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The Employment Phase

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Abstract

A community-type society is a proposed system in which all goods and services are available to all people without property or trade. Instead of trading oneself or one's property in the market, there is contribution through a transparent project coordinated planning system. When there is cooperation, there is no need for payment for work; instead, work becomes effortlessly enjoyable because it is personally chosen. Work is therefore not seen as arduous labor to be avoided, but as desirable contribution of effort to the service of all. Different societal configurations setup their work phase and cycle differently. Some work cycles and methodologies are more likely to lead to mutual human fulfillment and others are more likely to lead to mutual human suffering and depression. Work for the adult and play for the young is a key aspect of human well-being. How work is defined and expressed in any society is likely to reflect on the general happiness and well-being of that population. What is technologically possible in the early

21st century is localized contribution of effort and distributed computation, giving humanity a platform from which to openly source solutions to societal problems.

Graphical Abstract

[Figure 8 on page 93](#)

1 Introduction

INSIGHT: *If any of us have a job, our job is to be good ancestors. In other words, we ought to leave a better environment as ancestors.*

Employment is having a job in the job market, to earn a wage (salary), to buy things that are needed for survival and wanted for luxury, in the retail (consumables) market. Understandably, it is difficult for most people in the early 21st century to imagine a different type of society; it is difficult to envision what one's own lifestyle might be like among community. Among community there is the freedom and interest to design one's lifestyle for oneself around a framework that allows for customization, the fulfillment of need, and the self-empowered direction of one's own life.

One of the most well-known traits of early 21st century society, around which most people's life circles, is the 7-8 hour workday (and working week), and its equivalent, the 6-8 hour school day (and schooling week). The workday is the root component of the lifestyle of most individuals in early 21st century society; it is a fundamental structure around which most people's lives are built. Therein, as one reads this section, it would be useful to consider how the workday itself may be one of the dominant issues/pollutants in early 21st century society.

In Scandinavian languages there is a word for work (a.k.a., job), and there is a separate word for work happiness (a.k.a., job satisfaction, "työtyytyväisyys"). This separate word for job satisfaction means something between one's satisfaction/happiness with one's work and also "I'm satisfied with what I'm doing and the environment I'm doing it in". There is not yet the equivalent word in English. The term is characterized by multiple factors, including the extent to which someone can meet his or her needs at work, and how well s/he feels about his or her job and work environment. Essentially, there is meaningful work (Read: meaningful to the individual doing the work) and there non-meaningful work (Read: extrinsically motivated work). Hence, out of all possible jobs, there are good jobs, which are jobs that actually help meet human needs and that people want to do, and then, there are jobs do not meet human needs and/or jobs that humans are coerced to do.

There are at least two separate and dissimilar forms of the concept of 'work' (in an economic context): there is "work as labor" and there is "work as fulfillment". In community, work is the expenditure of energy toward fulfilling or achieving something, possibly a goal, in a voluntary manner. Herein, we work on what we love doing (i.e. that which we have passion and an intrinsic drive). In the market, work is something you have to keep coming back to do more of in order to maintain an employment position that recycles and sustains the earning of a salary, which you may give yourself (if you are self-employed) or someone else may give you (if you do not own the business). These two conceptual meanings of 'work' are not alike in any meaningful sense.

In the market-State, people don't just work, they have jobs which easily become their identities (Read: economic identity).

There are multiple reasons for doing work:

1. The reason to do work is not to do the same thing repetitively, it is to get the job done so you can go do something else.
2. The reason to do to work is to sustain something usable or needed.
3. The reason to go to work is to play.
4. The reason to go to work is to contribute.
5. The reason to go to work is to meet a need.

Any economy wants all labor to be completed by all appropriate parties (i.e., wants full ...):

1. "Full contribution" means that the input contribution, by people in the contribution phase of life, is [strategically] sufficient to meet the demanded fulfillment needs (and preferences) of the population. In community, contribution is always full (because, it is what it is; there is no scarcity in need fulfillment or coercion to earn tokens). Here, the labor supplied (contributors) meets the solutions demanded (users). Here, the drive is intrinsic motivation.
2. "Full employment" means an economy where nearly all eligible and willing people who are able to work and are seeking employment have jobs with a wage (i.e., are paid for work). Here, the labor supplied (employees) meets the labor demanded (employers). In such an economic configuration, there must be jobs that are being done that are pointless to objective human need purposes. Further, full employment in the market means some people are being coerced to do work they would not otherwise do. Here, the drive to do work is extrinsically motivated.

An important first question is, what happens to people who cannot find or hold jobs in the market? The response to this question is likely to be answered in a unique way depending upon the ideological background of the responder:

1. A market philosopher will generally answer by saying: The strong will survive and the weak will perish.
 - A. To the market philosopher, the community retort is: Why should death be the solution?
2. A religious philosopher will generally respond with: Your question is a good one, and this is why we need more charity in the world.
 - A. To the religious philosopher, the retort is: Why

should we not integrate and coordinate our efforts for the highest fulfillment of all?

3. A Statist philosopher will generally respond by saying: No problem, they are entitled to State services, and the public will sustain their life.
 - A. To the State philosopher, the community retort is: Why should we facilitate dependency upon others?"

Herein, someone might ask themselves the following questions in order to facilitate a greater awareness of the type of work and type of society they are involved in:

1. If you didn't have to work you would probably still be doing what you are doing now, right or wrong? In other words, if you didn't have to do the work you are currently doing to survive, would you still be doing the work? Or, said another way, if you were part of the top 1% socio-economic class in your society, would you still do the work you are currently doing?
2. Does society apply technology as a labor saving device or as a labor adding device?
3. Is society applying socio-technical efficiency to reduce the number of required labor years to produce global human need fulfillment?
4. Should we end employment discrimination, or should we end employment?
5. In your society, do people drink coffee (a stimulant drug) to wake themselves up in the morning to do the most mundane, banal, and repetitive of tasks?
6. Am I working as a laborer for a company in compensation via a wage?
7. Am I living the life I want or the job I have found?
8. What am I working for: acquiring currency or creating something that I will use?
9. Am I working to sustain my occupied position or am I working through a deep desire to share myself with others?
10. Does my work have even a quanta of intrinsic interest; is it being done out of its sheer joy?
11. If I don't continue working, will I lose the right to live [with access to that which I need to survive and thrive]?

12. How much of the effort that one exerts on a daily basis is exerted through intrinsic self-direction?
13. Does the work make sense [in terms of one's own fulfillment], or does it seem fragmented?
14. Is the work actually solving a personal or social problem?
15. Whose choice is it to do the work or not do the work?
16. In other words, if you don't do the work will the structure of society you live in dictate that your standard of living and fulfillment decrease?
17. Should we be "selling" [the] time [of our lives] in exchange for salaried survival?
18. Is work just a way of keeping people busy, out of the way, and not causing trouble for the powers

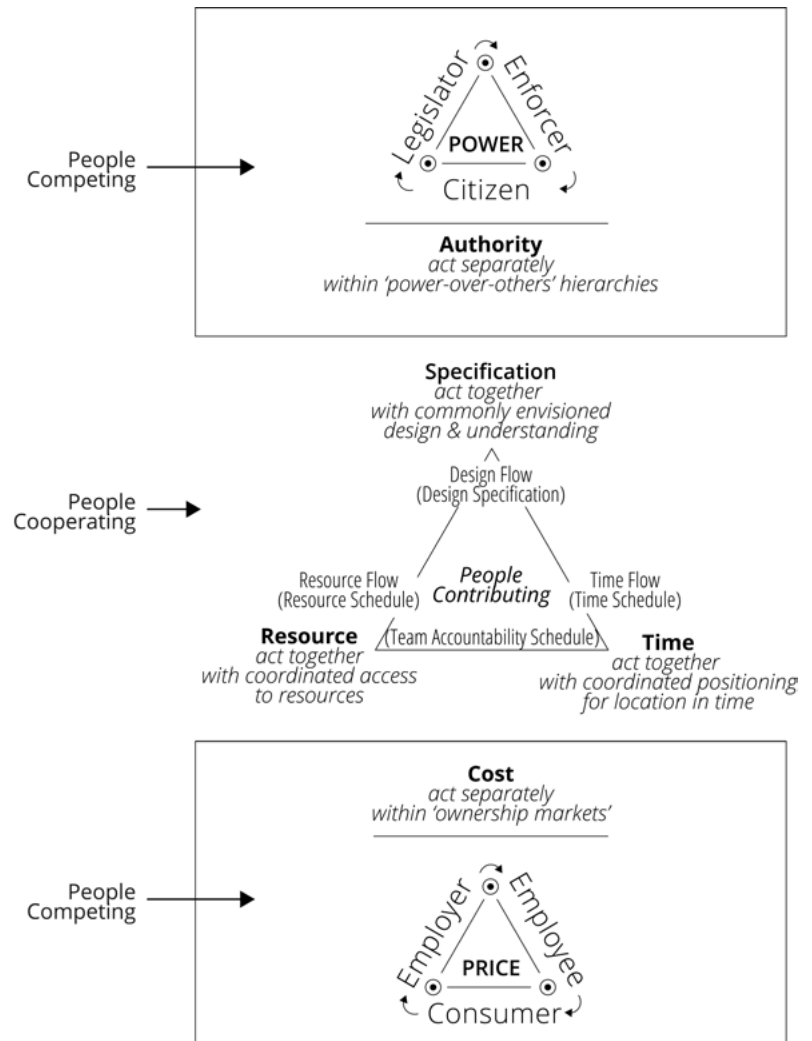


Figure 8. Depiction of three different methods of socially organizing work. Work may be organized through, at least: (1) competitive power position, (2) competitive price positioning, and (3) cooperative explicit synchronization. People can compete to get things done, or they can cooperate to get things done. Cooperation necessitates externalization of data in order to synchronize efforts.

that be?

19. How can we turn how we love to live into our "job"?
20. And yet, things done in comfort are not jobs?
21. Is it wise to measure our value by a calendar or by how many widgets we can produce?
22. Can freedom be purchased?
23. Should freedom be purchasable?
24. Can social power be purchased?
25. Should social power be purchasable?
26. What does it mean for our behaviors toward one another when fulfillment is purchasable?
27. Should freedom come at the end of a purchase?
28. What is the difference between renting yourself and selling yourself?
29. Is it wise to exchange one's life for payment?
30. If slavery exists when authority has the right to take 100% of your effort, then at what percentage [of extraction] is it not slavery?
31. How does one distinguish participation in the market from mere survival?
32. Is it intelligent to structure a society around the idea that everyone must work in order to earn the right to live?
33. If we can meet our needs and wants by individual self-direction, then why would we compensate for effort put into sustaining and evolving the system that ensures our needs and wants are met?

Someone might further determine the type of 'work' they are doing through the following descriptive characteristics that differentiate the two empirical expressions (i.e., the two different forms of work):

1. Work is something one does for a chance at other opportunities. *[potentially both forms]*.
2. Work is the exertion of effort to produce something. *[both forms]*.
3. Work is something performed as labor in return for compensation. *[the market form]*.
4. Work is something performed without compensation. *[the voluntary form]*.
5. Work is something that generates profit for another human(s). *[the market form]*.
6. Work is the inability to fully choose one's working conditions. *[the market form]*.

Fundamentally, salary dependence serves as a substitute for a means of establishing parameters for voluntary participation and cooperation on an intrinsically motivating project. If somebody is dependent on their employer for a salary, then their work cannot be claimed as voluntary (i.e., such a claim would be disingenuous).

There is a warning in what is written here that if a society fails to break its ideological commitments to the value of work (as ascribed by puritanical and market

philosophers), then it will create enormous ecosystems of unnecessary employment that will consume enormous amounts of resources that could and should be put to much better use.

Federico Pistono (2014) imagines two possible future for work,

"I can envision a plethora of futures where everyone has a job. One job could be to show up at the office, sit down, look busy, and read emails all day. Another could be to look at robots working, and make sure nothing is wrong. The fact that only one in ten thousand robots fail over the course of a week, and that one supervisor per facility would suffice matters not. We can have hundreds of supervisors. And then supervisors of supervisors. And then managers, and managers of managers, up in the food chain. We can fabricate new diseases, and then create professions to cure those fictitious illnesses. Finally – desires, as economists teach us, are infinite, therefore we can perpetually generate things to fulfil those desires, however frivolous or whimsical they might be. While this may sound laughable to some of you, it may also sound striking similar to what we are already doing today."

Federico concludes that the idea that everyone must earn a living is a spurious conceit that we must eliminate before we squander our resources trying to give every human a job to do in an environment in which artificial intelligence and robotics are eliminating whole categories of human labor. Not only will the newly created jobs serve invented needs, but they will mostly fail to provide people with any sense of meaning or challenge because the work, by its very nature, is unnecessary, and so if it is done poorly or not done at all, the only consequences will be invented consequences in the way that we invent and impose harsh consequences on people who cultivate illegal plants. Not only will the failure to perform unnecessary work have no meaningful consequences, but the diligent pursuit of the duties of those made-up jobs won't produce any tangible good. Such work can provide no sense of accomplishment unless one takes seriously accolades like employee of the month or top sales achiever for the year. In Federico's well-informed view the belief that every human must toil and earn a living serves mainly to prevent people from imagining any alternative. It is one piece of a belief system that serves the establishment's goal of quashing any inkling of an alternative vision.

Relatively speaking, there is less work to be done in community for the same or even better fulfillment of human requirements. In community, trade (money) doesn't exist, neither does insurance, among many other professions that only deal with abstractions. Anyone in any of these professions is not producing anything of actual value to the fulfillment of human needs (survival and flourishing requirements). Some people might call

these abstractions “value”, but in the real world there is no value in money or insurance. Hence, there is less work that needs to be done, because there is no work that needs to be done to facilitate money circulation and property protection. There are many unnecessary jobs in the early 21st century; jobs that only exist because of abstractions and fulfill no actual real-world need.

In concern to human work motivation, the monotony of a job can easily drain its ludic potential. A job that might engage the energies of some people for a reasonably limited time for the fun of it, is just a burden on those who have to do it for 35 hours a week, with no say in how (and why) it should be done, for the profit of others who contribute little to nothing to the project. The degradation that most workers experience on the job is the sum of assorted indignities called ‘discipline’. ‘Discipline’ is essentially totalitarian control at the workplace, and may be forced through management, surveillance, rote work, imposed work tempos, production quotas, and punching in and out. ‘Discipline’ is [in part] what the factory, and the office and the store share with the prison and the school and the [mental] hospital. And yet, if discipline is instead, neutrally considered as “focused effort”, then all work (intrinsic as well as extrinsic) requires this type of discipline. It is easy to be focused (Read: disciplined) when intrinsic motivation is engaged.

Remember that play is always voluntary. What otherwise might be play is work (in its pejorative, herein) when it is forced or coerced. This is axiomatic. To play involves flow, as non-attachment to results. The player gets something out of the process of playing. The core reward is the experience of the activity itself.

The alternative to work (as defined in the market) is not idleness. As much as we may treasure the pleasure of passive entertainment, it is never more rewarding than when it punctuates other actively engaging pleasures and pastimes.

Some people confuse work among community with vacation. Voluntary effort expended toward the development and maintenance of the community is not the managed, time discipline, safety-valve commonly called “vacation”. Vacation is non-work for the sake of work. Vacation is time spent recovering from work, in the frenzied, but hopeless attempt to forget about work. At work, at least you get paid for your alienation and enervation.

In community, we don’t “have to” work [at a job] or do anything, but if we do that en masse, then our fulfillment reciprocally suffers. In other words, we seek to maintain the relationship between that which we do and our fulfillment without the interjection of artificial abstractions that disconnect our behaviors from our fulfillment -- we facilitate self-integration and self-direction. Hence, it is important to realize that the notion of ‘work’ takes on an entirely different meaning when we are working in a connected and coordinated manner for fulfillment. As socially connected individuals among community, our work is meaningful and prioritized. In community, there is concern for priorities and

efficiencies.

Let’s be clear that this logical derivation is not a knock against “strong work”. Most things worth doing are going to be difficult, and will likely involve some degree of struggle or unpleasantness (see the flow cycle). Certainly we can agree, however, that consorted effort to create something worthwhile is quite different from the arbitrary, narrow-minded, soulless drudgery of contemporary labor. It’s called an “occupation” because it’s just something to keep you busy.

INSIGHT: *Even the word ‘patient’ in a medical context is a product of the labor-market environment, which is used to disassociate the individual from their own healing processes as well as from a socio-economic context that nurtures health and well-being.*

1.1 Superficial time expansion through unfulfilling work

INSIGHT: *Do what needs to be done, and then, when you are done, stop. Note, at a “job”, there is always more to be done, even if it is just looking busy or doing busy work. In all practicality, business is one grand open-loop.*

There is a fairly well-known employee/worker maxim that states, “Work expands to fill the time allotted to it”. Herein, we come to realize that knowing how long the average person works every day has little to do with how efficient or productive that pattern is [toward fulfillment]. Similarly, you may have heard of Parkinson’s Law. It is the adage that “work [as labor for others, or for extrinsic reward] expands so as to fill the time available for its completion”. It is often used in reference to time usage: the more time you’ve been given to do something [by a manager/authority], the more time it will take you to do it. For an intrinsically driven individual, this understanding alone should unravel the whole labor for income paradigm. In part, this is why most individuals who remain intrinsically driven and concurrently believe in the market paradigm become entrepreneurs and business owners. They understand the importance of “working for oneself” and of self-direction in actually accomplishing things in an efficient, and often, effective manner. Therein, there is possibly just one final thought hurdle, one last truncation, for them to arrive at the understanding that the market itself and the set of values surrounding it are artificially inhibiting the effective and efficient common fulfillment of everyone.

“Don’t ask yourself what the world needs: ask yourself what makes you come alive. And then go and do that. Because what the world needs is people who have come alive.”
- Howard Thurman

1.2 The purpose of a job considering automation

"Of course, our failures are a consequence of many factors, but possibly one of the most important is the fact that society operates on the theory that specialization is the key to success, not realizing that specialization precludes comprehensive thinking. This means that the potentially integratable techno, economic advantages are not comprehended integratively and therefore not realized."

- R. Buckminster Fuller, *Operating Manual for Spaceship Earth*, 1963 US architect & engineer (1895 - 1983)

Work motivation, at its core, is based on relationships, such as the relationship with the individual and the task at hand, the individual and the need, the relationship between the individual and that person's peers, or the relationship between the employee and their supervisory employer.

As far as occupations are concerned, we need to ask ourselves what the point is of a given focus and why said focus is necessary. In other words, we ask, "What is the focal point of our efforts and why has it been chosen?" The fact is, most jobs in the early 21st century are not directly related to the actual necessities of life (or even toward facilitating material fulfillment). Rather, most are artificial concoctions created in order to keep people employed so they can maintain purchasing power in an environment where technological capabilities continuously expand, exponentially, slowly displacing humans from the production and distribution force. It has become increasingly obvious over the first half of the 21st century that it isn't required that every individual be doing what they can to generate economic activity, so that they can make money, so that they can buy products and other property; instead, it only takes a tiny fraction of the total potential working population to supply everyone with their human needs, wants and preferences. There are a lot better uses for the human mind than monetary acquisition and financial services, and there is a lot of economic activity in the early 21st century that the human population would be better off without.

In modern societal politics it is common to hear (statements) about the need to "create jobs". Well, in theory, an occupation could be created where people are paid to sit in a room and test chewing gum all day, every day; but, is that a reasonable and viable use of the human mind? Should we relegate our mental capacity to simply any so-called job due to mere "economic" reasons, regardless of what it actually contributes to personal and/or social sustainability, development, and progress? The re-creation of occupations becomes even more bizarre as a train-of-reason when we realize that mechanization not only frees us from labor, but it is actually more efficient and productive due to the exponential advancement of science and technology.

Technology is always creating jobs and destroying jobs, but right now the pace is accelerating faster than ever before in history, and as a consequence early 21st century society is not creating jobs at the same pace that the market system requires in order to maintain the money cycle.

Karl Marx actually addressed technological unemployment in his book *Capital*:

"The instrument of labour, when it takes the form of a machine, immediately becomes a competitor of the workman himself. (...) When machinery seizes on an industry by degrees, it produces chronic misery among the operatives who compete with it."

- Marx, 1887

Advancements in science and technology have shown that we can significantly automate our services, and those services that pose an automation challenge may not even be necessary (i.e., may be superfluous to the fulfillment of our life-support, technology-support, and facility-support). The more greatly we apply mechanization to labor, the more productive our systems become. The result is less employee involvement in production and a corresponding reduction in purchasing power by non-owning/employable entities in the market. Further, it is not only negligent for us to waste our lives waiting tables, working at a bus station, fixing cars, or other repetitive, monotonous jobs, it is also entirely irresponsible for us not to apply modern mechanization techniques to every possibly service. Apart from strategic resource planning, the application of mechanization to a service system is a powerful way to sustain distributive justice and abundance for everyone in community, thus reducing crime generating imbalances.

We no longer need employment because we can conceptually and technically create for our fulfillment without it. We know how to create an access abundance. We know how to coordinate resources toward mutual fulfillment for an exceptionally high standard of living for all of us.

Jobs are going the way of child labour, slavery, and indentured service, which is hardly encouraging news for the billions who have been schooled, trained, and conditioned their whole lives that a good job and steady paycheck are the dividends of playing by the rules in early 21st century society. Automation is displacing human labor, which also displaces purchasing power, continuing the inevitable loss of "growth" that defines the monetary market system. Corporations will continue to move toward automation because they are competing against one another, and automation is less costly than human labor. Oddly enough, such behavior really is the purpose of technology - the creation of [fulfilling] services, to free humans from banal, repetitive and undesired effort, and to extend our potentials.

"The goal of the future is full unemployment, so

we can play.”
- Arthur C. Clarke

1.3 The "workday"

QUESTIONS: *In early 21st century society, why is the work week 5 days? Why is the weekend 2? How might the workday, as a fundamental structure in the lives of individuals in early 21st century society be a significant contributing factor to the mental and physical pollution ubiquitous in early 21st century society?*

The workday is the number of hours someone has to work for an employer to maintain salaried compensation. The workday "experience" is significantly formed from a combination of culture and values. The average human being in early 21st century society must mould their daily routines to fit this employment schedule. Therein, they internalize the patterns of working life, which constitutes the centerpiece of their day, and often adopt their occupation as their personal identity.

Early 21st century has decided without significant reference to human fulfillment that a (work) "week" is seven days. A "day" is the time it takes the planet earth to make one complete revolution in its axis. To a human, a day is its organisms cyclical restoration time period (the sleep/wake cycle). Here, the referential point of measurement is significant. If the sun has been chosen as an axiomatic reference point. It is possible to say that it takes a full "day" for a portion of this planet to face the sun, turn away from the sun, and then face the sun again, as it circles the sun. This light/dark and consequential temperature and light cycle establishes, largely, human circadian rhythms. It was decided that this cycle be called a "day" cycle, and be sub-divided by 24 "hours" - again, quite arbitrarily. People could just have easily divided the day cycle into 10 or 83 "hours" (wherein, hours are the next sub-unit after the unit "day"). Individuals then divided each "hour" into "minutes" (Read: minutes are the next sub-unit after hour). Since each hourly unit contains 60 smaller units called "minutes", it was decided that each of these "minutes" contains 60 even smaller units called "seconds". Together, it is possible to calculate that it takes 365 revolutions of the earth, for the earth itself, to revolve around the sun. This number of earth spins was called a "year". But the calculations become imprecise (i.e., messy and necessitates rule breaking) when it was decided to divide up a "year" into units smaller than a "year", but larger than a "day" (i.e., the idea of a "leap year" was added).

This is what a contributor to the Huffington Post has to say in an article entitled, *The Origin of the 8 Hour Work Day and Why We Should Rethink It* (Widrich, 2013):

"The typical work [labor] day is around 8 hours. But how did we come up with that? The answer is hidden in the tidings of the Industrial Revolution. In the late 18th century, when companies started to maximize the output of their factories, getting

to running them 24/7 was key. Now of course, to make things more efficient, people had to work [labor] more. In fact, 10-16 hour days were the norm."

These long work days caused labor strife and eventually there was a successful campaign that standardized the number of hours to be worked each day. The reason most people around the world labor 7-8 hours a day isn't scientific or much thought out. It's purely a century old norm for running factories without significant labor strife, and as will be discussed later, potentially for keeping the consumption-production cycle going.

It may be interesting to note here that the State likes to claim the role of saviour in mandating a set work week over which employees may either not work or must be paid extra for work.

In some cultures the market-based workday is much more relaxed and incorporates everyday life such that there is a greater sense of flow and continuity in the lives of such societies. In other cultures, the workday is considered significantly separate from the rest of the day. Some people believe that labor in the market should be scheduled around human's ultradian rhythm. In chronobiology, an ultradian rhythm is a recurrent period or cycle repeated throughout a 24-hour day. Instead of force fitting labor into a schedule, society ought to think about labor itself, about actual economic efficiency (i.e., resource economization), about real human needs, and about what it means to have a fulfilling lifestyle. There is a marked difference between entraining to natural cycles and entraining to the cycles of production set by owners and by profit. Fundamentally, it is time to ask better questions.

It could be well argued that the 35-40 hour work week [as a "normal" lifestyle] is the ultimate tool for business to sustain a culture of mindless consumption. As technologies and methods have advanced, workers in all industries have become able to produce more "market value" in a shorter amount of time. One might think this would lead to shorter workdays. But, it seems that the 8-hour workday is too profitable for business, not because of the amount of work people get done in 8 hours (the commonly quoted figure is that an average office worker gets less than 3 hours of actual work done in 8 hours), but because it makes for such a purchase-happy public. Keeping free time scarce means people pay a lot more for convenience, gratification, and any other relief they can buy. For many people, it keeps them unambitious outside of work (and in a continuously tense mindset).

People in early 21st century society have been led into a culture that has been engineered to leave them tired, hungry for indulgence, willing to pay a lot for convenience and entertainment, and most importantly, vaguely dissatisfied with their lives so that they continue wanting things they don't have (i.e., infinite consumerism). They buy so much because it always seems like something is still missing, which it is (as in, true fulfillment). Modern

societal economies have been built in a very calculated manner on gratification, addiction, and unnecessary spending. They spend to cheer themselves up, to reward themselves, to celebrate, to fix problems, to elevate their status, and to alleviate boredom. Such is not the sort of lifestyle we desire for ourselves among community.

"Early 21st century society is a system that is set up in such a way that it actively attempts to make people dissatisfied with what they have. It is fundamentally toxic and making people sick, anxious, and depressed. It is making people unkind to others and also unkind to themselves."
- adapted from a quote by Gabor Maté

1.3.1 Employee scheduling

Employees are set a number of hours, days, weeks (and possibly, years) to work in their employment agreement/contract, wherein:

1. National State service is typically a contract for years.
2. Business job contracts typically state the threshold rules for continuous hours of work: per week, weeks per month, and months per year.
3. Simple individual-to-individual contracts are not based on continuous hours for work, and are instead based on completion of the project deliverable; based on the completion of work/project requirements, and not based on continuous resource assignment without specified purpose.

To maintain employment, employees are typically expected to work (i.e., do expected labor) as set out in the contract, for which there are two scales (i.e., the different market-State employment contexts):

1. The State scale where there is employer and employee legislative coding stating what behaviors and conditions are acceptable as not criminal by the State.
2. Utility (infrastructural work hours (e.g., power emergency medicine, water, transportation, education, etc.) hours are 24/7, because they need to be continuously operational, and therefore, they typically do not conform to a standard market-business wage-based (monetary-/salary-constructed) schedule.
3. The trade scale where there is a social job contract agreement to pay the worker and for the worker to complete their requirement hours and/or deliverables.
4. Government work periods in the market-State are counted in sessions of work weeks scheduled per month and year.

Employment work periods in the market-State are

counted/measured in:

1. Hours [per ticket]: Work ticket-receiving hours.
2. Negative hours [no work, no ticket, spend personal tickets]: "Personal" no ticket-receiving hours, where time may be spent paying for objects and services through a collection of work-labor tickets.
3. Days [distributed ticket sum]: "Work" ticket-receiving days.
4. Negative days [no work, no ticket, spend personal tickets]: "Personal" no ticket-receiving days, where time may be spent paying for objects and services through a collection of work-labor tickets.

In the early 21st century, the *standard* work cycle is five work days followed by two non-work days, with each work day consisting of ~8 hours of work. Herein, there is also an hourly work cycle, where each work day is counted in hours worked. The employee is supposed to do work for the employer for a number of hours each work day in order to maintain employment. In community, all contribution has a purpose. In the market-State work time expands and decreases to meet the competing interests of the employees (Read: labor class) and the employers (capitalist class).

2 The game of life is structurally rigged against fulfillment

INSIGHT: *If “you” have a plan in life and you are using someone else’s energy to get there, then it is not a plan, it is a problem.*

Specific structures produce specific outcomes. Here is a secret; the market-State game is, by its very (un) nature, rigged -- it produces a specific outcome due to its specific structure. The most unfulfilling of structures with the worst of intentions can be hidden in plain sight when buttressed by the emotional appeal of hope and the belief in the possibility of winning, amongst a public willing to believe that if they sacrifice and “work hard” (or, “play their hand well” in the game of life-survival), then perhaps, they might earn enough money to purchase their freedom [from the game]. People are a commodity traded by companies and utilized as a resource to generate profit [for the owners]. In the market-State, humans are a resource as a labor force.

QUESTION: *What corruptible trade are you still subject to? The employer says: I see your value and I want “profit” from you. The employee says: I see value exchange, and so I want a “salary” from you.*

Here, we start with the concept of ‘employment’ (i.e., job/occupation), which is fundamental to the game [of life] in early 21st century society. To say one has a “job” [in modern culture] is to indicate employment, or that one is “employed”. What does this really mean? If we were to simply look the word up we might end up with the following:

employ |em’ploi|

verb [with obj.]

1. *give work to (someone) and pay them for it.*

In any jurisdiction, employment is a legal status. It means that someone is [in part] paying taxes to the government and contributing to the continuation of the domestic economy (which is in warring competition with other domesticated State economies).

But, one cannot help noticing that the word is made of two parts, the prefix “em” and the word “ploy”. Let us dig a little deeper.

em- |im| (also en-)

prefix

1. *forming verbs (added to nouns) expressing entry into the specified state or location: embed | engulf.*

2. *forming verbs (added to nouns and adjectives) expressing conversion into the specified state*

So we see that “em” is a combining form, meaning the same as “en”: To enter into. So what then is a “ploy”?

ploy |ploi|

noun

1. *a cunning plan or action designed to turn a situation to one’s own advantage*

Interesting, no? To ensure that we fully grasp this meaning, let’s define the above term “cunning” as well:

cunning |’kəniNG|

adjective

1. *having or showing skill in achieving one’s ends by deceit or evasion*

“Wait” you’re thinking, “that can’t be right!”. Perhaps we might misinterpret this to mean that getting a job is a trick we play on ourselves to gain the advantages provided by money. However, to avoid the folly of this interpretation, we can look to the commonly attached suffixes which lay plain the meaning of the word, as in “employee” and “employer”.

-ee |i:|

suffix

forming nouns:

1. *denoting the person affected directly or indirectly by the action of the formative verb: employee | lessee.*

In other words, the person being employed, the “employee”, is the person who is affected by the ploy. Which is to say, they are the victim of the ploy, not the perpetrator. The ploy is of course created and administered by the person who offers said “job”.

-er |ər|

suffix

1. *denoting a person, animal, or thing that performs a specified action or activity: farmer | sprinkler.*

This reveals that the ploy is that of the “employer” — the one who creates the ploy. Like a spider whose web, once spun, is a trap lain in anticipation of the misstep of its prey, so too does the employer create the ploy, and then lie in wait for the employee to enter into it.

If we assemble the pieces into their logical order, we can now see then that an employee could be defined as:

One who enters into a skillfully developed, deceitful plan designed to leverage their paid work for the advantage of the employer.

Hence, we could define “employer” as:

One who skillfully and deceitfully creates a plan, ensnares another into it by offering money for labor, and leverages this person’s work to his advantage (i.e., exploitation).

Perhaps if we are diligent and hardworking, we can hope for a promotion to management. This is where the employer vests an employee with some of the power over others that is held by the employer her/himself. Essentially allowing the employee to act on behalf of the

employer within their appointed capacity. The effects of what is deliberately called ‘human farming’ (i.e., controlling other humans) is exhausting however, and we can see this reflected in the word itself: “manager”, or if you read it again; man – ager.

manager = man - ager

And the stress of human [resource] management does age us quickly, though certainly some jobs are more man - ager than others.

INSIGHT: *Managing and controlling people (including, their lives, work, equal access, and lifestyles), can cause incredible hate and resentment.*

Let’s now take a more careful look at the word ‘management’. Textbooks on management commonly define management as something equivalent to: “getting work done through others”; which, is a perfectly adequate and reasonable description of ‘management’ since managers are, after all, paid to organize, to command, and to control the work of others. It seems sensible to suggest, therefore, that management is, indeed, about achieving results through the [controlled] use of other people.

manage | man-ij|

verb

1. to handle, especially to control in action
2. to dominate or influence (a person)

Holland(1985)defines‘management’asanenterprising environment; one that emphasizes manipulating other people in order to attain organizational goals or economic gain (i.e., self-interest goals). In this view, management and business administration are about getting other people to do what you want them to do. Managers seek to control people and resources, and often, they have to compete for success in comparison to others. Thus, management entails the pursuit of power and prestige, ambition and success. These are goals compatible with the self-enhancement value types of power and achievement. They conflict, however, with cooperation and facilitation values that emphasize concern for the fulfillment and well-being of everyone, including oneself. (Sagiv, 2000; Holland, 1985)

Enterprising

“Enterprising people prefer activities that involve the manipulation of others to attain organizational goals or economic gain, and avoid scientific, intellectual, and abstruse activities. These behavioral tendencies of enterprising people lead, in turn, to an acquisition of leadership, interpersonal, speaking, and persuasive competencies and to a deficit in scientific ability.” (Smart, 2006)

Truthfully speaking, the idea of “great [human]

management” is meaningless [in the context of fulfillment]. Just like the idea of a “great teacher”, which was explained earlier, is equivalently meaningless [in the context of self-integration and intrinsic motivation].

While this word-play might feel disheartening, we can rest in the knowledge that if we allow this deceitful plan to be played on us for most of our functional adult life — from the time we reach early adulthood until we succumb under the weight of the enfeebling grindstone of labor — and remain loyal to both the cunning plan and to our employer, we can hope, under certain predetermined circumstances, to be able to “retire”:

retire |ri’tīr|

verb

1. [no obj.] leave one’s job and cease to work, typically upon reaching the normal age for leaving employment

This again – due to years of conditioning and repetition – sounds normal enough to most of us, until we tease apart this word as well.

re- |ri:|

prefix

1. once more; afresh; anew; return to a previous state

tire |tīr|

verb

1. feel or cause to feel in need of rest or sleep:
- (tire of) lose interest in; become bored with [with obj.] exhaust the patience or interest of; bore.

After a lifetime of work, we can, at the end, hope to enjoy being tired, exhausted, and well, bored ... again. Wages are prices people charge for their labor. Maybe there really is something to the notion that a ‘wage slave’ is someone who trades time for money and for fulfillment. In common discourse, a “wage slave” is someone who is locked into bringing home a salary to pay off life-required and acquired expenses. In a sense, a job/employment is the lifelong security of servitude. Fundamentally, doing something all day that we are disinterested in, or possibly hate (Read: employment), in order to survive, is a laughable societal model.

INSIGHT: *In the market, workers are considered disposable, and co-workers are competitors.*

Herein, it is relevant to note that the acceptance of [wage] slavery requires a myth. If you want people to give up their freedom and their sufficiency willingly, and work for you, then you need some kind of mythology. To the “owners”, “workers” are disposable and replaceable people (with the notation that some may be more difficult to replace than others). Hence, workers need a good story to keep them working as workers [for someone else]. If “your” society is one of labor (i.e., dependence on a “boss” who could cut “you” off), then it might be useful to inquire into what mythology is continuing the

perpetuation of the perception of a human as a resource for another class of humans.

Head Count

Make no mistake, the majority of the population are still serfs (servant class or labor class), in a system of neo-feudalism that is now called “capitalism” or the “ism” of “the head” (capita from the Latin caput, meaning: head). Of note, the root of the word “corporation” is “corpus”, which means “body”. And, the leaders of corporations are called the “head” [of the corporation]. It’s strange that corporations are trying to mirror life itself, but are actually acting against it.

It is important to note that by no means is it being suggested here that any other system of human farming is preferential. In recent centuries there have been many other systems of human farming that have vied for dominance including Communism, Fascism, Socialism, and any of the other “isms” which essentially amount to different human farming methods, each steeped in its own philosophies of human livestock management.

-ism |'izəm|

noun

1. a distinctive practice, system, or philosophy, typically a political ideology

The suffix, -ism, represents a [system of] belief about how reality works. In other words, an -ism is a form of organization derived out of a belief system. A belief is faith in the existence of something that may or may not accord with verifiable information. For all practical purposes, beliefs do not maintain the directed notion that more can be learned, which changes how we behave and how we create. Beliefs and other insufficiencies consume energy and limit the self in its own re-direction toward an information space of greater accuracy and greater fulfillment. “-isms” are all immature attempts at an “equal-value economic system” as a system that reflects a balance of ~~wealth~~ access among a population and has no arbitrary, constantly shifting values; because, its values are objectively referential to verifiable information and the equal well-being of everyone. The adoption of an “ism” is the adoption of something which is immature. Someone who adopts an “ism” has not yet actualized the experience that reality is just information and that by evolving the quanta of low entropy information one progresses oneself, and when the evolving self is shared among the social, then there is progress for humankind also. In community there is an organization of increasingly accurate quanta of information about the evolving self, as well as the efficient and regenerative organization of the material world applied toward the fulfillment of each individual’s needs.

Capitalism is “headism”, and while one could pontificate eternally about the implied meaning here, it originally referred to the unit by which livestock were counted, (i.e. “I have 400 head of cattle in my herd”). This

of course calls back to a time that cattle (chattel) were like a form of money. The more “heads” someone had, the more wealth s/he controlled.

While those who sit atop the pyramid of the Ponzi Scheme of civilization remain obfuscated, it seems clear that large economic establishments in the form of corporations now exploit the earth and the resources that are found here, and we (“natural persons”) are both working for them and then also buying back those products that we make while competing against each other in the process.

Increasingly though, the products are being made by robots (effectively cutting out the employee in the circular equation employer > employee > consumer > employer). For all practical purposes, the labor for income system is on its way out anyway due to technological unemployment (i.e., machine labor replacing human labor). In the market, technological unemployment doesn’t relieve anyone of the burden of having to pay rent or buy groceries or pay taxes.

When fractional reserve banking is accounted for, then life begins to amount to a perpetual chase after artificially generated, fiat receipts of perceived value (currently known as “money” or “notes of debt”) that we covetously trade about as we endlessly compete with one another over perceptually and artificially limited resources with a mounting burden of debt that, because of the usury (“interest”) charges accrued, never really seems to diminish.

All of this, of course, is what those in early 21st century society have been calling freedom.

“Freedom is Slavery”

- A slogan of Big Brother in “1984” by George Orwell

In early 21st century society there is a social domination hierarchy based on where someone is employed and what kind of work s/he does. This is [in part] due to the fact that the type of work, and the particular employer being worked for, corresponds to the amount of pay someone makes. Therein, the amount of pay corresponds to the amount of purchasing power in the market. And, the amount of purchasing power in the market correlates with the potential for social influence and the purchase of [economic] ownership (which maintains one’s position in the hierarchy).

hierarchy |hī(ə),rärkē|

noun

1. a system or organization in which people or groups are ranked one above the other according to status or authority.

• (the hierarchy) the upper echelons of a hierarchical system; those in authority

To best understand the word we have a look at its etymology.

hierarchy

noun

1. *from medieval Latin hierarcha, from Greek hierarkhes "leader of sacred rites, high priest". Hierarchy refers to the rule by a high priesthood.*
2. *a body of persons having authority*
3. *subordination to the rank above*

For all practical purposes a hierarchy is a structural organization of subordination to differing levels (or ranks) of authority. Herein, it is essential to realize that power positioning and violence (from the subtle to the gross) are part of the structure of every social (domination-type) hierarchy. Yet, it is very easy to think that the society that one lives in (or the organization one is participating in) is non-violent when one becomes enculturated or otherwise normalized to the violence (i.e., adapted to current conditions).

Socially hierarchical organizations often see any inquiry into the structure of the organization itself (the structure within which a select individual or group of individuals have social power) as divisive. In other words, to a "leader" in a position of authority [in the hierarchy] valid questions concerning the hierarchical social structure of the system will likely be called "divisive". In truth, it is the social hierarchy itself that is divisive toward a cooperatively shared value orientation and toward coordinated fulfillment.

Censorship of inquiry is an indication that someone is participating in a socially hierarchical organization. Such a structure can be initially hard to perceive until someone begins calling into question the structure of the system itself or an individual's position in the system (i.e., in the hierarchy). It is important to remember that questions about organizational structure are often seen as threats to those in positions of power in the structure.

In community, our lifestyle is not one of renting our lives to others who demand obedience, and neither are we slaves to others who demand our sacrifice. There is no power positioning, nor is there a social power play (i.e., politics). Instead, we focus on creative pursuits rather than climbing the ladder of social power or "making a living".

A socio-economic domination-type hierarchy can create some fairly destructive ways of perceiving the world that without any deep reflection lead to ways of behaving and creating in the world that take away from human fulfillment. One such view is that of the self-made privilege position:

"I have what I have and my privileged position was achieved because I made the right choices and I worked hard, and if somebody didn't make the same choices I did and if somebody didn't work as hard as I did then they don't deserve to live like I do, and if they are not living like I do then that is evidence that they didn't make the right choices."

2.1 Market-State promotions

In the market-State, employment promotions mean

the potential for significantly more access over others. Employers can promote employees, which generally entails a higher purchasing power for the employee. Herein, promotions may be based on:

1. Effort from motivation for a higher purchasing power.
2. Effort from motivation because of intrinsic interest.
3. Social connections (i.e., who you know).
4. Merit (i.e., what "luck" you have in conjunction with what you do). People who succeed, should have better/more access. This creates a meritocratic [worker/laborer] class.

In community, "promotions" do not mean the potential for significantly more access to some over others. Here, "promotions" are based on individual motivation and availability. The term "promotion" is not equally applicable in community, where employment does not exist, and has been replaced by contribution.

INSIGHT: *Ultimately, when employment is coerced and not intrinsically rewarding, most posts in an employment hierarchy tends to be occupied by employees who are incompetent to carry out its duties.*

2.2 Voluntary servitude

INSIGHT: *In hierarchical human societies, the lifestyle of some is disadvantaged in comparison to others. Hence, opportunities for development toward one's higher potential are fulfilled dissimilarly.*

The root cause of voluntary servitude is believing in things that are not true - giving support to structures that dis-engage our common fulfillment. Believing in something which does not exist subverts not only our intellectual capability for survival, but it also turns off our resistance to "unrealities" and forms the foundation of tyranny. It becomes a single source of control until we choose to observe, identify, organize, integrate, and communicate in terms of that which exists. By believing in that which is non-existent our intellectual "immune system" is turned off. The unrealities accumulate over time and it becomes increasingly difficult to define reality based on that which exists. To distinguish the subjective from the objective, the arbitrary from the substantial, the unreality from reality, which we can [f]actually perceive. We communicate with others to meet our needs, but in a state of unreality, communication can become a survival trait inverted in on itself. Most communication in early 21st century society is about unsubstantial, arbitrary, and non-meaningful information, about non-existence. What role does communication serve when it only produces noise on a mass scale; what is it indicative of; despite there being a clear signal available?

In the market, the employer ("boss") decides the task. The employer is paying the laborer to do work.

There is an exchange of money and body - the laborer get the money and the tasker gives instructions. In the market-State, there is a class of people who buy and own (capitalist class) tools and the labor of another class of people (labor-capitalist sub-class). In other words, there are a class of people who have nothing other to sell than their labor (human thought and motion). And, there are a class of people with the money and/or ownership (capital) to buy those who are selling their labor. Here, there is a class of people who do not have to sell their labor for survival and fulfillment, and another class who do.

Bluntly speaking, most workers are part-time “slaves”, and some are full-time. Someone who sells their thinking and action to another in order to survive is not free, and could at least, in some ways be characterized as existing under slave-like conditions. Most work experiences involve a boss, a leader, a supervisor, or a manager who says when to show up, when to leave, and what to do in the meantime. S/he dictates how much work to do and how fast to do it. Some managers are direct and others leave clues and set expectations. S/he is in control and holds the power in the relationship. Often, s/he is free to carry his control to humiliating extremes, such as the clothes you wear or how often you go to the bathroom. With few exceptions, s/he can fire you for any reason, or no reason at all. S/he has you spied on by snitches and supervisors and talking back is called “insubordination”. Anyone who says these people are free (or, live in a free society) is being disingenuous.

Officials in an autocratic organization prize power, income, promotion, prestige, security, convenience, loyalty to the organization, pride in their past achievements and a wish to advance. All of these goals are well exemplified in the bureaucracy of the military, the prototypical autocratic organization, for example, but could apply to any hierarchical administrative structure. The prevalent, universal feeling among bosses and their agents, and also widespread among workers themselves, is that such work is inevitable and necessary. Such a perspective is not only inaccurate, but it is unfortunate and unhelpful in creating a system that fulfills everyone (the bosses and agents and workers alike). In truth, systems that are not of fulfillment [are likely to] only multiply human misery.

Voluntary servitude could be seen thusly,

1. **Submit to employment:** In a competitive society some people must unwillingly, and therefore, apathetically accept employment positions in organizations in order to pay for those things they need, want, and otherwise desire.
2. **The market “party line”:** “Do your fair share, and if you don’t, there will be consequences that you have brought on yourself.”
3. **The reality:** Find employment to earn capital for your right to exist in a society that re-generates

poverty, hunger, conflict, and greed.

It is hard to argue against the obvious fact that early 21st century society is composed significantly of useless work. In actuality, much of it is worse than useless and causes harm, and the vast remainder of it is not approached from a designed direction toward effectively and efficiently fulfilling need. Entire industries consist of nothing but useless paper shuffling. What is an industry itself if not a means for separating, dividing, establishing and forming complexes [that separate out the potential for the formation of community]? It is wise to look more toward the concepts of integration, cooperation and emergence, and decide based upon these recognitions.

Most work isn’t worth trying to save because it serves the unproductive purposes of control. They want your time, enough of it to make you theirs, even if they have no use for most of it. The tiresome debate of freedom versus necessity resolves itself practically once the production of use values is co-extensive to the engagement of playful activities.

‘Linear income’ keeps you tied to a ‘job’. Linear income is earned when you do something once and get paid for it once. Being tied to a job or to debt limits your freedom; in fact, it could be said to be the opposite of freedom. ‘Residual income’ is earned when you do something once and get paid for it over and over and over. For all practical purposes, in the market, residual income is rent extraction and linear income is represented by a salary.

job |jɒb|

noun

1. *a piece of work*
2. *continuous labor [for compensation; for salary]*

In the market, most jobs are the latter; they are continuous labor for a salary. When there is continuous labor, then a whole new set of [continuous labor] jobs crop up to support and advocate for the original set of people who are continuously laboring. Together, a third continuous set of labor jobs ends up forming, that of [political] labor advocacy.

Another common word for the concept of a job and for employment is ‘occupation’.

occupation

noun

1. *activity that serves as one’s regular source of livelihood; employment*
2. *holding or possessing*
3. *invasion, conquest, and control*

One could read this concept, in the context of the market, as someone involved in an activity on a regular basis to provide an intangible for their continued survival while the whole time being possessed or otherwise controlled by something that has invaded and conquered ... possibly the mind of the occupied laborer who has less time, resources, and may have become so identified with the system and their occupation that they

can neither see nor think about what has happened (and is still happening). Maybe the word occupation not only relates to the occupation of land by a conquering force, but also applies to the occupation of someone's mind by an outside force (or structure) that is farming their energies [for the purpose of its own continued existence, as well as to maintain the separation of the individual from the true source of their fulfillment].

There is no unemployment in community because there is no employment. Or, said another way, community has no market, and so, there is no employment. Further, it could be said that community has no unemployment due to bad planning. Hence, no one is paid to sit idle for the sake of maintaining labor standards or a wage. In community we expend energy and effort efficiently so that we can live a life of fulfillment. We do not work for the sake of work (i.e., the "x work ethic" - work as good in and of itself). Instead, we apply ourselves and our systems intelligently for our fulfillment, and for which we benefit through a fulfilling lifestyle - a lifestyle that generates a higher potential dynamic of flow in our lives. Herein, when we do work we do it as efficiently and effectively as possible, so that it doesn't have to be repeated until absolutely necessary (i.e., until dictated by the physical environment or a change in our requirements). Anything less than this is inefficient, and potentially, coercion.

Community is efficient, in part, because when individuals "work" for themselves their "workmanship" is of higher quality due to them being more present in the moment.

NOTE: *In order to survive in early 21st century society most people have to submit to the methods of the system. In other words, they have to submit to "work" for income and profit, not work for the betterment of themselves and humanity. In community, we update our system so it fits the new understandings and technologies.*

2.2.1 Employment is a type of lifestyle

Our conditioning affects our perception and our participation in community. At a fundamental level we need to break our "employee" conditioning; we need to re-think [our] life[style] as a career. Life is not about getting onto another level in the social power hierarchy, which is a woefully unfulfilling direction. Jobs can quite easily cause people to miss out on the exploration of their own potential. "Your" potential becomes part of the capacity of an institutional organization, or becomes part of the directed capacity of a boss or leader.

Through "employment" (as the process of adding your capacity to the directive capacity of another entity), then you (and we) miss out on fulfillment. When anyone in community gives their power over to an authoritarian entity, then we all miss out on the contribution of their evolving potential [to the fulfillment of everyone]. Through employment we miss out on the experience of our own potential for creating things that are exciting

and beautiful for ourselves and others. A career is a pseudo-satisfier. Do we want a lifestyle where we feel like we are a cog in a machine? In early 21st century society most people never question the institution of employment, like they never question the institution of schooling.

INSIGHT: *Fulfillment is also a lifestyle that is possible and with which we may become acquainted.*

2.3 Structural coercion

INSIGHT: *In community, the fact that you can't be fired gives you the power to speak the truth.*

In a market system there exists the issue of individually (or familially) providing for livelihood. If an individual desires to survive and to "make a life/livelihood", then they have one of several options: 1) they can [attempt to] start a business (become an entrepreneur); 2) they can [attempt to] find a job with a business (become employed); 3) they can partner (as in marriage or be born into a life) with someone who "has money" accumulated, or has a business, or has a job with a business. In the abstraction that is the "market", players are generally on their own. There is an idiom in English that says, Business is taking money from someone else's pocket without resorting to violence. For instance, the business of a restaurant is providing customers with the lowest cost food at the highest cost, without hurting their likelihood of returning as a customer. Of course these definitions are not ubiquitously true of all businesses, but many, if not most, businesses operate this way. In the market the point is, "You do it on your own" (a perspective mirrored in schools where sharing is called cheating). Therein, people operate independent of [the fulfillment of] everyone else.

Most people, however, work for a salary in a defined role, which they must fulfill in order to maintain a "livelihood" and to survive. Therein, "requests" from employers aren't really requests, regardless of a meaningful rationale for the "request". They aren't requests, because (over time) if the employee ignores them or goes against them, then his/her employment would most likely be terminated. Such "requests" might be more accurately referred to as orders (or commands), or coerced requests. If the boss says, do it this way and you do it another way (regardless of the outcome) and the boss fires you and you can't pay your rent that month or put food on your family's plate, then clearly there is coercion. It is a less aggressive form of coercion than that perpetrated by the State, but it is still a form of coercion nonetheless.

INSIGHT: *Individual humans do not want to work for the profit of others, so they have to be coerced into doing it; if s/he doesn't do it then they will end up in poverty (without fulfillment).*

Most employers are, for all practical purposes, stating: "If you do not do what I tell you to do, then I am going to withhold bio-survival tickets (i.e., money), or fire you so you no longer can receive bio-survival tickets (i.e., salary) from me". Therein, if you know that you can easily find another job, then the coercion is less aggressive. But, if you depend upon the job for sustenance, and finding another job is not a simple and quick process (i.e., there is undesired stress involved that could affect one's personal relationships or accustomed standard-of-living), then it is a more aggressive form of coercion. Though, it should also be noted that some employment conditions make it nearly impossible for [administrative] employers to fire employees. On occasion, employment in government and the tenureship of a professor are examples of this.

Fundamentally, the market coerces a great majority of people into jobs [in order to provide for their continued lifestyle and survival] that they would otherwise not pursue if they were free to pursue their genuine passions and interests. Hence, for most people, the market represents an obligation to submit to mindless and often pointless labor, or at least, labor that is meaningless to oneself.

Oddly enough, the road to high pay is very frequently a toll road where the more money you are earning the more of a toll you pay by working more hours, by doing jobs that you don't like, or making decisions you don't like in order to get more money, while selling products that don't make you feel good and aren't particularly fulfilling. Conversely, the more fulfilling your work is (in the market), the chances are, the less it pays. And, the reason it pays less is because people want to do it: the more fulfilling work is, the more people want to do it; the more people want to do it, the greater the amount of supply of people; the greater the amount of the supply of labor in a relationship to demand, the more the pay goes down. So, fulfillment (through work in the market) equals low pay as a rule; and, a lack of fulfillment often equals high pay if the job needs to be done (e.g., collecting garbage is usually not that fulfilling to most people, but it needs to be done (due to the structure of the system), so garbage collectors generally get paid more than most other equal effort blue collar workers; in order to get that job done).

Yet, speaking with even the wealthiest people, one soon finds that they are just as deep in, just as desperately — or sometimes more so — trapped (and stressed) as those who are the poorest, and whether you work for yourself or for another, the house almost always wins. Once you are in, it's nearly impossible to get out (both physically and mentally).

If you have a job (or, when you did have a job), do you attend this job and participate in its mission because you are passionate about being a part of it, or do you feel you must in order to meet the constant stream of financial requirements? Does your work feel like the fulfillment of your "soul", or is it something more akin to burden of necessity? The real determining question in identifying

work-life passion is the following: "If you were given an amount of money that, let's say, was equivalent to living a life at an exceptionally high standard of living for the next 50 years, would you go back to your job, or would you choose to do something else with your life?" So, when someone says, "but, I enjoy my job" or "there are people who enjoy their jobs", then ask the prior question.

The very reality that most human beings are required to be put in a position of servitude to a business-institution or "client" in order to gain income to purchase the necessities of life (or perceived necessities) not only perpetuates the waste of the human mind and human life; it is a form of oppression. It is important to note here that the modern monetary economic system has an "infinite growth" directive interwoven with debt pressure, which guarantees wealth imbalance. Herein, we see that the combination of the guaranteed debt imbalance and the requirement to submit to labor, regardless of its purpose/effect, in order to gain monetary income to survival is a structural form of oppression against the "lower [income] classes" (who hold the most debt and need for more 'period income').

Employment is a means to another end. And therein, you can hear the sucking sound of your energy being drained to fill the pockets of others [higher up] in the socio-economic hierarchy.

Locked into the cycle of the workday, the well-being of the employee is slowly eroded. Perhaps the biggest factor in this decline is stress that is inflicted on the worker. We'd never be so naive to suggest that life could or should be stress-free, but there is a big difference between stress that arises from the natural order of things versus overt pressures imposed upon us by other human beings. At its worst, malicious managers endlessly harass their staffs in a cynical attempt to extract as much profit and productivity as possible. At its best, the helpless employee is tethered to their labor that is both mundane and meaningless.

In community, the phrase "earning a living" is no longer (i.e., has disappeared) from our vernacular. We have enough for people to just be, without having to justify their existence through often tedious, meaningless, or degrading work. It must be admitted that many jobs in early 21st century society are irrelevant to human well-being and fulfillment, are redundant, as well as socially, psychologically and environmentally destructive. Herein, there is a realization that we can work to design a more fulfilling life for ourselves and for all others. Anyone who says otherwise is ignoring reality, and possibly in business to consult other businesses on how to make their employees love their jobs [even] more.

Yet, it is important to understand that most people in early 21st century society live the way they have to, not the way they want to. In other words, they don't have the economic power to live the way they want to. When living in a society requires currency, and hence, purchasing power, then are you living the way you want to, or the way you have to? You see, this is a question of structure: What if you want to live a well and fulfilled life without

currency inside of a structure that requires currency in order to live that way? Conversely, among community, power is the ability to control our own life. If we have the ability to control our own life, we have power. We don't have power if we are working for somebody else, and if we feel obligated to take a job we don't like because it earns an abstract intangible required for our fulfillment in said structure.

NOTE: *In community, we do not have to depend on abstract entities [in the market] or on authorities [for permission] to remain with a roof over our head and food in the pantry.*

3 Incentives

MARKET MAXIM: *Careers for some, poverty and charity for others.*

When discussing the organization of a new social system, people often project their current values and concerns into the new model without considering the vast change of context inherent that would likely nullify such concerns immediately. A common straw-man projection in this context would be that in a society where material production were based upon technological application directly, and not an exchange system requiring paid human labor, people would have no incentive to do anything and therefore the model would fail as nothing would get done. This type of argument is without testable validity with respect to the human sciences and is really an intuitive assumption originating from the current cultural climate where the economic system coerces all humans into labor roles for survival (income/profit). This often occurs regardless of one's personal interest or social utility, often generating a psychological distortion with respect to motivation.

INSIGHT: *When performance evaluations are tied to socio-economic rewards or punishments, then incentives could become perverse; workers might choose not to do risky job tasks. For instance, hospital doctors may choose not to do risky medical procedures (that might otherwise save a life), because it could lower their job performance if the life was lost. Where there might be performance reviews in community, they ought not be tied to socio-economic access and ought to be available to everyone, because all contribution is "public" (giving everyone line-of-sight, oversight into contributors and their contributions).*

It is fallacious reasoning to argue that humans will not do anything unless it is monetarily rewarded. In fact, it is such a common fallacy that it has been given the name "incentive fallacy". The great "secret" of humanity (which is only a secret to those conditioned into a society of disordered incentives) is that people are curious, love learning, growing, and doing things that help others. But, these passions can be suppressed under a significantly adverse system.

In the words of Margaret Mead: "If you look closely you will see that almost anything that really matters to us, anything that embodies our deepest commitment to the way human life should be lived and cared for, depends on some form of volunteerism." (Mead, 1980) It has also been found in studies that repetitive and mundane jobs lend themselves more to traditional rewards, such as money, whereas money is not a significant motivator toward tasks that involve creativity and discovery. And herein, it is important to realize that if we wish to create a community of fulfillment, then we must facilitate the automation of necessary, but mundane and repetitive tasks, and this task itself requires at least: 1) participative

synthesis; 2) creativity; and 3) discovery [in order to intelligently direct the application of efficiency toward our common fulfillment].

INSIGHT: *Nature provides the motivation and we provide each other with inspiration.*

In truth, motivation and incentive exist when people have meaningful tasks. Among community there is an abundance of creative, challenging, and constructive endeavours. Motivation and incentive die in monotonous and abusive environments. In the Community, there is access and there is also [the opportunity for] challenge. If we are not challenged in life (i.e., there is no struggle in the cycle of flow), that in itself is a problem.

3.1 Human resources in the pejorative

INSIGHT: *The market system encodes the idea of "human resources" through the creation of a property-based system involving [self-]ownership and competitive market labor conditions. They wouldn't be called "human resources" if they weren't meant to be strip-mined.*

A value is an orientation of the 'self'. Herein, it should be obvious given the purpose and value system of community, though must still be stated, that this system does not see humans as a physical resource -- there is no such thing as a "human resource". In community, humans are not the controllable and manipulable resources of other humans, or any other social controller. In common understanding, 'resources' are utilized by an entity that is not the resource - an entity that has material control over the resource. A 'resource', as a concept, exists because of its utility and controllability by something (a system) that has more creative ability than the resource itself. Under this economic system there does not exist any entity that utilizes humans as its resource and no individual or group has control or power over any other. Here, no human can be considered a "human resource" to any other human or authority figure. Instead, the entire system exists to support humankind in its development (and fulfillment), and it does not exist to benefit one group (or "class") of humans over another. A community is not a system for harvesting "human resources" for the agenda of the few.

In some societies everything has a price tag and can be commodified, including human beings. Often in these societies the lives of individuals are commodified (e.g., timed wages) and their experiences are bossed, governed, and managed (e.g., businesses and the State) by those with more power [in that system]. In such societies there is always the potential threat that one could lose everything. And therefore, there is an ongoing structural incentive to accumulate and consume in order to put a buffer between ones present lifestyle and what the person would consider a lower lifestyle. This structural incentive makes resource accounting difficult.

The "governing" (or otherwise "directing") of human

behavior in a socio-economic system involves what is known as "human management". Human management is a structured method of social control that involves among other things the principle characteristic of "accomplishing work through others" (as opposed to doing the work oneself). Human management is the paradigm of "human resources" and "wage slaves". It is hierarchical, bureaucratic and dictatorial, repetitious and duplicitous, competitive and occulted. It is something that the British Television shows "Yes minister" and "Yes Prime Minister" highlight all too well, which are highly recommended television shows to watch for a good comedic look at the gestalt of all political systems. In the real world we are not accountable to some outside power deified authority that monopolizes the use of force or deceit to direct our actions. We are free when we arrive at decisions through the freedom of our own directional consciousness.

There are really just two main types of decision-processing in life: technical ones and social ones. In community, there is no computer system to tell "you" where to go eat dinner or whom to eat with. The system is not designed to direct human behavior; instead, it is designed to inform our technical decisions. Herein, the technical decision processes are largely formalized and automated. They resemble the processes that automate the structured organization of human energy-grid needs, such as balancing the multi-level electricity grid (of sorts), ensuring no power is wasted, and that any power surges or overflow are properly stored for future use, and that any power deficiencies are routed properly so no one ever notices and continues on with their life. People don't need to do that, computers can.

NOTE: *the Community system being described herein is not designed in any way to direct human behavior; however, it may facilitate the emergence of universally preferable and fulfilling behaviors through fed-back and inquired into structural re-modification. But, it does not mandate, force, or otherwise coerce the expression of said behaviors; it is a 'participative design model'.*

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The Contribution Phase

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Abstract

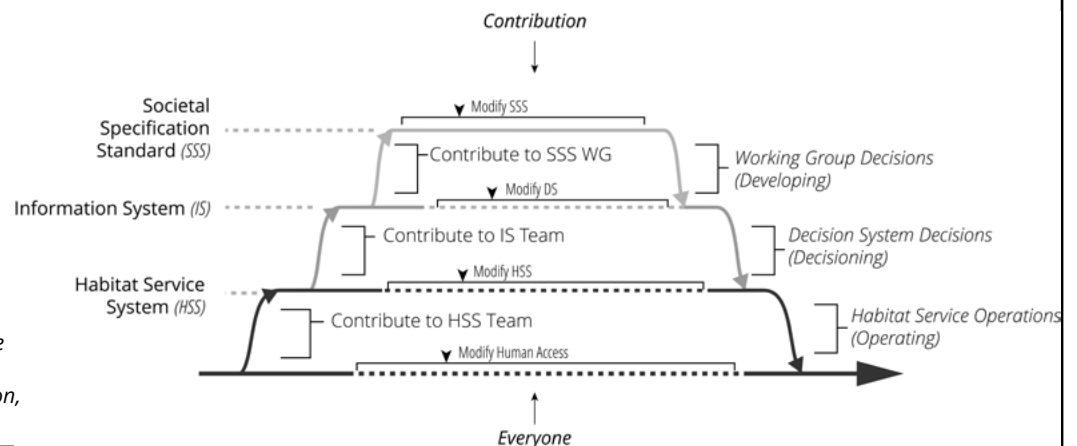
Among community, there is a shared realization that everyone is a member of a single, universal life continuum. To contribute to the development and operation of society is a benefit to every, and in turn, every one benefits. Contribution to society can take on many forms, including multiple types of duration. In community, all types of contribution are coordinated through a contribution service sub-system as part of the total societal service system for humanity. In a community-type society, the work is on show, is transparent and accountable. Herein, people are connected through work and pleasure, for the work done is intrinsically motivated. Contributors (workers) are a little bit on display in community. Not only are people's work on display, but the community of users are continuously providing near-teatime feedback. Herein, accountability tends to make people nicer, and contribution (work done through intrinsic motivation without pay) ensures that the work is done with optimal effectivity (the best it can be done, given what is

available). All socio-technical services in community are staffed by contributors who provide a service to users, who are those in a different life phase (i.e., nurturing, education, or leisure).

In community, everyone can somehow see that they are part of the solution for everybody else. Herein, if something needs to be done, anyone would do it. Whatever is important and significant, there are lots of people to get it done.

Graphical Abstract

Figure 9. Model shows that at some point in most everyone's life there is a time where they contribute. That contribution is organized via streams of coordination that facilitate the project execution of a societal information system that is materialized as a network of habitat service systems in which a population of individuals in the three phases of their life (education, contribution, and leisure), exist.



1 Service contribution

A.k.a., Community service, community national service, InterSystem team service, societal service, national service, team service, service to others, service-to-others, civil duty, social duty, care-for-others.

The contribution service system is a service system, like a habitat service system, but a contribution-based service system to coordinate and organize contribution [for the production of a state of the habitat]. Alternatively, the division of Earth into rivaling political and economic powers engenders, in turn, a corresponding rivalry in terms of fulfillment. The emergent property of rivalry is likely to inhibit the certainty of global fulfillment. Through service, the beauty and abundance of the habitat are preserved and adapted to meet demand. Fundamentally, service to others supports the flow cycle. Being intrinsically motivated to be of service to others is one of the easiest ways to put oneself into a flow state. Work in community is transparent; community gives/ enables people the ability to see where contribution is possible and essential. Note that in community, contribution is seen as a service; a phase-of-life service, like education is a service and leisure is a service.

INSIGHT: *We share the work and responsibility with others. We help everyone live a life of access abundance, and therefore, we live an even better life. Contribution is working with others [as a team], not for others who take profit. And yet, contribution is working for society at large, so it is also working for others.*

There is a high moral (need) satisfaction that comes from working for the common good. With only several years of service, the population is secured in the fulfillment and flourishing of all. When our life's objective is not untold riches, when one is wise and knows when to stop accumulating access (it is not always easy to tell where sufficiency and comfort stop and absurdity and extravagance begin). No one needs excess. Hard work is not a need [of the heart]; it is nothing like intrinsic motivation (e.g., scientific, artistic, or intellectual creation). In a sense, it is an individual right for the scientist, artist or philosopher to have time to work, to have space to think, and to be unencumbered by extrinsic motivation to create.

In community, there are no instances of one person approaching another person with the purpose of economically benefiting from them or exploiting them, for any reason. Among community, these types of social relationships are seen as aberrant and ignorant, and they do not exist among the population's interpersonal relations.

The idea of service takes on different conceptions under different societal configurations. In community, the purpose of service is to support the fulfillment of others through accountability and coordinated

contribution. In other types of society, the purpose of service is economic exchange (trade) -- is service provision for (and in conjunction with) another party to obtain reciprocal service—that is, service is exchanged for service. In the case of service as trade, money grants access to the monetary market (monetary service trading). In community, service [as contribution] involves coordinated access to the infrastructural systems of the habitat and a common[ly unowned] set of resources.

A community-type society is organized around and structured by the contribution of many people over different durations of time. In community, service is rational in that when society is organized transparently for fulfillment, then it can be coordinated according to human intrinsic desires to meet the needs of all so that one's own needs can be met. Service can also produce a feeling of joy that others are being satisfied by their efforts of support. there is a common saying, that by benefiting everyone, I therefore benefit. Similarly, doing service is a way of cultivating love.

A community-type society is a service that all individuals give to themselves and all others by agreeing, committing, and doing cooperative behaviors; in coordination with others, through a contributive service system that is re-designed an re-engineered into existence as a system that benefits the whole universally.

Motivation for service is about:

1. Care of self and other.
2. Intrinsic motivation.
3. Coming of age (or, becoming of a full member of the community).
4. Enculturation of the value of cooperation, and hence, a contribution structure.

Service contribution involves:

1. Service contribution qualifications.
2. Service contribution timing.
3. Flexible task assignment.
4. Planning and documenting service contribution.
5. Reduction of non-value added activities and increase in intrinsically interesting value-added activities.
6. Performance, quality, cleanliness/organization, order, and discipline are expected behaviors for contribution.

In principle, under a contribution-based system, anyone can apply for any role (Read: job). Whether or not the population of society would entrust certain tasks to them would be decided by a transparency, cooperation, and a protocol for determining positioning, which may include humans and algorithms. Not everyone will be able to do whatever they want, competence, reliability, and structural opportunity are required. Creating a life together requires the coordination of contribution

tasks. The coordination of contribution tasks requires an enrollable (Read: people in positions doing jobs) protocol structure.

1.1 Service access categorization

INSIGHT: *Contribution can be like play when it is enjoyed.*

In community, there are three access designations, one of which is associated with service to society (InterSystem access), the others are the users of societal service systems (personal and common access):

1. Personal access.
 - A. Acquiring object-life duration personal [restricted] access to an object or space (e.g., a toothbrush).
 - B. Acquiring individual-temporary duration personal [restricted] access to an object or space (e.g., a home).
 - C. Scheduling personal access to a common access space/environment (e.g., a bungalow for a week, or scheduling an cuisine nook from 1500-1900 hours today).
2. Common access.
 - A. Scheduling common access services.
 - B. Scheduling common access objects (all of which are part of services).
3. InterSystem access.
 - A. Local Habitat Service System Team.
 1. Technology Support Service Teams.
 2. Life Support Service Teams.
 3. Exploratory Support Service Teams.
 - B. Societal Specification Standard Working Groups (Information Service Support Team).
 - C. Decision System Support Team.
 1. Solution Inquiry Team.
 2. Value Inquiry Teams.
 3. Software Development Team.

2 Serving humanity

A.k.a., Serving the human community.

Among community, no one will force you to fulfil your state/specified cycle(s) (e.g., years) of service. If you refuse, there is no penalty. Just consider that the remainder of the population needs you. All benefit when we fulfill our social service duty to all who are fulfilled by service. In community, service has become a goal for individuals, which conveys the orientation of a social duty of service to all (a civil duty, a care-for-others, and to be of service-to-others). To do community service (a.k.a., national service), is to work within community through societal service contribution to support global human fulfillment and ecological regeneration. Everyone may contribute according to their educated abilities and available opportunities. Work in community is reconfigured so that it is fulfilling and enjoyable and something people want to participate in. No individual's access limits any other from attaining the same inner cultivation, same quality and quantity of fulfillment, and common joy in life. In a sense, the idea of socio-economic riches could be re-stated as: "Rich are those who enjoy access to services and service objects; not those who possess them." There are no victims to a community lifestyle.

Within a community-type society, the education system instills a sense of moral responsibility in individuals to contribute to the collective well-being. This ethos stems from the recognition that one's growth and opportunities are often the result of communal support. In community, the educational system facilitates the idea that people have a moral obligation to do something for the community; because, the community has freely supported them, and therefore, they ought support others in the community. Here, the is the idea that, "I have an obligation to contribute to society to do for others what others have done for me; for what I am using and have inherited, for which no money was involved." Consequently, there is an inherent social duty to reciprocate by aiding others within the community. This principle of mutual assistance is deeply ingrained from a young age, emphasizing the importance of giving back to society in the same spirit of generosity that one has benefited from. Such contributions ensure the sustainability of free access to communal resources, provided that the system is not burdened by disproportionate demands. Free access is preserved as long as most contribute a little and nobody overloads the system with unreasonable demands.

Here, the idea of systemic reciprocity is important. In this context, systemic reciprocity means that "you" put contribution into the system and the whole system gives back a greater contribution to "you". A community-type society reciprocates contribution with free access and optimized fulfillment. Here, it could be seen as a person's duty to commit to achieving community's mission of human need fulfillment and vision of a flourishing,

moneyless, Stateless, and classless society. The strategic benefits of contribution come after the completion of contribution (a.k.a., "national" service) where there is an extended leisure phase to life.

If a system won't give individuals the opportunity to complete a job (useful task) unless someone makes profit off of it, then that is very strange way of getting work done in a habitat. Help if "you" desire, but at least don't make things worse through "your" ignorance. But, to accept that limit, "you" need to know your own ignorance. In community, we are humble in our continuous inquiry into the universe and our own ignorance. A fully visible and integrated model for living provides a framework for identifying ones own unknowns relative to all that is known.

INSIGHT: *By sharing, we get more back in return. We are compelled to give and share when we see others in need and have the need for contribution, which is fostered under specific environmental conditions. Sharing is a workable model for sustainable living. To live in a sharing and generous world facilitates the sustainment of global human fulfillment.*

Significant perceptual views on inclusion and exclusion approaches to the population of community:

1. The following is a perceptual view that is potentially harmful, because it places a focus on who to exclude, and keep excluded, rather than include, and facilitate inclusion:
 - A. The potentially harmful view is: "We will keep people with a non-tolerant and hurtful ideology (those who don't agree with the fundamental values) out of the community."
2. The following is a perceptual view that is potentially beneficial, because it places a focus on who to include, and facilitate the inclusion of, rather than exclude:
 - A. The potentially beneficial view is: "From our mutual engagement in sharing, cooperation, and compassion ("tolerance") comes our freedom. If we want to live free we must first accept the freedom of others and organize the environment to produce our mutual inclusion. We have to be willing to ignore (tolerate as critical, design for as project) others living in the way that they want to live and that they call freedom. When we force our values and lifestyle onto others, then we become tyrants."

The value system of this community is such that individuals arrive at decisions that convey an understanding that we are working together for the evolving whole.

It is presupposed here that anyone who would not participate in the production of socially necessary

working hours, which may directly or indirectly be in proportion to their consumption, would require other members of society to take on this necessary work for them. What is meant by "directly" is that continued consumption requires continued working hours, and what is meant by "indirectly" is that individuals may only work for a certain small number of years (e.g., 2), after which they no longer need to work to continue to consume.

"The realm of freedom [value] actually begins only where labor which is determined by necessity and mundane considerations ceases; thus in the very nature of things it lies beyond the sphere of actual material production." And, "Beyond [the realm of necessity] begins that development of human energy which is an end in itself, the true realm of freedom, which, however, can blossom forth only with this realm of necessity as its basis. The shortening of the working-day is its basic prerequisite." -Karl Marx

There is no "realm of freedom" which does not involve work that contributes to society. Overcoming "the enslaving subordination of the individual to the division of labour" and "the antithesis between mental and physical labour" and making work "life's prime want" (Marx, 1875) is incompatible with viewing work as "a mundane consideration" that we should try to minimize.

In certain cases, there would be social agreement proportional work for consumption is not possible; for example, in providing care for children, healthcare, and care for the elderly or disabled.

In community, work is no longer solely an individual burden, but is instead borne by society. Education is therefore no longer tied to the parents' wallet (or credit line), but is solely dependent on the interest and physical condition of the child. Hence, the education system, from day care centers to universities is provided by the society on the "take as needed" principle without any economic measure. In fact, in a community-type society, the entire habitat system, from life to technology to exploratory support is provided on the "take as needed" principle (qualified by community-oriented values).

In community, education could be seen as the training program required to staff a team (the InterSystem Team). In community, those who complete the tasks have a say in whether or how work is to be done. There are no inferior workers. Needs are fulfilled on the basis of individuals' work, and therein, on the willingness of individuals to participate in production and distribution. Without information about the amount of work required by society to produced needed objects and services it would be impossible to weigh whether the effort went in proportion to the benefit.

QUESTION: *Contribution is personal; what is or has been your contribution to service?*

2.1 Service conditions

In community, humans are not resources to be used extrinsically for other humans. For instance, one political group of humans cannot simply block another political group of humans access to agreed upon free habitat services -- one group cannot prevent another group from accessing common education, recreation, and technology service support systems

In community there are two conditions under which contribution exists:

1. There is no punishment for not contributing (e.g., less access and directed hurt). Contribution is considered desirable, and those who do not contribute are those for whom their physiological conditions do not enable them to. It is technically compulsory, but the population would contribute anyway. Some people have physiological conditions that prevent them from contributing. It could be imagined that under some configurations of society, that if someone chooses not to contribute, they do not get access to leisure-phase functional habitats. It could be imagined that these habitat would be for holidays (education and contribution phase holidays), and for permanent living for those who have finished their contribution years. Those in education phase can have holidays, and those in contribution phase can have holidays, and those finished contribution can have a permanent holiday, but those who finished education and do not have a physiological issue preventing them from contributing are on permanent "holiday", and hence, do not have access to full leisure habitats (not at all).
2. There is no extrinsic reward for contributing (e.g., money or property; no better condition to be gained over others). It is possible that under some configurations of a community system it may be seen that the reward is eventually having lifetime permanent access in a leisure habitat. Here, the intrinsic pleasure is the reward that comes from doing something enjoyable, and useful in others lives.

Humans contribute out of an intrinsic desire and understanding that by acting as contributing resources they are creating the best life for themselves and all others. In some cases, "human contribution resources" may be shortened to "human resources".

2.2 National service(s)

A.k.a., National services, national fulfillment service, national duty, service obligation, State service, national service-to-others.

A national basic service is a service made free of direct payment to use, to all members of a population. Universal and unconditional basic services are habitat services that are provided free of cost or trade to a community population:

1. For example, making all healthcare free.
 - A. What does it mean to make medical care free?
2. For example, making all transportation free.
 - A. What does it mean to make transport free in a city, in a suburb, or in a rural environment?
3. For example, making all contribution free of payment.
 - A. What does it mean to make laborers free of a salary?
4. For example, making all need fulfillment free of payment.
 - A. What does it mean to make society (and human fulfillment therein, free of price?

This is where national community service (a.k.a., contribution) and integrated habitats come in, reducing the national service contribution years and increasing the potential leisure years in life. Everyone, always, has national basic services free; then, after completion of national community service, there are national leisure services available.

NOTE: Words like "conscription" and "draft" often indicate that non-compliance represents direct and immediate punishment (i.e., prison), but it can also be that non-compliance confers lower socio-economic status because the owners of the technologies and State apparatus will not employ the "draft dodger". In community there is not prison for not contributing, and there is inability to access all the common access services available to community (possibly, with the exception of access to specific luxury/leisure permanent services).

2.3 Serving community is the purpose of a contribution service system

INSIGHT: Fundamentally, when "we" work, "we" all want to work with others who are capable and intrinsically motivated to work. This composition of working human elements is most efficient for work.

In community, people work for global human need fulfillment (i.e., the "global good"). Initially, they may work for 40 years of their life, and then they retire. All of their material needs are met by the global community before work years, during work years, and after work years. As time moves on, technology, automation, and human understanding may progresses so significantly that people may work only 3 years of their whole life. Individuals are educated through childhood in a community-based manner and at some specific age, 18

(for example), they enter the workforce as contributors, where they work very hard for a couple years and then retire, able to pursue any type of life they want. All life, technology, and exploratory needs are met without trade or coercion. Money, as it is known in the 21st century, is no longer used. Individual retired community members can still pursue a career if they want to, but they do not have to (i.e., they do not have to work), and can live a life of leisure as long as they complete their couple years of contribution service, which everyone now does because it only makes sense. People work to contribute to the common good, because they understand that their contribution creates the future life of their desires. Everyone works for everyone over a shorter and shorter amount of time. Over time, scarcity is eliminated through cooperation and the total working years are reduced through optimization. In community, individuals have great educational freedoms, great contribution opportunities, and great liberties of life choices thereafter.

INSIGHT: *Work is not only what one does, but it can transform the worker in the process.*

The principle of universal national (military) service may be applied to the question of how labor (work) is achieved in community. In a sense, there is a felt obligation of every community member (citizen) to contribute his/her service to community. It is, after all, the physical and mental services of individuals that sustain every way of life. It is not until a globally cooperative organization arises that citizens are actually able to render this service (Read: a community contribution service). No such organization is possible when the employing/enrolling power is divided amongst thousands or hundreds of thousands of individuals and corporations between which concert of any cooperative kind was neither desirable, nor feasible. Therein, vast numbers of people who desire to contribute can find no opportunity. In community, service is rather a matter of course than compulsion. It is regarded as so absolutely natural and reasonable that the idea of its being compulsory has ceased to be thought of. S/he would be thought to be an incredibly contemptuous person who should need compulsion in such a case. To speak of service as being compulsory would be an absolutely weak way to states its absolute inevitableness.

The term of [contribution] service in years will decrease over time given increasing transparency, efficiency, and optimization. Here, the period of you is held sacred to learning (intrinsically driven education). And, the period after work equally sacred to individual liberty of choice to work/contribute or have leisure. The age-duration contribution service is like the earlier State-based national service structure, but instead, the service/contribution is toward community objectives. The period of service in the early 21st century was forty years. Over time it is likely possible to reduce this to just three years. And therein, service contribution starts with a coming of

age ceremony from ages 18-21 depending on culture. What administration determines what everyone is to do? The administration has little to do with determining what every individual is to do. Every person in he's elves in accordance with their intrinsic desires and aptitudes is what determines what every individual does. With the utmost pains being taken to help facilitate the drive for learning, education, and self-development. The principle upon which the contribution service is organized is that a person's natural drives and limitations determine what contribution is most great to the community and most satisfactorily to one's self. While the obligation of service in some form is not to be evaded, voluntary selection of service, is subject to the necessary service contribution protocols that coordinate all human effort. The young, through education, are put in positions where they are able to select intelligently the occupation for which they have the most interest. Most youth in community, know what they want to do for community service long before the day arises, has acquire a great deal of knowledge about it, and is waiting for the time when s/he can "enlist" in its service.

The supply of volunteers is always expected to fully equal the demand. It is the purpose of the coordinated contribution service to see that this is the case. During transition, the rate of volunteering for each necessary task is monitored, if there is an excess of offers, then it is inferred that the task offers greater attractions than others. On the other hand if the number of volunteers for a trade is less than demand, then it is inferred more arduous. It is the purpose of the coordinated contribution service to seek constantly to equalize the attractions of the tasks. Hours of work could be used as the equalizer. For example, more arduous tasks have shorter hours, whereas less arduous tasks have longer hours. The workers opinion as indicated by the rate of volunteering becomes the equalizing measure. The principle is that no persons work ought to be on the whole harder for him/her than any other person's is for him/her. The workers themselves are the determines. If any occupation is so arduous or oppressive that in order to induce volunteers it had to be reduced to ten minutes, then it would be done. If even then no person was willing to do it, it would remain undone, or it would be automated. If indeed, the unavoidable difficulties and dangers of such a necessary pursuit are so great that no enticement of compensating advantages could overcome people's repugnance to it, the administration would only need to take it out of the common order of occupations (jobs) by declaring it extra hazardous and those who pursued it especially worthy of the community's gratitude, to be overrun with volunteers. The administration can always call for special volunteers.

When there are multiple applicants for a position, then preference may be given to those who have achieved the most knowledge and skill applicable to the role. Everyone is expected to have a second and third choice of occupation, so that at the outset or during contribution if work tasks change because of changes in

demand or the progress of technology then there are other occupations for the person.

Common procedures include:

1. A worker may submit applications for change of work. A worker may likewise under similar protocols submit an application for transfer to another habitat to complete the same task.
2. Discharges from service when health demands it are always given.

It is recognized that the natural aptitudes of some are later in developing than others. Hence, while the choice of contribution may be made as early as 18, it remains open for six years longer.

2.4 Serving (as labor) as one phase of life

INSIGHT: *To the one who has expected labor, it is good to know what labor is required to meet the necessities of life.*

Most people in the early 21st century in developed nations where the population achieves a university-level equivalent education start work around age 20, some a bit before, and some a bit later. State life- and medical-welfare typically starts at 64 to 65 years of age, whereupon there is some greater degree of State-social welfare provided for in "retirement" from the labor force. In the United States of America, retirement in the early 21st century starts at age 64 years from birth. Whereupon, most people conclude working around 65 as average years of age. Some people continue to work, often to support a more luxuries standard of living, or because living costs are more expensive where they are. Of course, one of the primary goals of those in the contribution phase of life, is to reduce the number of working years required contribution for any one person to meet the needs of all. In community, as in the market-State, people contribute (are employed) for a number of years, after having become educated (graduated). After a set number of years employed, an employee gets social welfare "benefits" for their retirement completely from work (labor within production). In the market-State, the local State sets the number of years of life that must have either: 1) been worked, for production or must have simply achieved in age (regardless of work). Whereupon, life's basic benefits are continued without any expectation of work, for survival and monetary support (i.e., social welfare) for retirement (and/or leisure). Some States in the global market-State provide more social welfare retirement benefits (e.g., retirement community-type societal habitats), and others that provide almost none, to even some that provide none at all.

Someone contributing to do work for human global fulfillment ought to know (has a duty to know) how many years of work are expected to be complete prior

to achieving the leisure phase of life. All in society have an incentive to reduce the number of years any one person must work to produce global community access fulfillment. It is likely that in the distant future, beyond the 21st century, that the community working necessity years could be reduced to between five and three years total for every prior-educated person.

2.5 Serving with competence

INSIGHT: *Knowledge in the minds of many can be combined for the common good.*

In a community-type society, those people who serve others do so with competence. If someone does not have competence, then those with competence can facilitate others competence. The achieving of competence requires commitment (and often challenge). Competence is achieved through disciplined practice and intrinsic motivation.

Contribution is a little like "investing", in that contributors may set aside their own desires in order to focus primarily on the partnership (on optimal contribution) in order to create something beneficial for all. In community it is easy to contribute because the users can see transparently everything that needs to be done to ensure their current and future fulfillment. Here, contribution emphasizes understanding causes, joint responsibility (togetherness), and avoiding future problems. In order to serve the population, contributors are willing to give up a certain amount of their interdependence in order to get the benefits of the relationship, the partnership (hence, "investment"). Contribution is a purpose through which an individual may gain intrinsic reward. Often, when contributors are contributing, they may be giving something up in order to get more out. Contributors have less interdependence for a short term during work, in order to have something more important in the long term. These trade-offs are something that community makes explicit. Contributors create a habitable environment, and thus, create their own fulfillment.

The are obvious principles to adhere to when contributing in order to make tasks most efficient:

1. Wherever possible, common (or, appropriately related) terminology should be used to avoid confusion.
2. Observe and behave within the behavioral code-of-conduct.
3. Observe and use within the technology code-of-conduct.
4. Observe work descriptions.

2.6 Contribution as a phase of life

A.k.a., Serving [community] with duty.

It is possible to arrange the necessary labor of society by a phase of contribution during some part of everyone's life; possibly during the time of greatest bodily vigor. Effort therein is not excessive. If there are "mandatory" working years, which there always are if human requirements are to be met, then people have more freedom when the "mandatory" working years are less. Over time, optimization will lead to an increase in the duration of the liberation phase, reducing necessary mandatory labor years down to a minimum.

INSIGHT: *We do much better work when we work on things we are passionate about, even when that passion comes from a sense of duty.*

Required actions/services exist between demand and the of production sufficient fulfillment. Required actions can be a contribution effort (as in, community) or a coercion effort (as in, the market-State). In a contribution-oriented sense, such organized action could be called "duty service" or "service in duty to community". People contribute their service to InterSystem working groups and habitat teams that complete society's demands for access to life, technology, and exploratory service support at the personal [access] and common [access] level. Contributors contribute at the systems access level.

The efficiency of the contribution service as working groups members and habitat service teams requires the strictest diligence and discipline in service to work. The claim of the contributors (Read: workers) to just and considerate treatment is backed by the whole felt power of all individuals in community. The coordinators coordinate, the working groups develop, and the habitat teams operate, and herein, it is possible to optimize the access of all users to the highest standards known possible.

If everyone has to perform a role (in the contribution service), then users/people won't look down upon the workers when they have to interact with them in everyday life. In this way compulsory/mandatory contribution service is way of getting everybody to empathize with those doing the work to maintain society. Societal service is honorable in a society whose fundamental principle is that all in turn shall serve the rest, and in doing so, all have access to a long-duration liberation phase of life.

It is relevant to state that in community there is only work as service contribution toward useful fulfillment. In the market-State are many jobs and a significant amount of energy is used therein that provide nothing useful for human fulfillment. They only exist because societal relationship based on trade and authority create problems that require additional energy and human consumptive solutions (e.g., insurance, banking, propaganda/advertising). Hence, community is more efficient in its coordination of people as well as more efficient in its coordination and usage of resources. There are industrial sectors in the market-State that simply do not exist in community. The former early 21st century industrial sectors become, in community,

the three habitat service systems (life, technology, and exploratory), and the one informational service system (statistical service).

In a society where basic needs are met upfront, without condition, people will be contributing to service out of their own passion and interest, out of that innate drive to contribute, to participate in society and be vital and of service to others in some way. People in community follow their own path of skill and interest in education, eventually contribute where they desire and/or there is need, and then, they enter community as a fully liberated member who is in the liberation phase of life.

2.7 Service contribution decisioning

As mentioned, different regions in community may have different protocols relating to service and societal decisioning. From the Decision System, societal decisioning involves the acquisition of data from the user population. In the case of the Preference Inquiry as part of the Decision System, there is the mechanism of user voting to determine preference, and resolve preference-based decisions. In concern to different service and decision protocols, there may be some regions where only those who have completed service in the society, and are permanent residents of the local habitat service system (city) can go and vote based on their preferences. These preferences (votes on a master plan decision) are accounted within a larger decision system involving multiple other value and solution inquiries. In this sense, the completion of social service is associated with the ability to vote on master plans for the local habitat service system.

INSIGHT: *Among community there is the shared idea that if everyone contributes (to some relative degree), then everyone gets access to all that community has to offer.*

2.8 Service and automation

Community requires efficiency, optimization, and consequential automation to work at the global, societal scale. Even with this improvement in efficiency there will be, for the total foreseeable future, human effort required/mandatory to sustain the system. There will [always] be human work required. In this way, if machines were more capable, universal access ("ownership and luxury") would be available to all. In the early 21st century, the population now has the information technology to calculate/plan the economy for a global network of habitats (using statistical services). Different habitats with different populations preferences will automate their habitats to greater and lesser degrees, depending on resource availability and desirability of where to contribute.

Early versions of community may seek to solve every social problem by ensuring the safeguarding of a high

standard of living, in the material sense of the word only; that is, the abolishment of poverty, unemployment, and insecurity from tomorrow. But, such a mentality and tactics are likely to ignore the human factor [of service] and its internal totality of experience. Possibly, harm is done to people if solutions are provided to all economic and societal problems, thus relieving individuals of any concern and responsibility regarding living from day-to-day. When individuals lack eternal values, exploration, and service visions, then the adaptation of individuals may be at risk to more harm. The distinction of right and wrong answers to moral societal questions, that of right and wrong decisions and actions, has eternal meaning that reflects alignment with life purposes and states of being. Eternal values create principles and objectives that may be used in decisioning at a societal level to reflect greater understanding of human fulfillment. Humanity, and community, can set a purpose and direction for life. The inner need for affection and good deeds is capable of giving meaning and value to the life of even the most isolated person.

are holidays, which may be regionally celebrated and have different meanings and different relationships to service. The market-State division of the work week is not used in community. The work cycle is not conformed by religious or capitalist production timings. And yet, in general, the longer someone works, the more likely they are to need time off to rest and restore time.

2.9 Service and holidays

When someone chooses to be of service, then service ought to take priority. Of course, in community there

| | Age and Work-Based Access Classifications | | |
|--|--|--|--|
| Classifications in the market-State | Too young to work | Working age adults (years of work) | Retired from work |
| Access in the market-State | Adults must pay for the young. State creates laws against paying the young for work. In some States, child labor still exists. Access is bought for the young by associated adults, or by the State through forced financial acquisition (i.e., taxation) upon working age adults. | Adults must pay. Access is bought by adults who must work for money (trade body for money); otherwise they do not survive or persist in poverty. A small few have access to family money and can live a life of leisure. | Adults must pay. A baseline level of access is given by the State in the form of a retirement allowance. This allowance is a forced financial acquisition (i.e., taxation) upon workers. A higher-level of access requires a retirement savings account. |
| Phases of life in the market-State | Children (too young). | Employment and payment (business). | Elderly (too old). |
| Classifications in community | Too young to work | Contribution service adults (years of work) | Retired from work |
| Access in community | Free access, but do not have full access to all community services. Are expected to become educated and do a job. | Work for some duration of years. Have free access while working, but do not have full access to all community services. | Free access and have full access to all community services. |
| Phases of life in community | Young becoming educated | Workers contribute. | Continue contribution and/or live a life of leisure. |

Table 2. Table shows the contrast between access, work, and age in the market-State versus community. In the market-State, the young are paid for by adults. The adults work for some number of years, and then, retire if possible (and desired). Everyone must pay in order to have access. In community, everything is free access. The young do not work, do not have full access to all community services, and are expected to become sufficiently educated that they can do a job expertly. At some age, the young come of age and enter into the contribution service, where they contribute diligently for some number of years. These workers have free access to necessities while working, but do not have full access to all community services. After completing the requisite number of years in the contribution service, the full community members have free access to all community services. During transition from the market-State to community, adults work less and less for money in order to provide for theirs and others fulfillment, and adults work fewer and fewer numbers of years to provide for optimal global human fulfillment. In other words, over time, the age of retirement is reduced to only several years (e.g., 3 years).

3 Competence and expertise, qualification, certification, registration and credentials

A.k.a., Life education, accreditation, licensure, registration, trust testing, etc.

Contribution necessitates quality performance, and quality performance is realized through competence, which is qualifiable, and allows for certification of specific types of service system access (Read: InterSystem Team access). Tasks involving contribution to community require competence (Read: quality performance). From competence follows certification and qualification (of access). In the process of contributing, individuals are accredited specific types of service access. To the best extent possible, it is useful to certify competence and safe functioning. The certification/assurance of functional competence is acquired through education and testing (to ensure functional competence). The testing function of this system goes by several names, including: certification, accreditation, licensing, qualification, etc. Here, some individual or system must in their behavior and/or knowledge some baseline set of criteria to pass the test and become certified, qualified, licensed, accredited, etc. Certification (licensing) is a risk mitigation method that facilitates the safe and effective operation of technologies, teams, community users, and habitats. Certification is risk mitigation through a quality assurance check of people, technologies, and habitats.

Licensing is a societal-level issue and ought to be based on scientific standards and evidence; hence, licensing of:

1. Individuals, ought to always be based on: scientific standards and demonstrated evidence of ability by the educated.
 - A. Individuals can be licensed:
 1. To use personal and common access service-objects.
 2. For InterSystem team contribution job-roles.
2. Technological systems, ought to always be based on: scientific standards and demonstrated ability to function as expected.
 - A. Technological systems are licensed:
 1. For conditions within a set of environmental operating parameters.
 2. To common (and personal users) or InterSystem team users.

Given a known set of information, it is possible to classify anyone's awareness (memory) of that information along a continuum from:

1. **Unawareness** - completely unaware; no memory (possibly, no exposure), to
2. **Complete awareness** (a.k.a., expert, high

competence, etc.) - completely aware of all known/given information.

Competency relates to expertise. The word "expert" comes from the latin meaning, someone who is experienced (competent) at their craft/skill. What defines expertise is not a university degree, but practice of knowledge and skill over time.

In a community-type society, the elements of safe contribution include:

1. **Competence** - refers to the knowledge and skills (and values) required for the optimal completion of a task (given what is known) -- competence is an individual who has the knowledge, skills, and tools needed for work. Competence clearly matters, but without commitment, competence loses its impact. Competence is sometimes simplified as, "the right skills, the right place, the right task." Herein, commitment means that individuals are willing to give their contribution for the success of the community. Herein, there is alignment of an individual with a task, and there is an alignment of the task with community. Competence comes through disciplined practice and intrinsic motivation.
2. **Qualification** - refers to the quality of competence (knowledge, skill, motivation) to complete a task (Read: contribution goal-action). Competence can be verified (proven) through the testing of an individual or system.
3. **Certification** - refers to achieving a level of competence that meets the qualifications for access to specific habitat services as well as contribution services. Individuals are verified to know or be able to do something.
4. **Registration and credentials** - refers to the assigning of someone to a contribution role (team) and creating a database entry to identify their access. Joining the Societal Systems Team as a working contributor.

There are levels of competence when it comes to work and contribution. Just because someone has an accreditation (or credentials) does not make them competent (or, reputable). In fact, it might mean that they are more invested in that which they are accredited, and hence, less open to new information that might contradict or prove their claimed "area of expertise" less valid.

In a community-type society, the foundation of access to contributed InterSystems resources and technologies is:

1. **Qualification (and contribution credentials)** - are

a social signaling mechanism to others in a socio-technical system that someone is safe to operate/use something.

2. **Certifications** - are credentials that individuals seek to prove their proficiency in certain specialties or procedures. Certifications are achieved through monitoring observation of practice.

In the market-State, there are also, the following market and State access requirements:

1. **Accreditations (accrediting)** - are recognitions from non-governmental third-party agencies that someone has met pre-determined standards.
2. **Licensure (licensing)** - is a formal recognition by a regulation agency that someone is proficient in a skill to practice it in an area, often a state.

In community, environments are verified to meet specific standards:

- **Accreditation** - is used to verify that a geophysical space has been appropriately assessed via a set of objective criteria to maintain safe operation, and it accompanies a set of 'use conditions' for operating the safe and responsible use of the space. Note that in an education setting, accreditation means to have passed some course of study and/or received a diploma of study.

For example, if someone in the early 21st century wants to be a medical doctor and practice this thing called "medicine", then s/he must have an education in the subject matter and pass a series of tests/trainings to acquire a certification to practice "medicine". In the market-State, medical board licensing systems means that new licensees get the license from a board of other licensees.

Someone with a credential may be named, for example: a technician, a specialist, an operator, etc. Specialized names are sometimes given to those with credentials, for example, someone with the credentials to pilot an aircraft may be called a, "pilot". The term technician is frequently used, because someone with an active credential/certificate is considered technically competent.

In the market-State, those who become accredited or credentialed can easily slip into a mindset that inhibits their recognition that the answer to a complex systems problem may not lie in their credentialed field of study. Credentialing under incentive environments misaligned with human fulfillment can easily generate blind spots in those who achieve them. People who are "professionals" (or, "-ists") may never realize that their beliefs are creating blockages to a more accurate and comprehensive understanding, for they have unknowingly accepted (and likely attached themselves to) a perceptual limitation in the form of a socio-economic role and an accompanying

title, which masks the reality that they are actually [still] just learners in practice. In a sense, credentialing represents the affixing of a paradigm of thought into the mind of an individual who has tied their ego, and possibly their social status and lifestyle, to a particular and temporary role in society. In practice, professionals rarely ever invite those who have a different paradigm of thought to help solve a complex problem. There are great lengths that need to be gone through to undo such dogma, particularly when credentials and accreditations are tied to survival and profit in a competitive market for quality of life.

What do academic and professional credentials signify? They greatly signify that someone is willing to play by the rules and be managed. The difference between true education and credentialing is profound. It is important not to mistake one process for another. Herein, lifelong learning leads to a different conception of what accreditation and certification even means.

The terms "accreditation" and "certification" are sometimes used interchangeably, however, they are not synonymous. And, their application within the community environment is not equivalent to how they are applied around the schooling or professional labor environments. The terms, as they are defined herein, are similar, though not exactly alike to how they are applied by the National Institute of Standards and Technology (nist.gov, or its equivalent). Here, certification is used for verifying/testing that an individual has adequate skills and knowledge to operate a complex technological object that has the potential of putting other life forms or community resources at risk. In this sense, the terms certification and credential are synonymous. Within the team-based structure of a community-type society, certifications (credentials) do not convey any form of honorific title, such as, PhD or Dr.

Certification(s) may be required to join specific InterSystem Teams. A community-type society requires authentic/objective assessments of individuals prior to their operation of certain technologies or performance of certain procedures. For example, when operating a potentially dangerous technology (e.g., an automobile) we require each other to have demonstrated in a socially transparent context that we are sufficiently skilled and knowledgeable to operate the technology safely. Simply put, you wouldn't want someone responding to an emergency lifesaving situation who wasn't trained in lifesaving and stabilizing emergency response procedures. You also wouldn't want someone who wasn't objectively assessed to be knowledgeable / skilled in operating emergency response technologies. You would likely also prefer someone who had a deep interest and passion in what they are doing, and weren't doing it because, "That is just the job I fell into".

When you get in a car and drive in traffic, you want some basic social assurance that other drivers on the road are capable of effectively handling their vehicles and understand road signs and signals.

Alternatively, in community, **accreditation** is used to

verify that a geophysical space has been appropriately assessed via a set of objective criteria to maintain safe operation, and it accompanies a set of 'use conditions' for operating the safe and responsible use of the space. For example, a laboratory might require a fire extinguisher for it to operate safely, which would be a checklist item necessary for the space's accreditation [to operate]. Therein, if an individual desired to use the technological space, then s/he would socially certify for the correct usage of said fire extinguisher. Therein, a safety response protocol for said laboratory space might state: if a fire with the following parameters materializes, use the fire extinguisher as specified. Similarly, two 'use conditions' of tools in a general tool workshop might be: 1) put everything back where you found it; and 2) do not leave blood (or other particle matter) on the tools.

Certification is essentially the process of socially attesting that a specified quality or standard has been met for operating [a technology] or performing [a procedure]. Here, the term 'certification' only applies to humans. In other words, the notion of a 'certification' is not applied to products, goods and services. In community there is no "market" for the production of products amongst competing business entities, and there is no "government" regulating and overseeing the production of products. Instead, decisions regarding designs are arrived at via the process(es) described in the Decision System.

It is important to remember that in all cases a certificate is an extrinsic reward. However, a social environment could maintain a value set that de-emphasizes the certificate itself by decoupling its acquisition and the opportunities it represents from both 'status' and 'standard of living'.

Additionally, "mastery" in the context of a "certificate of completion" is a potentially dangerous idea, as it neglects the fact that humans can forget. In Khan Academy, for example, it takes a long time to achieve "mastery", and even after that label may be applied, questions are brought back periodically, months later, to see if the learner has retained the skill/understanding. A certificate of completion is static, permanent, and does not update with new information; alternatively, credentials may be tested and updated as situations change.

Your true greatness will come when you focus on creating a life, not a career.
- Vishen Lakhiani

3.1 Trust certification

A.k.a., Trust testing, licensing.

A trusted society has a trust testing requirement so that the community knows (and can trust) that the user (operator) of the technology can operate it safely and follow decision protocols. Trust testing is essentially a way of competence testing a potential operator. Trust tests are mandatory for all operators of specific

technologies. Trust tests are applied for the operation of many technological system within the habitat, from flying a drone as part of the recreation service system to operating heavy machinery as part of the life support habitat service team. For example, in the case of flying a drone: All recreational drone flyers must pass an aeronautical knowledge and safety test; and proof of test passage (the trust completion certificate) is logged in the habitat information system and is transparent to all community members. When someone is contributing, they are contributing to societal operations, and to the operations that fulfill all individuals in society. To do the work of contribution, there must be accountability. In cases where accountability requires higher trust, in safe usage and knowledge, then there is a test. The test only has a set of criteria for pass or not pass ("fail"). It doesn't matter if some test taker is some percentage better in the most recent test than the test before, if the test taker doesn't meet the actual criteria, the test was not passed.

Some trust/competency test can be failed (i.e., not passed), and must be retaken if potential user wants to safely operate the system. Other trust tests cannot be failed; in these cases, if someone answers a question incorrectly they will be provided with information on why the answer they chose was incorrect and will be prompted to try again. In the case of non-failable tests, the subject being tested must previously have proceeded through an educational curriculum on the subject, which itself was recorded and included many sub-tests. In other words, when a test taker is taking the test, if the test taker gets a question wrong, s/he is immediately presented with an option to try again, and s/he can't proceed without answering correctly. Completion of the educational curriculum is mandatory for taking the final non-failable test, and the users completion of the education curriculum is logged in the habitat's information system. In some cases, the educational curriculum is part of the test; it is the first part of the test, and afterward, the user continues to the non-failable test.

3.1.1 Testing

INSIGHT: *Only actual tests can prove the reality of knowledge and skill.*

To learners (as opposed to students), tests are more of an evaluation, rather than a single pass/fail event where the results convey lifelong consequences, a grade, and maybe an associated reward or punishment. Instead, there is the idea of a test being an evaluation, both for the learner themselves (for learning is life-long and continuous), but also for the facilitator, if one is present, to evaluate their own communications ability and understanding of the subject.

3.2 Competence in a societal context

The necessary types of competence to sustain a functional community-type habitat service system are:

1. **Socio-technical competence** - competence on a working group developing information systems or on a team operating habitat service systems.
2. **Scientific and systems engineering competence** - competence in the scientific and engineering disciplines.
3. **Population-wide competence** - how much of the population is capable of competing this task, if committed to its completion.

In concern to production under social-State conditions, there are several principle types of competencies (as in, roles):

1. **Production competence** - competence in transforming resources into products. An individual may have a role in a production cooperative organization, which are networked (over time) into a network system of production cooperatives.
2. **Planning competence** - competence in socialist economic calculation and data integration. An individual may have a role as a State economic planner or planning coordinator.
3. **Scientific competence** - competence in the scientific disciplines. Information inquiry developers.
4. **Policing-restorative justice competence** - competence in resolving conflict in an increasingly humane and fulfillment-oriented way, following in an increasing manner a set of socio-technical standards for community. An individual may have a role as in the policing-restorative justice system.

** In this context, government takes on personnel with roles in economic competence and scientific competence. The State is encompassed by a policing-restorative justice system that seeks to resolve conflict in an increasingly humane and fulfillment-oriented way. Instead of competing, business begin to within themselves, and between themselves, form cooperatives foundations of information transparency and joint decisioning.*

In the market-State there are several categories of competence (note: in the market these are typical categories for "success"):

1. **Technical competence** - technical labor.
2. **Social competence** - social labor.
3. **Entrepreneurship competence (business, enterprise, capitalist)** - business ownership.
4. **Financial competence** - financial asset ownership.
5. **Political influence competence** - political-financial influence.

3.3 Contribution and conflict

Contribution-based systems will begin to construct a strong and effective global network with a preventive mission to control all forms of conflict. Through intelligently organized access to services provided by a common heritage of resources, people come to realize a common biological fate and shared responsibility for the maintenance of an optimal society (and that, is more important than what separates individuals). Only contribution in the context of a habitat will produce individuals who desire to "contribute their fair share"; because, it produces intrinsically driven individuals.

4 Service duration

In community, the duration of service is relative to the need for service. Because the users are also the servers, the possible service cycles become clear. Service requirements are based upon need and flexible service tasking (flexible because it is a contribution-based system). A core principle in maintaining a healthy community is encouraging active participation. It is inevitable that people's focuses will change over time and they are not expected to be actively contributing forever, or always contribute in the same way.

Types of contribution [service] cycles might include the following:

1. **Age based service contribution** - "Higher education" that covers two years of service. This is often experienced as a "coming of age" time to dedicate to service, or more accurately, coming of "community member age" service contribution. This is often between 18 and 21, but may be much younger in some cultures. This is sometimes known as an age-based contribution structure. In this sense, the younger population dedicates some amount of time to service to the whole.
 - And thereafter, some of them choose to carry on continuously serving humanity (permanently or cyclically), and the others benefit as all members regardless of whether or not they are serving.
2. **Continuous service contribution (continuing service contribution)** - Flexible life-time service and/or some form of continuous service. This is also known as continuous service contribution. In general, coordinators are a continuous source of contribution to community.
 - A. **Cyclically scheduled service contribution**
 - Scheduled continuing service. Some people have a lifestyle in which their cycle of work in a working group or habitat service system is three months out of every solar year.
3. **Temporary service contribution** - to fulfill some project role with set objectives and tasks for a scheduled amount of time.

In a community-type society, the amount of contribution required to meet fulfillment demands/requirements is clear and known to all. The data is known and calculations are available to extend the idea of coordinated contribution to the whole of the population of the community. Simplistically speaking, the sufficiency of production by InterSystem [service] teams is ensured by statistical demand and capacity calculations within a unified information system. Herein, the types, variety and quantity of production are determined by the previous cycle(s) (e.g., year's) statistical data gathered

from users (consumers) and the environment. These users/consumers share in transparent data collection and open solution creation of a total habitat system. Herein, the users are also the producers and operators. To engage in service is to be motivated to benefit all potential users. Contribution only makes logical sense under these conditions.

In community, there is no penalty [ideally] for not contributing, because there is no exchange punitive justice.

Book references

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Stories of Life in Community

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Abstract

In community, there is a population of humans that live together on the same ecological planet within a network of local habitats, coordinated in their operation and iteration by a global societal standard and a global habitat service contribution system. The habitats in the community network of habitats are customized to the preferences of their local populations. All habitats provide all services free of trade, credit, barter, or any other similar form of exchange. All resources are considered the common heritage of all the worlds inhabitants. The economic system of community decidedly transforms resources into needed goods and services, while appropriately accounting for preference therein. There are many different type of lifestyles available to those living in community. However, at a highly generalized level, lifestyles can be split into the three phases of life: education, contribution, and leisure.

there are only two stories, but there will be more as people contribute more stories.

This article presents stories of life in community. Currently

Graphical Abstract

Image Not Yet
Associated

1 Elizabeth Reizinger Grant - One day - Life contribution phase (story #1)

Today is May 2, 2045, I'm waking up to another day in the community. It's 7 am and it's a sunny Thursday. My husband woke up 5 minutes before me and went for a dive in the pool. I get up, go to the bathroom and start making my morning tea. I have tea at the balcony, looking at the beautiful landscape of this habitat. We both head out onto the pool deck to do our daily stretch series and 5 minutes after we're done, the kids wake up too and give the day another move. It's time to prepare breakfast, set the table and sit down for the meal. The eldest kid is 6 years old and he is a calm, loving and creative child. The youngest kid is only 4 years old and still needs our attention at all times. She already walks, speaks English and Portuguese perfectly. She is participative and is a sweet child. Our breakfast consists of fruits from our own garden (banana, grape, strawberry and orange), meat, honey, cheese, milk and butter, all of which are produced in our habitat, by the cultivation service team, and delivered weekly through the integrated transport system. While we nurture ourselves with that amazing food, we also nurture our family bond by exchanging experiences and ideas with one another. They are getting smarter every day. It is beautiful to see children growing and developing in our community society. The value of the common welfare is intrinsic to all relationships and services in our societal system.

Today is a day when the children go to the learning center. The learning center is located 3 sectors from our house. Learning is organized by facilitation of children's' intrinsic interests. Here, children become educated through projects and activities that are of intrinsic interest to them. The learning center is a beautiful circular architecture with 8 petals. Each petal is a space dedicated to different categories of activities, and they choose what they will explore. They spend about 5 hours there, 3 days a week. Automated vehicular transport is common, so my love and I have decided that we will try to find someone to help accompany the kids on the way to the learning center today as they are too young to sit in an automated car by themselves. We have made a request for a child care availability matching system and an elderly couple is matched. They show up that day and are happy to accompany the children - they are loving, kind and are genuinely wise in both life and child care.

It's 9 am and we need to organize the house minimally, put the children's' clothes in the washing machine, fold our dry clothes, clear the table, put the dishes in the dishwasher, separate the organic waste and put it in the composter and then get ready for work. Remember, there are habitats with a central laundry system. But we chose to continue with our washing machines because they are very efficient and of excellent quality, exactly the same as all household appliances in our society. From

the first project developed by the engineer to the final assembly of each electronic product, the premises are for the creation of durable, reusable products capable of being repaired and updated, and appropriately recycled.

The household inventory system notes that we are low on items like rice, collagen, coffee and electrolytes and suggests we order more based on current consumption rates, our older boy is enjoying drinking electrolytes like his father. My love and I briefly talked about cutting back on some of the potentially less healthy items that kids have been eating the most.

So, we asked the household risk system to research and report on the risks of these kinds of food. It comes back with a meta-analysis of the different research, offers quantified impacts on health outcomes if consumed or used at current rates, explains the estimated drop in habit as children can be fickle, and suggests food alternatives with potential improvements in later life expectancy/health outcomes. We agree with two of the suggestions and tell the system to update the grocery list and family budget. The updated order is placed to ensure delivery before we run out of food, and the smell sensors in the fridge/pantry detect when the food is expiring or about to. The inventory system makes a record of all selected items and their expiration dates. Cameras and sensors in the home record item levels by consumption, container weight, or manual updates/inventories by the family.

I'm walking to the project development center. I am part of the life support system working group, as part of an architecture sub-team. We currently have 12 contributors in this working group. And, we have three coordinators, of which I am one. The 3 of us form the coordination of this habitat services system architecture working group, which is part of the material system standard. We are currently contributing to a master plan for a new habitat with a new configuration. Today our working group will present a complete proposal, with all the architectural drawings and a list of energy and material requirements for this project. We are a working group developing a new architectural subsystem for a new configuration of our habitat to be constructed proximal to our own. Today the plan is approved by our working group as well as the decision systems parallel solution inquiry process, and it is sent to the habitat intersystem team for operationalization (Read: construction). We have been working on this proposal for a year. The land has already been chosen and the project made compatible with the topography. The executive project details in BIM all the constructive elements and all the layers of installations. It is pretty amazing seeing the site in total surround VR. The calculation of energy, material, and human requirements and capacities determines the feasibility of this project. Today, we had a meeting where we presented and discussed the proposal. Three hours later, the proposal was approved. This plan, this solution, is in alignment with the resource capacity of the region, according to the demand and energy production in this habitat. After the meeting, we went out for lunch

at a local gastronomic center and commented on the feedback received, to improve for the next cycle. In all, 8 people from our working group attended the lunch, which was a moment of celebration after a long year of harmonious and fruitful team work. We had lunch with fish, vegetables and wine produced in our local habitat and cooked by ourselves at this gastronomic center with fresh foods.

My husband, as part of an exploratory team, works coordinating a technology readiness level matrix for input into the decision system. This is a highly informed matrix of technologies; including their qualities, quantities, and readiness levels, which requires a lot of research into working group developments on different technologies. It also includes accountability for solving decision system queries about the readiness of new (and sometimes even old) technologies. Today he is working from home, most contributions are fully remote now. VR and AR technologies have evolved to the point where there are on-demand virtual meetings that are nearly indistinguishable from reality. All work for this profession is done in the cloud.

After lunch, I just walk 6 minutes to pick up the kids at the learning center. They already had lunch there with friends, today was a friend's birthday. On the way home, the children tell me with excitement their experience at the learning center. The eldest explored the chemistry lab and the youngest went to the geography lab, tried the Earth app with virtual reality glasses and she and her friends "travelled" to the savannah habitat. The Cerrado is a Brazilian biome, characterized mainly by the savannah biome, but also by seasonal forests and grasslands. The virtual reality experience today is very advanced and kids can spend 30 minutes to 1 hour a day discovering new habitats around the world.

It's 2pm and we're all at home. As it is a beautiful sunny day, we decided to walk to a crystal clear waterfall 20 minutes from home. Children love to spend the afternoon in the cold water and in the sun. The kids love to draw in the sand while my husband and I share our morning experience at work. Altogether, we work 4 days a week, 3 to 4 hours a day, depending on demand and the flow of the day. We like this format so we can contribute to a community-type society and still have time to enjoy family, friends and time for self-care and rest.

It's already 5pm and we're walking home, wondering what we're going to make for dinner. We decided to eat duck meat with potato fries fried in animal fat. When we get home, the first thing is to bathe the children and also bathe ourselves. The preparation of dinner is collective and the children love to contribute, be it washing the vegetables or cutting the meat. We set the table, we have, in the center of the table, a beautiful white flower that has just been born from our garden.

Dinner was delicious, so we cleared the table and turned on the red lights in the house. It's winter and the sun is already setting, it's 6:30 pm. We use red light to calm brain activities and invite everyone to relax. We

heated the sauna to a temperature suitable for the kids, and the 4 of us stayed there for 30 minutes, talking and meditating. At 7pm, we put the kids to bed and tell a story until they fall asleep.

At 7:30 pm we use our full body massager to help with circulation and muscle relaxation and my love and I happily go to sleep together.

PS: Our community has been setting an example to others. Here we enjoy advanced technology, good health and prosperity of everyone through our shared support and joy of living with others who continue to surprise us with their ingenuity, intuition and abundant love of life. Please come and visit our wonderful and open community, I think you will enjoy it too.

2 Travis A. Grant - One day - Life contribution phase (story #2)

Today I feel free and in flow with my life. I am in the liberation phase of my life and love my beautiful and intelligent wife very deeply. I have been writing in this diary once a week now for 35 years and 10 days. I am choosing today out of all of the days of this week, because I felt especially light and bright this day. Diary, I know I have explained this many times over the years, but I will do it now again, quickly, as an introduction, because it was something I reflected greatly on today. Our lives in community, described in a lifestyle system standard, are composed of three phases: an education phase (in youth), a contribution phase (being of service to human needs in society), and a liberation phase (where there is no longer a societally expected requirement to contribute, though one can continue to do so, or simply live a life of leisure and benefit from all that our society has to offer without any need to continue to do service work).

This morning my love and I woke up together, cuddled and expressed our love for one another and our thankfulness for being together, here, this life and in this moment. As the minutes go by we each begin thinking about my day. I reach for my smart communications devices (what used to be called a smartphone) and check my sleep measures. Both my love and I are fairly attentive to our bodies needs and life requirements, a big contrast to the chaotic, propagandistic, and manipulative environment of the 21st century. The sensor network embedded within the bed, that relayed our data to our smart com shows both my own and my love's sleep pattern throughout the night, and the results look good and normal (our sleep data showed that we slept really well). It's actually rare for the results to come back poorly, but they do sometimes, and we all know why that might be...too much of a good thing (wink, wink). As we got out of bed this morning, I asked my love about her dreams, something, of course you know, we do often. We talk about our dreams together and how vivid they were and how, for me at least, I was almost lucid. It's much easier to connect with our dreams these days, both because of our lifestyle, but also because there isn't so much noise and stress being given off in our habitat that we relax more deeply before bed each night. More deeply of course than those still living under other societal conditions.

Dear diary, as you know well now, my love and I go swimming after waking up each morning. Our home, our dwelling, is a two story low density residence with a garden and a pool. Today is a slightly brisk day and I jumped in easily. My love prefers warm pools and always takes a while to immerse when the pool is cold. And it is cold today, a favorite of mine. We could heat the pool because of the abundance of power our habitat produces, but we both see that as unnecessary, and the challenge of a cold swim on cold mornings is both good

for our minds and bodies. This morning a ten minute swim is sufficient. While swimming we decided to do some stretching and exercise. After pulling myself out of the pool I grab my com and check our local sector of the habitat for an open Zen-aesthetic yoga and exercise (Y&E) area. Our planned habitat has quite a few of these, and there is always at least several available within close walking distance from our dwelling. I scheduled Y&E area X39 for 10 minutes from now. Of course, there are different planned aesthetics to these Y&E areas, today we would prefer a more meditative atmosphere.

We didn't actually walk directly there because if we were to walk directly there, it would only be a two minutes. My love enjoys picking berries on her way to exercise some mornings, so we take the longer route to pass by some of our friend's personal access gardens who share their fruit abundance into common local passer-by access. Our type of society in general, and our habitat in particular, has many advantages aside from the wonderful and supportive neighbours who openly welcome sharing and helping each other reach their higher potential in life. Not everyone shares their garden with others, and we truly appreciate those who do, or at least my love does this morning. I tend to take this time to fast before breakfast. Of course, in between dwellings in our low-density residential sector are habitat service system cultivation gardens maintained by the habitat cultivation sub-system team. Sometimes there is fruit available there, but today my love would prefer some blackberries, which aren't currently present in the nearest cultivation garden.

We do some light yogic stretching and then move on to around 13 minutes of semi-intense exercise. Contributors maintain these facilities and as I was working out today, I remembered my own service during the contribution phase of my life. Our society in general is so well planned that the contribution phase of our lives has reduced to only 15 years, a mark we reached just last year, a truly amazing accomplishment of human ingenuity and AI development. Together, I know we feel like society is working for us and we know we've worked for society, and we understand why society is so constructed and how this construction of society benefits us all. Because of the coherency and togetherness we share in participating throughout the different phases of our lives, we feel more love in our hearts and more connection with all that is, more flow; certainly more flow than people experienced decades earlier. The sheer amount of waste of life, resources, and work of that time is astounding, but understandable given their history and traumas. Thinking back, the working years, months, days has decreased over time, it was engineered to decrease, and its decrease was used as a metric for well-being (actually, for the liberated fulfillment of all of humankind).

All this reflection and exercise has made me hungry and I could see my love expressing her need for some nutrition also. We take the short route home. Upon arriving, we take our dishes for the day from the

object transportation port in our home. Our dishes for the day are scheduled to be delivered by the object transportation service system every morning; unless something unexpected arises. As you know, we can have both scheduled and on-demand deliveries by this amazing technological system. Behind the dishes are our fresh fruit for the day. We have a more complex nutrient profile meal, the body of which is stored in our mini-fridge super-efficient refrigerator (and FYI, that food comes every three days, unless we change the schedule). We also have a mini-stove and oven, but dear diary, you know all this already, we love to cook together before eating together, my love and I. The fruit is fresh from our habitat, literally the freshest and ripest possible. We love the cultivation system of our habitat, but of course that makes sense, we have chosen to be here and have participated in its planning. How individuals in the past couldn't decide easily together seems foreign to us, now that we understand visualization is essential to understanding together. This is such an efficient transportation service, the enable of re-use, recycling and up cycling this technology has given our society is beyond words. All objects we access now are packed appropriately for optimized materials cycling.

After breakfast we separate the objects to assist in cycling/processing. The plates and no longer used packaging for the body of the breakfast is put in a waterproof dishwashing bucket. This bucket contains liquid that helps breakdown food prior to the tableware and containers being washed at a center location. No longer does everyone need their own dishwasher. Of note, the same goes for our laundry. When the transbucket for laundry reaches a certain weight, optimal for laundering, we send it to our central laundering facility. No longer does every home require a washer and dryer (or just a washer in the case of many people in the early 21st century). Of course, we can wash and dry our clothes ourselves at the central laundry facility, but the habitat service architecture-clothing (water process) intersystem team will handle the contributed work effort for us when we want. Next we separate the organic waste. The fruit and other plant scraps will go in our garden's compost. The animal fat goes in our fat bucket for use later. The protein scraps are sent to a cultivation habitat center where they are processed for various purposes.

After eating, it's really good to take a walk. We both like meeting up with friends in the morning. My love prefers talking and walking. I enjoy the meeting of friends, but I generally prefer listening to podcasts. So, we walk and talk, though I mostly listen. The noise cancelling technology is the best ever. It can tune out all voices, but keep (allow through) the natural bird sounds in our habitat. We feel so at peace here now that there isn't the constant noise of traffic and construction that shakes just my nerves when I think about how unpleasant it must have been to live back in the early 21st century. Now that social competition has ceased, the political, corporate, and self propaganda has ceased.

I can now listen to events that are going on around our world without the chaos introduced by the market-State to manipulate information. Developments in human informational and material systems is the true form of a systems thinker's news.

The beauty of the habitat still stuns me every time I walk around it, which is just about every day. Living here one feels a lot of light and love, life has become an intuitive experience. It is really a harmony of planning, cooperation, service, and beauty (both in aesthetics and technical efficiency).

I don't know if I have mentioned this to you before, but my love is actually still contributing, and has been doing so on and off since the start of the liberation phase. After walking my love heads to meet her habitat working group. Actually, it's a habitat duplication working group for the architectural engineering of a sub-sector of the next master plan duplication of this habitat across the landscape. The working group meets once every four days, or if some issue comes up. Most everyone working in the group lives in our habitat, so physical meetings are the protocol for this group. Not all groups in our society, obviously, meet this way. The work in the working group has been made simpler recently because of AI coordination and procedural design, but there is still the requirement of humans throughout, both to monitor and coordinate where AI lacks, and to do the work of double checking procedural design, acquiring and modifying due to changing requirements, etc. Anyway, all seems like a bit much for me since instead of serving, I am going to go meditate for the next few hours. I have had a meditation routine all my life and I can now explore meditation and internal visualization in the way I have always desired. I won't bore you with all the cool meditation tech I use when I meditate, I use a combination of both electromagnetic pulses and advanced binaural-type sounds combined with tactile vibration pads. Obviously I don't use this tech all the time, but once every cycle of 5 to 6 days I will use all of it together.

For me, and I know many others here, meditation is a way of optimizing human potential. I have a hugely different number of meditations I practice, but the most common three are: poor breathing (skin breathing) – at first you get into a meditative state and imagine, feel, visualize, sensate, breathing air in and out through all the pores of your skin. And then, over months of daily practice, you move onto breathing in and out light that you sense, feel, and visualize, through all the pores of your skin. The second meditation is progress relaxation. One of the most common meditations, I think people practice. The procedure is to just progressively relax all parts of the body, almost to the point that one feels one can consciously put them to sleep. Sense all parts of your body, then consciously relax them. It's important. I think to be aware that these techniques require healthy physiology to practice optimally. I know in my experience that a poorly functioning physiology can make it more difficult, even impossible, to practice meditation well.

The third is what I think was historically called Zen, no mind meditation, but it's essentially a form of thought processing and detaching. This thought processing practice probably has many names. It is just the process of allowing thoughts to arise without attachment, pass through and out of awareness without attachment, and then repeat. The thought comes up, consciousness moves it through, and the next thought comes up, and then, sometimes there'll be phases where no thoughts arise, not even that of breath. I practice meditation on our bed so I can get body tracking data, which I record and share on my community public profile.

The meditation comes to a close and I get off the bed. Just as I walk into the living room of our dwelling, my love walks in. We decide what we are going to have for dinner together. We forgot to prepare a meal earlier today, so we decided to prepare a faster meal to cook. We could always order from a gastronomic center in the habitat, but that will take about the same amount of time and we, as I said earlier, like to cook together. What we normally do is slow cook our primary meal, and put it in the oven cooker earlier in the day so it cooks many hours. Today we were so in the flow we forgot. But no worries, we cut the meat up into small chunks and cook it on the stove-top. Our carbohydrates and protein are done at about the same time. I share a bit of my meditation during our cooking time. Our dwelling has a beautiful view overlooking part of the habitat. In fact, everyone in the habitat does. We eat out on the balcony together enjoying the view and feeding our need for nutrition until we each feel complete. Of note, our habitat produces amazing wine, which I know does interfere a little with my meditations and sleep, but is still very nice to enjoy with my love once every four or five days.

After dinner we put the tableware in the waterproof dish transport system and send it to the cultivation kitchen washing center for cleaning and redistributing to the habitat. We only need to send this once a day, and a new one arrives daily. In the case of party we might order several of these. The scrapes get separated like earlier.

After dinner I head off to the VR simulation center for some flight simulator training. Today a friend and I will be learning to fly an aircraft from the early 21st century. We will both be in a simulator and both be in the same cockpit. I love VR and love the experience of flying. With our VR tech and the motion platform it is like you are really there. Earlier in the day this facility (with a lot of these motion platforms) is used by habitat education services, but in the afternoon, it becomes non-education phase common access, opening to full service common access. My love is at home reading a book on our couch and I feel like I am literary flying over another part of the planet.

Once the flight is finished, I head home and my love and I walk around our garden, caretaking and harvesting where needed. The sun is now beginning to set and we move toward our nightly routine. First a sauna, which is

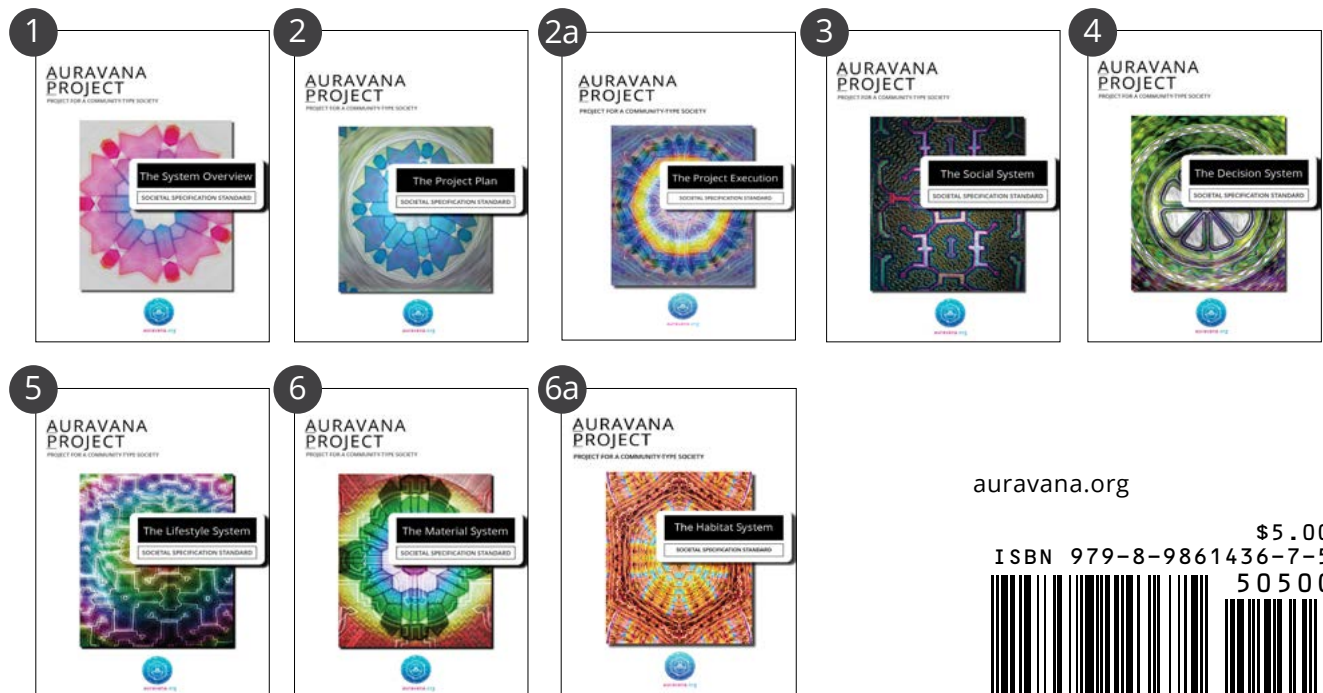
sufficient for two people and is in our dwelling. We do have a personal access sauna...with some pretty cool features. We do some light stretching and meditating while we calm our minds and prepare for sleep. We then take a quick shower, brush our teeth, and then percuss our bodies with our [personal access] hand-held percussion massagers. Our lights at night are all red and orange also. Not everyone in our neighborhood has all red and orange lights on at night, but we prefer it. Of course, people don't find it strange now to have biological compatible lighting. Falling asleep is easy after crawling into bed and kissing each other good night.

The Auravana Project exists to co-create the emergence of a community-type society through the openly shared development and operation of a information standard, from which is expressed a network of integrated city systems, within which purposefully driven individuals are fulfilled in their development toward a higher potential life experience for themselves and all others. Significant project deliverables include: a societal specification standard and a highly automated, tradeless habitat service operation, which together orient humanity toward fulfillment, wellbeing, and sustainability. The Auravana Project societal standard provides the full specification and explanation for a community-type of society.

This publication is the Lifestyle System for a community-type society. A lifestyle system describes the common behavioral orientations and interests of individuals among society, while identifying the cycles to which they entrain and that make up the daily motion of their lives. A lifestyle is how individuals spend their time; it is their pattern of living in the world as expressed by their activities, interests, and fundamental understandings about work and play. In part, a lifestyle refers to the decided timing of activities in individuals' lives. This standard provides a reasoned reflection on the lifestyle of individuals in a community-type society. It logically derives and discursively argues for a life experience that all humanity has in common. Humans participate in communities of practice, we all have interests and needs, we all contribute through our participation, we all seek self-integration and self-development, we are all active sometimes and inactive at other times, we all discover and adapt through our experiences, we all have routine patterns of behavior, and we all entrain to a cycle(s). Herein, learning is something individuals do through life experience and something which influences life experience. What would your life be like in community where goods and services are coordinated to be accessible without the need for any form of exchange or coercion? What is an optimal way of living in the world? It is interesting to think about what a lifestyle might be like in a society oriented toward self-development and contribution, and not stratified by financial/trade accounting or the power positioning of oneself over others.

Fundamentally, this standard facilitates individual humans in becoming more aware of who they really are.

All volumes in the societal standard:



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