

DAOWO

DAO it With Others

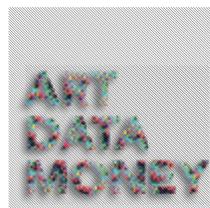
► The song "DAO" by Holly Herndon (<http://spoti.fi/1S79KT8>)

By Rob Myers, 2015



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Cover image by Martin Grandjean, 2014



FURTHERFIELD

DIWO and DAOs

DIWO (Do It With Others) is a distributed campaign for emancipatory, networked art practices instigated by Furtherfield in 2006.

A DAO is a Decentralised Autonomous Organization, effectively a corporation or a charitable trust implemented in networked computer code.

Both are decentralised. A DAO has no single point of failure on the network, existing on the blockchain. A DIWO event is organised online and open to participants worldwide.

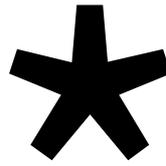
Both are an application of network technology to social organization. A DAO implements a corporation, charity, club or cooperative. A DIWO event organizes artists, curators and writers to produce and exhibit work together.

Both are rule driven and participatory. A DAO consists of trustless, incorruptable code that serves the interests of its members or clients. A DIWO event is a themed open call for artworks.

Both are ways of managing scarce resources. A DAO manages resources such as a cryptocurrency token or the lock on a door. A DIWO event allocates the productive efforts and attention of an audience and the display space of a gallery.

A DAOWO would be a combination of the two Decentralised Autonomous Organization With Others.

The Benefits of DAOWO for DAOs and DIWO



DAOs are a new technology They need an application that allows them to demonstrate their benefits without getting tied up with the responsibilities and risks of corporate or charitable tasks.

DIWO events require organization, funding, participation and space. Administering and supporting these tasks is resource intensive.

Implementing a DIWO event as a DAO presents both a practical opportunity and a cultural focus for both.

For DAOs, DIWO offers a focussed organizational task with well understood, requirements that are not related to human health, safety or wealth. Arts events have disproportionate cultural reach, providing an opportunity for the wider public to encounter and consider DAOs.

For DIWO, a DAO offers a new way of funding and engaging with arts audiences. As well as being a useful tool it can provide subject matter for the event.

(Productive) Tensions Between DAOs and DIWO

Cryptocurrency culture tends to skew right/ libertarian, arts culture tends to skew left.

DAOs can implement any organizational scheme but many current proposals are based on monetary, token or share schemes that are exclusive and presuppose capitalist modes of relation.

There can be a technical, educational and economic barriers to using cryptocurrency systems. This contrasts with the purposely low barrier to entry of DIWO. This can be addressed with a web front end to hide much of the complexity or by making learning and critique of the process part of the value of the DIWO event.

Possible DAOWOs

DIWO as DAO

Implementing a DIWO event as a DAO can provide support for funding (by selling tokens as donations, beware current legal developments on crowdsales/cryptoequity), setting the subject of the DIWO event (managing voting or consensus), submissions (by tracking works), curation and critique (by supporting the tagging and filtering of submissions). A simple DAO can manage funding and submissions, a more complex one can add other features.

A DIWO DAO

Making a DAO both the implementation and the critical focus of a DIWO event both has both practical advantages and provides an anchor for reflection on the potential and wider cultural context of cryptocurrency and the neoliberal economics that it is both a reaction to and in danger of being captured by.

A Satirical DIWO DAO

To defuse possible problems or objections and to frame the economic expectations of cryptocurrency proponents and the critical expectations of cultural theorists it would be possible to make the DAO inherently satirical or playful, similar to the Dogecoin cryptocurrency.