complicity between Japanese and Chinese – that is beyond me, however in certain regards meanings can be similar. <https://mymodernmet.com/kintsugi-kintsukuroi/>.

Figure 2: Kintsugi – gold thread repair of broken pottery – Japan.



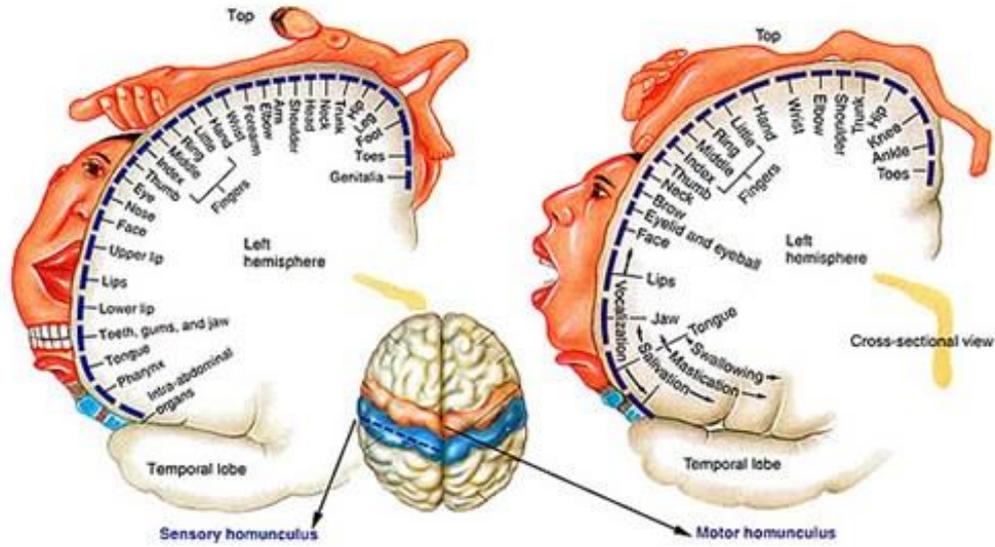
Source: Japanese, 金糸 = gold thread.

Figure 3a: The way the brain sees the body – the homunculus.



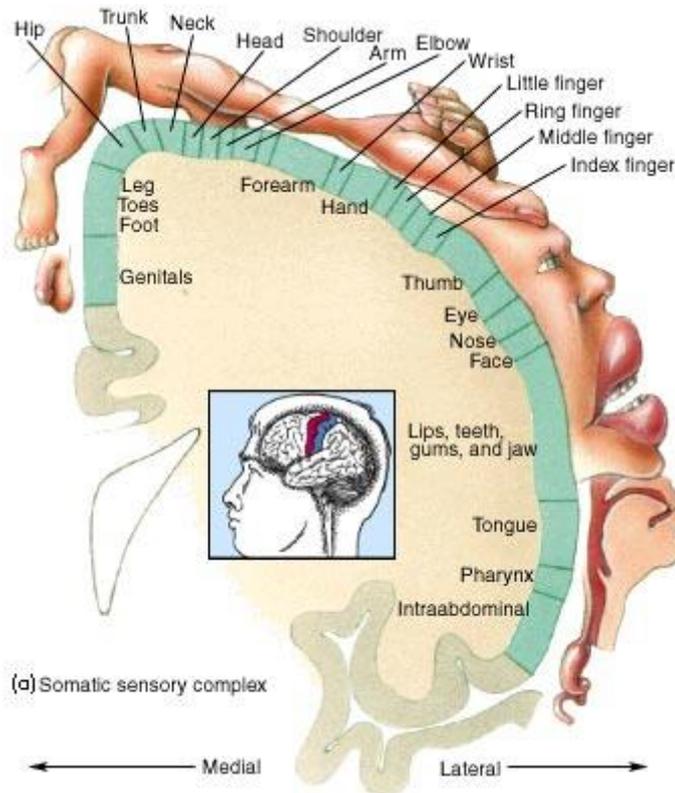
Source: [Wikipedia, 2020].

Figure 3b: Homunculus: the way the brain sees the body – the homunculus.



Source: [Wikipedia, 2020].

Figure 3c: The way the brain sees the body – the homunculus.



Source: [Wikipedia, 2020].

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