AURAVANA PROJECT

PROJECT FOR A COMMUNITY-TYPE SOCIETY

The System Overview
SSS-SO-002 | April 2022

SOCIETAL SPECIFICATION STANDARD

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SOCIETAL SPECIFICATION STANDARD
SYSTEM OVERVIEW

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GREETINGS

In an effort to provide the greatest possible clarity and value the Auravana Project has formatted the system for the proposed society (of the type, 'community') into a series of standard publications. Each standard is both a component of the total, unified system, as well as intended to be a basis for deep reflective consideration of one's own community, or lack thereof. These formal standards are "living" in that they are continually edited and updated as new information becomes available; the society is not ever established, its design and situational operation exists in an emergent state, for it evolves, as we evolve, necessarily for our survival and flourishing.

Together, the standards represent a replicable, scalable, and comprehensively "useful" model for the design of a society where all individual human requirements are mutually and optimally fulfilled.

The information contained within these standards represent a potential solution to the issues universally plaguing humankind, and could possibly bring about one of the greatest revolutions in living and learning in our modern time. Change on the scale that is needed can only be realized when people see and experience a better way. The purpose of the Auravana Project is to design, to create, and to sustain a more fulfilling life experience for everyone, by facilitating the realization of a better way of living.

Cooperation and learning are an integral part of what it means to be a conscious individual human. A community-type societal environment has been designed to nurture and support the understanding and experience of this valuable orientation.

The design for a community-type society provides an entirely different way of looking at the nature of life, learning, work, and human interaction. These societal standards seek to maintain an essential alignment with humankind's evolving understandings of itself, combining the world of which humans are a regenerative part, with, the optimal that can be realized for all of humanity, given what is known.

The general vision for this form of society is an urgent one considering the myriad of perceptible global societal crises. Together, we can create the next generation of regenerative and fulfilling living environments. Together, we can create a global societal-level community.

THE UNIFIED SOCIETAL SYSTEM: SOCIETAL SYSTEM OVERVIEW

This publication is one of six representing the proposed standard operation of a type of society given the category name, 'community' (a community-type society). This document is a standard overview of the societal system.

Every society is composed of a set of core systems. Different types of societies have different internal compositions of these systems. The composition of these systems determines the type of society. The type of society described by the Auravana Project societal standard is a, community-type society. The standard is a composition of sub-system standards. The Auravana societal standard may be used to construct and duplicate community at the global level.

For any given society, there are four primary societal sub-systems. Each of these sub-systems can be specified and standardized (described and explained); each sub-system is a standard within a whole societal specification standard. The first four primary standards of the six total standards are: a Social System; a Decision System; a Material System; and a Lifestyle System. Each standard is given the name of its information system. The fifth publication is a Project Plan, and the sixth is an Overview of the whole societal system. Together, these standards are used to classify information about society, identify current and potential configurations, and operate an actual configuration. Because of the size of some of these standards, they may be split into two or more publications.

- **This societal specification standard is the System Overview for a community-type societal system.**

- **There are more figures** (and tables) associated with this standard than are presented in this document; those figures that could not fit are freely available via the Auravana Project's website in full size, and if applicable, color [auravana.org/standards/models]. Tables that are too large to include in this document are referenced with each standard via the Project's list of standards webpage [auravana.org/standards].
  - *Figures and tables on the website are named according to their placement in the standard.*

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List of figures

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Document revision history

A.k.a., Version history, change log.

This document is updated as new information becomes available.
The following information is used to control and track modifications (transformations, changes) to this document.

VERSION	REVISION DATE	SECTIONS	SUMMARY (DESCRIPTION)	
2	April 2022	All	This publication has a new first article and a new last article. The former articles remain, and have had minor error corrections and additions performed to them. Note: The reader should understand that this document contains a high-level of conceptual linguistic detail, the reader should understand that this document is one of multiple documents that together provide a complete explanation of the proposed societal system. In order to visualize the whole societal system, its concepts and objects, and their interrelationships, must be modeled and reasoned. Note: All figures associated with this standard, many of which are not published herein, are available via the Auravana Project's website. It is not possible to publish via this paged medium all figures related to this standard.	
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Project Proposal to Develop and Operate Society as a Community

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Last Working Integration Point: *Project coordinator integration*

Abstract

Project Auravana exists to develop and operate a community-type society. Rather than assuming only iterative changes within the context of the social and economic systems that are themselves at the root of so many of our challenges, this project has sought to systematically analyze and redesign human society, starting with the definition of what constitutes a fulfilled individual. Instead of trying to patchwork and reform existing systems, this proposed societal system resolves the many current and impending, self-induced, challenges, through a design that renders those challenges obsolete. The proposed societal system for community addresses all the major areas that influence human behavior and ecological stability, tracing root issues back to driving structures, and from there to the environmental influences and response mechanisms that cause them. The proposal presents new structures for those environmental influences that instead condition and predispose fulfillment-oriented values and life-enhancing systems. The project envisions a society oriented toward ecological sustainability and the fulfillment of all individual human need — a society designed and operated through mutually beneficial social cooperation. This proposal is for a type of societal system that works for everyone, and the Earth, upon which everyone depends. The Auravana Project represents the integration and shared evolution of what is possible at the societal level through global cooperation. In life, sharing opens new possibilities for inspiration and creation. How humanity thinks and works together, and what it does, will ultimately make the difference. The optimization of living conditions for everyone on this planet is a direction commensurate to humankind's real potential. The Auravana Project is a societal engineering and education project for community. The faults of the early 21st century can be seen plainly as well as their systematic solutions.

Graphical Abstract

1 Introduction

The Auravana Project is here to change planetary society into one of community, which may in part be described as a moneyless, stateless, classless society where human needs are met globally at the highest and most equal level of fulfillment possible. This is a direction commensurate to our potential as humans. Here, 'community' is the category name, the classifying identifier, of a type of society. As a type of society, 'community' is a system for optimizing and globally fulfilling all human need, and doing so without trade or coercion. A community-type society has engineered, optimized, and sustained human need fulfillment at a global level. Herein, it is possible to use a set of socio-technical standards to bring into existence and operate a society that works well for everyone. This Project seeks to sustain a set of standards and an operationalized city system network that is capable of appropriately meeting global human socio-technical requirements. Herein, equality of optimal conditions (for socio-technical support) brings with it more individual safety, dignity, and freedom. In community, all goods are services are available to all people without the need for any means of exchange, such as money, credits, tokens, barter, etc. For this to be achieved, all resources become the common heritage of all earth's inhabitants. Money and commodity production have been engineered out of society, and all means of production are commonly unowned and globally coordinated. Desirability of living and access to human need fulfillment is effectively equal, in its optimization, throughout the city network, with local preferences determining locally customized conditions and aesthetics. The Project proposes a feasible approach for conceiving of, operating, and transitioning to a community at the societal level. Often, people's first reaction to this project proposal is that the type of society proposed is not possible, which is one mechanism of the market-State that makes people believe that we cannot leave the system for a better community. In part people see the proposed societal system as not possible because they haven't previously known about or accessed the explanation (standards) for how it is probably conceived. To understand how such a society could function, it is necessary to understand the new configuration of society which is detailed by a set detailed of standards. Through the development and application of community-type standards it is possible to create and operate a moneyless, Stateless, classless society.

Human nature at its best is its propensity to be social by thinking and caring about other human beings. What makes life in the market-State so bad is that individuals, together, founded their societal system on human nature at its worst. In community, the removal of the destructive structural incentives to take harmful, corrupt, and accumulative action in society has led to the removal of those characteristics from society, revealing the underlying good and caring, self-directing, individual.

Project Auravana puts the study and engineering of society on a systems science foundation. Humanity has now entered a new phase of experiential development, an evolution of higher faculties and deeper socio-technical extension. In place of hopelessness and mis-coordination, the animating idea of the Project Auravana is an enthusiastic conception of the opportunities for our earthly existence, and the unbounded possibilities of human nature. The betterment of humankind from generation to generation, physically, mentally, and morally is recognized as the one great objective supremely worthy of contributed effort. Humankind is in a process of [social] evolution. Those things that are problematic in terms of suffering and misery will eventually be moved beyond. It may take time, but eventually we achieve community, globally.

A lot of people want to know about the operation of a moneyless, Stateless, classless society -- a society without money or barter, without governments, and without socio-economic injustices. A lot of people want to know about the development of standards for community. It is now possible to develop the socio-technical standards for the conception and operation of a community-type society. While, simultaneously, developing and executing a transition plan to see through the full realization. Community at the societal scale is now a feasible goal. In the past, fictional stories were shared about such a possible future. Today, there is a sufficiency of knowledge and real-time communication that it is possible to conceive of this type of society in a set of standards and have it operationalized through a habitat service network.

Optimization of socio-technical functions at the societal scale necessitates a unified set of societal-level standards, including documentation, visualization, simulation and calculation that can be understood by individuals and applied by organizations. These standards understand and can guide societal systems change; they explain a new mode of production. To most accurately align the realization of society with an optimal and fulfilling vision necessitates a unified information system that includes the real world, and a set of standards therein, that may educate individuals' thoughts, as well as orient their actions, behaviors, and material creations toward one of global community. The purpose of work in community is to engineer and sustain human need fulfillment optimally at a global level. Auravana is one of those projects that seeks to understand human psychology, material history, nature, and behavior, and evolve society hence force into one of flourishing for all humankind. All humans are lifted out of poverty with optimized access to all that humanity and the Earth has to provide.

There is now sufficient integration of socio-technical information to explain the conception and operation of such a society. In part, the goal of the Auravana Project's is to intelligently conceptualize and safely actualize into existence a community-type society as detailed in a set of global societal standards representational of

community. Herein, the concept of 'community' means all those good things that community represents to healthy people, as well as, a type of configuration of society (Read: a community-type society). The market-State (capitalism) is another type of society, and is the type of society active among the global population of the early 21st century.

Community is a system based not on global scarcity, like the market-State, but on globally engineered adequacy of human need fulfillment. The functions of the market-State are obsolete in community, though not during transition. There is neither selling nor buying; instead resources are transformed into needed goods and services and cycled through the habitat by locally coordinated habitat teams. In community, products and services are produced and distributed differently than in the market-State, which results in different conditions and a different usage of resources. In community, there is production for use, and no production for profit. There is no sacrifice of object or service quality in the form of planned obsolescence and social inequity; instead, there is optimization of the products and services necessary for living. One of the greatest potentials of this type of society is a significant reduction in work-service years over time due to global information awareness and optimization.

Ultimately, it is not money or coercion that people need, but unencumbered access to the necessities of life and self-actualization. Accomplishing this is a socio-technical engineering challenge requiring coordination of contribution to transdisciplinary teams who coordinate global fulfillment through the Earth's common resources and within its carrying capacity. A community type society operates within a unified systems approach that utilizes the methods of science and decision support (and possible, AI) to arrive at the most optimal and appropriate decision at any given time for the planned production of the habitat. Unlike the implementation of technology under market-State conditions, community operates with human concern and environmental accounting. The real-time influx of quantitative and qualitative data provides real-time feedback, enabling optimized planning.

It is assumed that a socio-technical system based on transparency, education, contribution, accountability, and computation can be appropriately unbiased, and hence, truly facilitate global human fulfillment planning. A socio-technical system can be engineered to be sufficiently unbiased so as to effectively align the systems in the real world with human need fulfillment. It is assumed also that there are sufficient resources on the planet to provide a high quality of access to life, technology, and exploratory support to everyone. The solution to the abuse of authority and accumulation through trade, so present in the early 21st century, is: transparency and accountability, accurate data and education, visual modeling and understanding, and a community orientation, which results in new community-type conditions.

What community has none of:

- Property
- Market
- Money/credits/tokens
- Trade
- Socio-economic classes
- Coercion
- States
- Nations
- Classes (no unequal distribution of access)

What community has an abundance of:

- Engineered, optimized and sustained human need fulfillment at a global level.

In community, there exists:

1. A social information system oriented by human life experience and community values.
2. An economic system based on human needs and available resources.
3. A material system with a network of integrated habitat-city systems.
4. A lifestyle of habits and enjoyment in education, contribution, and leisure, optimized by the flow state.
5. A life of fulfillment, flourishing, and well-being.

2 The Auravana Project

The Auravana Project is a contribution effort to develop a 'community-type society' by means of a set of socio-technical standards for its conception and operation. Herein, community is a societal-level organization that facilitates human need fulfillment and orients individuals toward their highest potentials. The desire to commit to work toward global human fulfillment is strong in many of us, and our coordinated effort will bring into existence a society that works well for everyone. Project Auravana exists to conceptualize and actualize community at the societal scale. The Project seeks to develop a society that is reasonably automated, contribution-based, operates without trade or coercion, and meets global human need fulfillment requirements within the carrying capacity of the ecology. Effectively, the purpose of the Project is safely bring into existence a marketless and Stateless society - a society that meets all human need without trade or coercive. The Project includes a societal standards setting organization in conjunction with a habitat service team operation. During transition, there is also a transition team. Hence, the primary goals of the project are to develop, to transition to, and to operate a community-type society. In concern to transition, this is a project to redesign the structure of society into one of community at the global scale, using a model that recognizes the real world where humans can have greater and lesser states of fulfillment.

The Project's primary purposeful vision statement is:

- The Auravana Project [Consortium] exists to create and operate a community network of socio-economically integrated city systems through the collaborative design, development, testing, and application of an open and emergent specification-standard informed by purposefully driven individuals fulfilled in their development toward a higher potential dynamic of experience for themselves and all others.

The Project's primary deliverables are:

1. A unified societal information systems standard:
   - A societal specification standard [inclusive of all given information] for a type of society known as, 'community'; wherein, all individuals are fulfilled given what is known about resources, demand, and technology and human ability.
2. A network of cooperating habitat service systems:
   - A habitat service network where people contribute and live their lives with access to all that humanity and the planet has to offer.

A community-type society is conceptualized by means of a Societal Specification Standard (SSS), and operationalized by a Habitat Service System (HSS). When another society, like the market-State, is operating, then the Project also has a transition team to coordinate between the different societies. Auravana could be considered a societal standards setting organization, and like any professional standards organization, working groups develop the socio-technical [societal specification] standards.

The Auravana Project may be viewed as a consortium, an agreement formalized by standards and formed among a combination of individuals and organizations to openly develop, and cooperatively apply, an explicit[ly] explained standard for the conceptualization and operation of society. This proposed societal system works for all individuals, and the Earth upon which all individuals depend. Through a [whole] systems approach the design facilitates an understanding and transitioning of complex and interrelated issues toward wide-scale social and environmental regard, and ultimately, global human flourishing.

The purposeful design of a community-type society offers every individual on the planet a set of highly enriched living opportunities based on that which is possible today (through the union of human fulfillment and scientific knowledge), and directed toward a new era of flourishing and sustainability for all. Specifically, the vision involves the construction and operation of a global community network with localized integrated city systems, including a multitude of innovative and environmentally friendly technologies directly applied to the living system. With reason, it is expect that the implementation of this proposal will dramatically reduce suffering and violence on the planet, while facilitating the elevation of the well-being of the global population and maximization of everyone's quality of life. Further, the

Figure 1. *Simplified task analysis of the Project to develop a community-type society.*

TOGETHER, WE WORK TO GET HERE.

- Construction of COMMUNITY-NETWORK *and transition into*
- Construction of COMMUNITY-CITY *and transition into*
- Human surveys and site analyses
- State-interface analyses and "political" plan
- Market-interface analysis and "business" plan
- Relationship development and outreach
- Screening and orientation development
- Media, education, conferences, and virtual experiences
- Simulation of integrated city system
- Real-world resource surveying
- Decision system programming
- Societal standard unified and continuously updated
- Team formation and contribution coordination structure

COMMUNITY DEVELOPMENT

SYNCHRONOUS ANALYSIS, R&D

TASKS

EXPERIENCE

TIME/MEMORY

system's design will support individuals' intellectual and emotional adaptation to a life-oriented, and technically capable, society. The Project introduces the idea of community as a type of society.

The technological empowerment that has made humanity, for the first time in history, capable of destroying the biosphere, has simultaneously enabled humanity to provide a quality of life to all people that is higher than anyone experiences in the early 21st century; and to do so in sustainable harmony with the biosphere. This technological power has given humanity both the need, and the ability, to rapidly evolve its collective values and how it navigates through life as a species. In part, the Auravana Project exists to facilitate and elucidate that evolution.

Human flourishing is most likely to arise and sustain within an environmental-societal system where fulfillment is cooperatively coordinated and all resources are declared the common heritage of all Earth's inhabitants. One fundamental premise (assumption) of this design for community is the [socio-individual] perception of the Earth's resources as the common heritage of all the

world's people and the possibility of fulfilling everyone's need for access optimally given those resources. Herein, in order to optimize access, a community-type society is designed to include the tracking of world resources, the use of a shared collaboration and algorithmic operational system, and the accounting of human needs (requirements) in the context of contributions (capacities). The [societal information] system emerges, at the material level, into a network of integrated city systems capable of supporting a global community

Figure 2. *Set of task-time models showing requirements for transitioning to and living in community.*
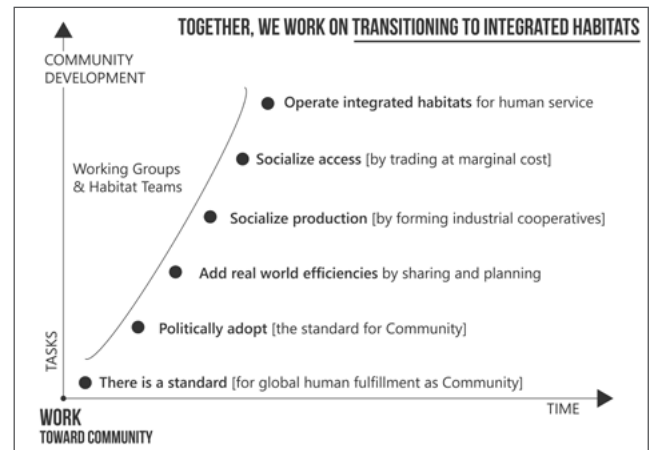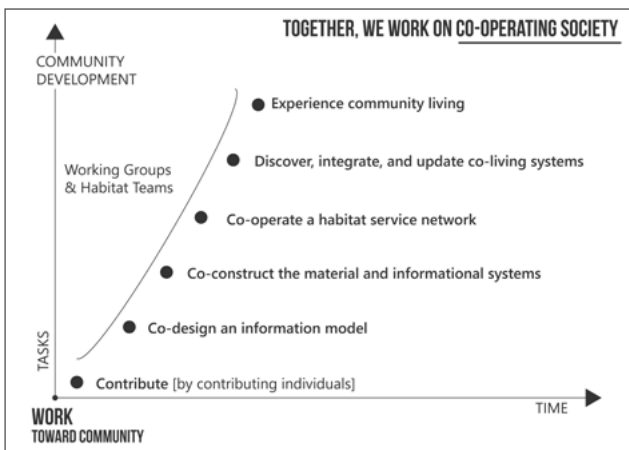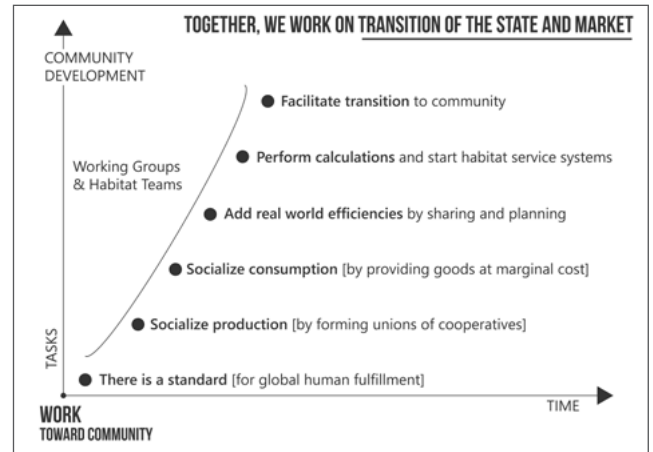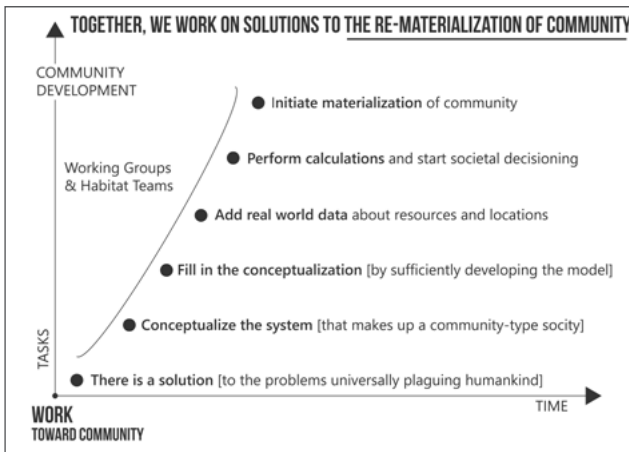
population in sustainable alignment with the carrying capacity of its environment, while meeting global human need fulfillment. In order to accomplish this, the Project's adaptive design combines an emphasis on individual need fulfillment and self-integration, a systems-oriented approach, and an informed reliance on nature's underlying principles.

Fundamentally, the Auravana Project [Consortium] exists to co-create the emergence of a community-type society through the openly shared design, construction, and operation of a socio-economically unified network of integrated city systems in which purposefully driven individuals are fulfilled in their development toward a higher potential state of human experience for themselves and all others.

Rather than assuming only iterative changes within the context of the social and economic systems that are themselves at the root of so many of our challenges, we have embarked on an analysis and redesign of human civilization, starting with the definition of what constitutes a fulfilled society. Instead of trying to patchwork and reform existing systems, we are resolving our many current and impending, self-induced challenges, through a design that renders those challenges obsolete. Through holistic development, conditioning elements that predispose a driving pattern of behavior are shifted toward regenerative, emergent, and global fulfillment of our true potential. Our specified designs for holistic community development address all the major areas that influence human behavior and ecological stability, tracing root issues back to driving structures, and from there to the environmental influences and response mechanisms that cause them. These "blueprints" (a metaphor for our design specifications) then propose new structures for those environmental influences that instead condition and predispose fulfillment-oriented values and life-enhancing systems. We have the models and tools at hand to design and build a present that is worthy of humanity's potential. Together we are interested in, and working toward, formulating and formalizing a different a kind of society we may all be proud of.

Cooperation and discovery are an inherent part of what it means to be human. The community environment, herein, has been designed to nurture and support the experience and evolution of this understanding. In community, individuals pursue life and learning at their own pace and according to their own interests, passions and preferences. The design for community provides a fulfilling way of looking at (i.e., a perspective of higher potential) the nature of life, learning, work, and human interaction: it represents the potential for a life lived through meaning and purpose. Herein, the designs seek to maintain an essential alignment with humankind's evolving understandings of itself and the world of which humans are a regenerative part. Hence, the design proposes a global society with a specific function – supporting the well-being of Earth's ecology while improving the standard of living for all inhabitants. The

project exists to open source and free-share a standard for global societal co-operation.

The fulfillment of all sentient beings is an eternal way forward. And so, contributors have come together to share in our discoveries and evolve humanity's understandings so that its creations align more greatly with the well-being and flourishing of all sentient life on this planet and in the universe. Here, the work contribution fulfillment brings joy in life. Sharing opens new possibilities for inspiration and creation. How we think and work together, and what we do, will ultimately make the difference. Notably, our direction is also in perfect accord with the spiritual aspects and ideals found in most religions throughout the world. What sets our efforts apart, however, is that we propose to translate these ideals into a working reality in the present.

Fundamentally, the Project proposes an open, formal, and collaboratively developed standard of 'Community' that is to be operated as the [sole] societal coordination organization for the global population. Among community there is a recognition that socio-technical resolutions to human need fulfillment must be accounted for a global level (because resources are globally common) and categorically recognized for prioritization (because resources and human-habited bodies are finite). It is relevant to note here that all stakeholders can be accounted for in all decisions through a standards-based societal decision system. Therein, actions taken upon these priorities creates structural modifications to the environment, which are fed back into individuals' behaviors in, and experience of, life.

The Project's overall vision for community is an urgent one considering the myriad of perceptible global-societal crises. Candidly speaking, humanity's current modes of operation are unsustainable and its trajectory is (structurally speaking) often self-destructive. The problems humanity sees in the early 21st century are not isolated or solvable at the level of the problems themselves; they are the inevitable expressions of the underlying power structures and value systems that drive human behavior to externalize power and harm. When divided ideologically, and separated by borders and beliefs, it is not possible for humanity to apply relevant solutions to the foundations of society. Here, it is possible to recognize that reducing global threats requires the application of evidence rather than personal opinion. A standard must begin to identify and design in accord with that which all humans hold in common. Nothing less than a fundamental redesign of global power structures, co-arising with a fundamental paradigm shift in global values and worldview, is adequate to resolve humanity's challenges, avert the otherwise impending catastrophes, and facilitate the emergence of a world commensurate to our true human potential. Through societal standardization it is possible to create the next generation of regenerative and fulfilling human environments wherein individuals develop toward their highest potentials through pursuits

in which they are inspired and engaged. Take note that this is not some hazy future system that can't be imagined or understood; it is something that can be conceptually and technically defined.

There is a relationship between humans and their environment. How systems are designed and used relative to that relationship is significant. Systems designed with the goal of enabling human flourishing and fulfilling human need are likely to ensure a safe environment that effectively meets global human requirements.

The world can be bettered by not only identifying malignant circumstances and reducing or eliminating them in the next iteration (i.e., undoing damaging circumstances), but also by designing for human well-being with ecological consideration. A societal science that measures and builds contribution, planning, and conscious choice (i.e., choice that accounts for spatial resources, human requirements, and a real-world environment) will be more potent in potential than a society of unconscious habits, beliefs, and circumstances. Humans can be drawn to visualize the future, rather than just driven by the past (inertia). Socio-technical standards are prerequisites for the construction of current society and any future imagined societies.

3 The Auravana Project organization

Project Auravana is inclusive of both a societal standards setting organization (SSO; a.k.a, a standards-development organization, SDO) as well as a habitat service operations organization. Auravana is an open source societal-level engineering project for community standards and operations. The project coordinates a societal standards setting organization that proposes a unified model for global human fulfillment. The type of society being proposed and engineered into existence is one of cooperative access to a habitat service where human needs are globally fulfilled through contribution and common resources. Working group members use a collaborative design platform to identify and develop (i.e., create) standards, while habitat [service] team members apply (i.e., operationalize) standards that enhance human well-being with physical resources and appropriate social organization. People collaborate in the operation of a community-type society by contributing to working groups that maintain standards, and simultaneously, habitat service teams that do physical work as part of a [societal] habitat service system.

3.1 The informational standard [service system]

The conception of a 'standard' is widely acknowledged to be the foundation of the functional socio-technical operation of modern society, and any given society of sufficient technical advance. Socio-technical standards hold socio-technical society together. They specify the characteristics or performance requirements of countless aspects of the human-scale socio-technical world. To safely build complex and potentially dangerous socio-technical environments there is a requirement for standards, certification, and monitoring by competent persons and protocols. In order to meet user understanding objectives, specification standards include descriptions and explanations accompanied by visualizations and simulations. In concern to community as a type of society, the standards demonstrate how humanity may access and participate in the global optimization of their own flourishing. Here, through standardization, society is collaboratively designed, developed, operated, and ultimately, coordinated for the benefit of all inhabitants. The structural coordination logic of community is informed in a shared (common), explicit (documented and planned), and contributed (accountable) manner.

A socio-technical society is engineered through standards, specifying its reasoning, construction, and operation. A societal specification standard is a technical reference [document] that everyone can point to as a description and explanation of a societal system. A developer and/or operator should be able to read it and come to an understanding of the societal system

itself. Standards exist to be used, and if not used, then archived. Hence, in the context of usability, standards represent the specification (with reasoning) for the selected operation of the next and/or current iteration of society.

Through community-type societal standards, human need fulfillment at the societal scale becomes an option for a us -- it is now an option for us to create a better socio-economic system, because we have a set of community-based standards. The Auravana Project exists to develop and facilitate the adoption of a unified set of societal-level standards for conception and operation.

3.1.1 Standards setting organization (SSO)

Standard setting organizations are society's means of sharing discoveries and integrating work for the purpose of developing, coordinating, revising, producing, and otherwise operating, socio-technical standards, and therein, specifications that are intended to address the needs of a group of affected adopters. And, in the case of this project, those affected are a global population humans and the planetary ecology. The Auravana Project exists to develop, produce, and distribute the open source societal specification standard for a global community-type society. Standards setting organizations are staffed with people that develop, publish, and coordinate standards. The Auravana standards setting organization [consortium] is comprised of groups of contributing individuals that are responsible for the development (i.e., setting) of standards through collaboration and coordination processes. The standards development activities in this organization are based on systems science, equitable access, and transparency.

At the standards level, Auravana Project [Consortium] is a global organization of professional working group members who are actively contributing and organized based on articles (which, are themselves composed into standards). In other words, the organization consists of people who are contributing to the information system for community by working on its information standard. Within Project Auravana there is a full-time project coordination working group structure dedicated to the informational tasks of developing the societal standard. Projects, coordinators, and working groups have a scope that defines the boundaries by which decisions may be taken. Scopes are set by the working groups in the form of formalized standards, which inform of changes to informational and spatial flows through human society. In this way, Project Auravana's responsibilities include the distribution of a community-type societal information system [standard], developed through working groups.

In the working group, contributors work on the actual socio-technical documents and information sub-sets. The working group members work on each clause of a standard and make the document up to date and usable. To generate a new iteration of society, it is essential to know 'how' society currently operates. Given what is known, a socio-technical society of sufficient population size operates based upon standards set by organizations (of people and machines).

There is a standardized process to the development and life-cycle of standards. Therein, scopes (that which boundaries projects at a coordinated information-level) can be broken down into subs-scopes and assigned to sub-coordinators. Each standards document is sub-composed of a set of articles that represent the discovery, understanding, and operation of society. Each article is a primary working group deliverable, with sub-working groups possibly present. In other words, the specification standards are a set of articles developed by working groups (et al.) that are used as formal standards for the specified understanding, construction, and operation of society by contribution teams and the user population at large.

To be of global applicability a societal standard must maintain the following characteristics:

1. Scalable – increasingly usable and applicable to larger population sizes without violence and incidental artifacts.
2. Open/accessible – trade/money is not required to contribute or use.
3. Duplicable – is sufficiently accessible that it can be duplicated by others easily.

3.1.1.1 Societal specification standard (SSS)

A societal specification standard details (i.e., is) the [unified] information system for an intentionally designed society. Every type of society is first and foremost an
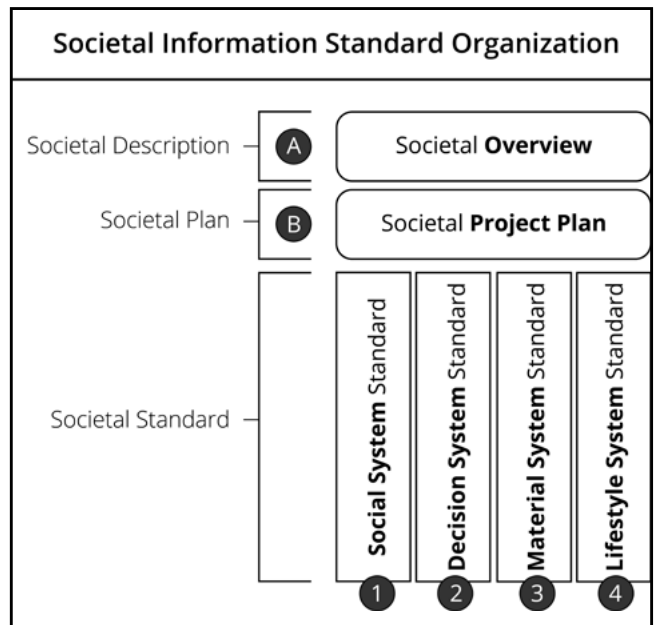
Figure 3. *The standard conceptual layout of a societal standard by a standards setting organization that accounts for the fundamental engineering of society.*

information system before it is anything else. In order to safely bring into existence the type of society we envision, the information system must be completed. A societal specification standard is a [published] document that a population uses to understand and engineer society; wherein, its design is continuously re-engineered as better/more information becomes available. Each new standard (or update to a standard) could be viewed as a proposal for the next iteration of society.

The term 'societal specification standard' refers to an information/documentation set with the following properties:

1. Societal: Applicable at the societal/global level; it encompasses all of the axiomatic systems of society.
2. Specification: Specifies the design and selection of the system. Specifications ensure actions are traceable. A specification is single source document that gives constructors and operators guidance during development and construction activities.
3. Standard: Standardizes socio-technical knowledge and procedures for doing and delivering the system. Standards ensure desired results are achieved. A specification is a document that gives operators operation activities. A standard describes the best way of doing something, given what is (1) known and (2) has been integrated by those with competence.

At the level of contribution to the Societal Specification Standard (SSS), the Project is composed of open source working groups that develop and publish the societal standard for a global community-type society. These working groups create documents that provide requirements, specifications, and reasoning that can be used consistently at the societal level for mutual human fulfillment.

At a high-level, any given societal [project] standard may be divided into its principal system publications, which represent the axiomatic conceptual foundation of a socio-technical society:

Societal System Standard Interrelationships

Model shows overlaps and interrelationships between the fundamental individual system standards and their connection to a unified standard representational of societal coception and operation.
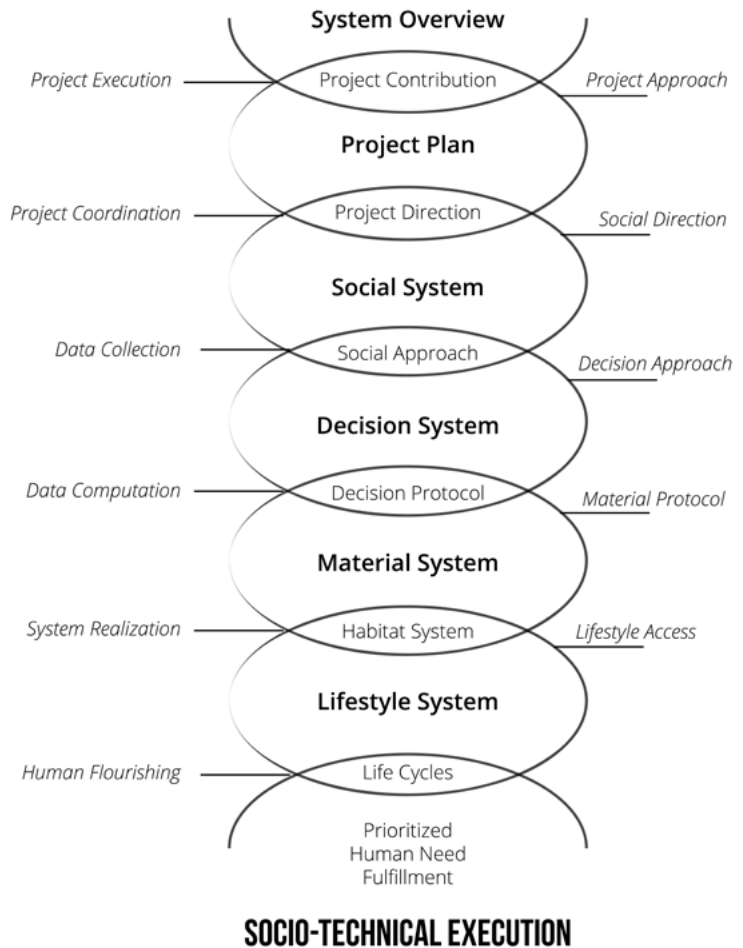
Figure 4. *A real-world societal information system is sub-divided into a set of standard systems and accompanying documentation. There are interrelationships and overlaps to the sub-systems [standards]. The system overview interrelates with the Project Plan, because contribution is the execution of the Project Plan, and also, to execute the project individuals must have first become aware, and then understood the system into which they will be contributing. The Project Plan includes three sections: project approach, project direction, and project execution. The direction of the project is present in both the Project Plan and Social System, because all projects have defined directions that are understood and explicated in a Social System. The direction of a Decision System is characterized by computational protocols, and of a material system is characterized by instructional protocols. The Social System has a: social direction, social orientation (values), and social approach (methodology). The social approach becomes the approach by with decisions are resolved. Therein, data from a social information system is computed together to calculate and discover how to optimization of human need fulfillment. The decision system uses protocols to resolve problems into workable solutions. The material system has design protocols as well as operational protocols at the habitat service level. Habitat service systems provide service for lifestyle with access to human flourishing.*

1. A <u>System Overview</u> of the society.
   - A description standard.
2. A <u>Project Plan (Project System)</u> for the society.
   - A coordination standard.
3. A <u>Social System</u> of the society
   - A core societal standard.
4. A <u>Decision System</u> of the society.
   - A core societal standard.
5. A <u>Material System</u> of the society
   - A core societal standard.
6. A <u>Lifestyle System</u> of the society.
   - A core societal standard.

Note: Each of these standards is composed of multiple articles. Each article is the deliverable of one or more working groups. Models (figures), drawings, and simulations are associated with articles in each standard.

Given what is known, a societal specification standard can be sub-composed of 6 primary publications, of which, publication list item #1 is an overview of the system (SO) and publication list item #2 is the societal project plan (PP). Hence, the identification composition and configuration of a Societal Specification Standard (SSS) is the following top-level information sets:

Specification Standard *[contains specific information]*	Identifier [SSS-StandardName-Version]
System Overview	SSS-SO-###
Project Plan	SSS-PP-###
Plan Project Execution	SSS-PP-PE-###
Social System	SSS-SS-###
Decision System	SSS-DS-###
Material System	SSS-MS-###
Material Habitat System	SSS-MS-HS-###
Lifestyle System	SSS-LS-###
Note: The most up-to-date version of each standard may have a different version number (###) than the others. For example, the most up-to-date, current version of the Project Plan may be 005 whereas the system overview may be at 004. Please check the project's website (https://auravana.org/standards) for the most up-to-date version of each standard.	

The Auravana Project proposes a complete "community-type" societal model composed of four societal system standards, a project plan for the transition to and operation of the society, as well as an overview document to support an understanding of the whole societal operation.

These systems (standards) are the fundamental basis of any society. Herein, an economic system is contained within the decision system and concerns decisions about resources. Note, it is not true to state that the fundamental basis for any society is any of its sub-systems individually (e.g., its social system individually, its economic system individually, etc.). Every society is composed of these fundamental systems, which may be understood and engineered by individuals therein,

or not. In community, the societal [system] standard for a community-type society is a working socio-technical deliverable product. This standardized deliverable is sub-divided by the primary information sub-systems of any given society, into a set of standards' articles (including, figures, tables, and simulations) representative of, and usable by, society to understand, construct, and operate. To understand, construct and operate society coherently, all of these systems must be acknowledge and accounted for (preferably, in a unified manner).

It is a population's mutually unified and cohesive response to societal development, through standardization, that enables the fulfillment of all individuals' potential (i.e., agency access). When we begin unifying all information, the understanding that we could all live better lives through co-operation at the societal scale becomes most clear. To engineer a society, it is essential to have some idea about how every society is organized. At the first layer of division, every society is composed of four principal systems (social, decision, material, and lifestyle). The internal formation and configuration of these systems classifies the type of society. Of course, every society can also have an overview and a project plan(s). We are saying that we can know and intentionally design these interrelated systems in a single societal specification standard, representing the whole societal system; the system as it is currently constructed, and the societal system as it could be constructed, given what is known and available.

3.1.1.2 A community-type societal standard

Practically speaking, a community is an informational and physical organization operating together deliberately and forming an evolving whole. The Project proposes a set of standards that may be said to represent a unified field theory of community; they are a treatise of [every] fulfilled human society (given what is known). Through community-type societal standards, human need fulfillment at the societal scale becomes an option -- it is now an option for us to create a better socio-economic system, because we have a set of community-based standards. At a practical level, they specify the composition and operation of an adaptive 'community' network of socio-economically integrated city systems (and self-integrating individuals). In other words, the four specifications represent a description of that which is required to construct and operate community as understandable through a set of system standards; which provide the reasoning and evidence for why community is so constructed. The operationalization of the standard leads to feedback, which leads to better standards. Over time, society is re-constructed as a more optimal form of community through the application of the updated "living" model. The evolving spiral-like nature of the proposed societal system allows humanity to rapidly overcome insufficiencies in its former designs.

Project Auravana exists to propose a unified solution to the development of a tradeless (moneyless) and Stateless (coercionless) society sometime in the next

several decades, by:

1. Developing and maintaining standards.
2. Developing and maintaining habitat services.
3. Developing and using market-State relationships.

In community, production and consumption are based on need (and preference), and not on someone's income (*from* trade), prior profit (*from* assets), or coercion (*from* power-over-others). In other words, in community, fulfillment (consumption) is based on need (humans, resources, and services), and does not include incentives or protocols based on income (money), on property (assets), or on authority (punishment).

The Auravana Project coordinates the development of the societal standard for a type of society with several features unique to 'community':

1. A societal system based upon cooperatively shared access to common resources, and thus, trade-less (and hence, moneyless/marketless). In a community-type society, there is no property and no trading of property (either for other property or for money).
   • In community, all goods and services are available to all people without the need for any form of exchange, including money, credits, or barter. Instead of government regulation, there is a contribution-based standardization service-

A SOCIETAL SPECIFICATION STANDARD

Model depicts the axiomatic structure and configuration of a societal specification standard.

Different types of societies may have different internal configurations and productions representative of these societal sub-systems. All types of societies can be understood and engineered based upon this axiomatic information sub-system arrangement.

Contribution Service *A.k.a., Contribution Service Operation, CSO (including standard)*	Societal Standard *A.k.a., Societal Specification Standard*	Transition Proposal *A.k.a., Societal Transition Operation, STO (including STO Standard)*

Community has a unified description and model

Community has a unified societal systems plan

Four societal systems common to every type of society

Societal Overview *A.k.a., Societal Abstract*

Project Plan *A.k.a., Project Proposal*

Social System *A.k.a., Social Standard*

Decision System *A.k.a., Decision Standard*

Material System *A.k.a., Material Standard*

Lifestyle System *A.k.a., Lifestyle Standard*

For all types of society an overview can be created

Market-State oranizations have their own unique plans

Different types of society have different configurations of these four systems

NOTATION

All societies are in transition, always

To organize and plan for transition effectively for a global population, it is necessary to standardize construction, production, distribution, and operation of real world societal systems

Three types of society

'Community' is a type of society

'social-State' is a type of society — *Socialism*

'market-State' is a type of society — *Capitalism*

Figure 5. *A societal specification standard is contributed to and transitioned to through a project plan that includes the standards for the next [community-based] iteration of society.*

team framework. In this context, individuals among the population share a set of directions (purposes), orientations (values), and approach (methods) with consequential patterns of thought, behavior, and physical constructions.

2. A societal system based upon a formalized socio-technical standard and open-source development, and thus, coercionless (and hence, Stateless). Herein, there is no State coercion. In this context, the resources (informational and spatial) and outputs of production are the common heritage of everyone.
   • In community, justice is both distributive (of access) and restorative (of fulfillment) while accounting for both the individual (human) and the social (society) of individuals. Restoration of fulfillment and access to all services that humanity has to offer are available to all people without the need for threat (taxation) or trade (market). Instead of government coercion, there is a contribution-base habitat service-team framework. In this sense, individuals among a community share a set of directions (requirements), orientations (objectives), and approaches (processes) with consequential

patterns of thought, behaviour, and physical constructions.
   • The Auravana Project [Consortium] follows the value orientation of the society's social system itself, and is thus, open source.

3. A societal transition system enables transition from the market-State to community. It is relevant to note here that transition to community at the societal scale will take years, may occur differently at different locations on the planet, and will likely itself involve aspects of both the State and the market.
   • Transition to community likely requires the use of the tools of the society available in that type of society being transitioned away from.

The proposed society may be characterized as operational without a market (i.e., without trade and money) and without a State (i.e., without coercion and power-over-others). This societal system is directed toward global human fulfillment and ecological regeneration, and this is possible through the conception and operation of a unified societal model where the real world environment, including human needs, material resources, and what is possible, is accounted for at the individual and social levels, together.
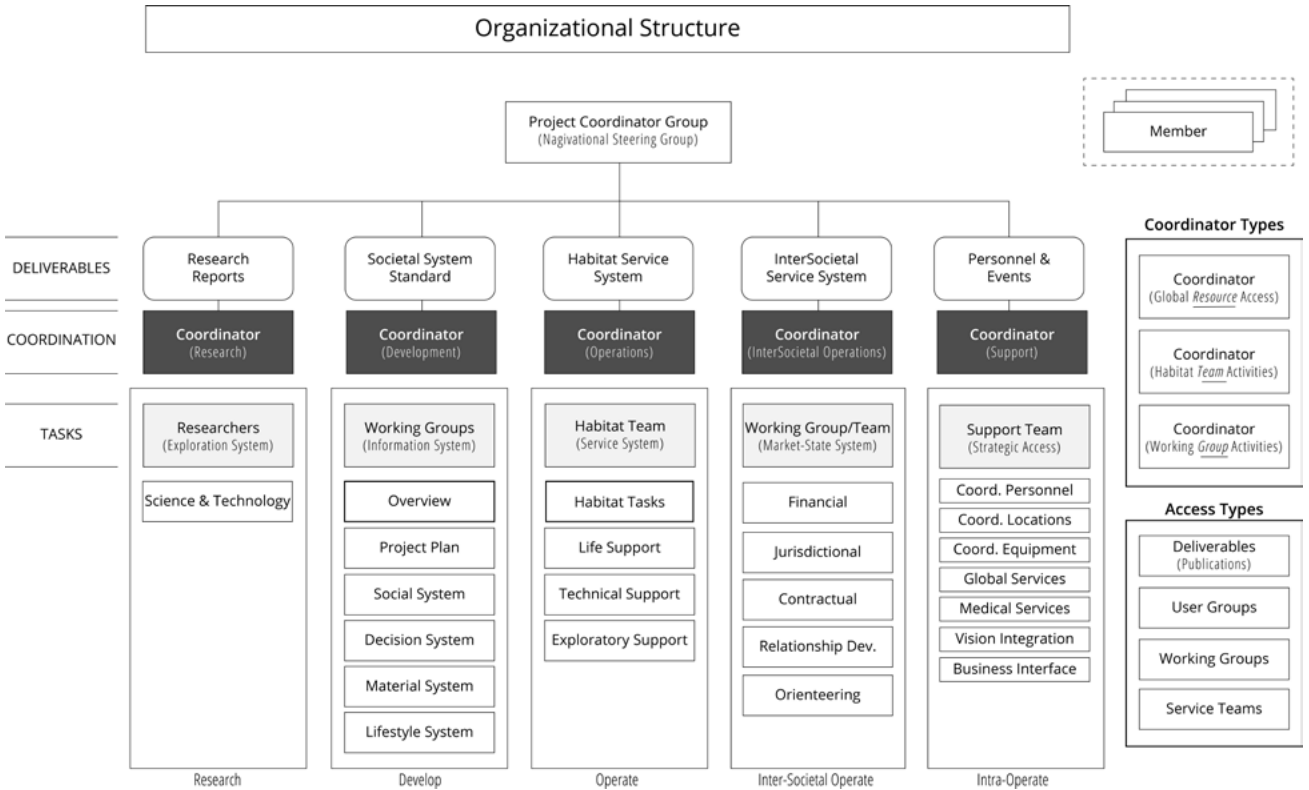
Figure 6. *Simplified organization structure of a project to develop and operate community at the societal scale.*

The Auravana Project produces the societal standard for the logical derivation and technical operation of a community-type societal system. This societal standard presents an alternative version of society, in which the age-old inadequacies of war, poverty, hunger, debt and unnecessary human suffering are viewed as solvable at the societal systems level. Anything less will result in a continuation of the same catalogue of problems inherent in modern civilization. Hence, the project presents a new and up-to-date societal system, as a standard, that is unlike anything that has ever been tried before — it describes a society capable of sustaining the mutual fulfillment of all individuals on the planet. The Project's published societal standard details the logical derivation and technical operation of this system, which may be categorized as, a 'community-type society'. The project presents a vision of society oriented toward ecological sustainability and the fulfillment of all human need — a society designed and operated through social cooperation and community orienting values.

The proposed standard for a community-type society represents an alternative version of the present that calls for a straightforward redesign of our culture in which the age-old inadequacies of war, poverty, hunger, debt and unnecessary human suffering are viewed not only as avoidable, but as totally unacceptable. Anything less will result in a continuation of the same catalogue of problems inherent in modern civilization. Hence, the proposed standard presents a new and up-to-date socio-economic system that is unlike anything that has ever been tried before — it describes a society capable of sustaining globally mutual human fulfillment on this planet that we all share. Project Auravana envisions a society designed and operated through social co-conceptualization and co-operation. Community is a societal system that works for all of us and the Earth upon which we depend. Through the application of a [whole] systems approach the society's design facilitates an understanding [by individuals] and transitioning of complex and interrelated crises toward wide-scale social and environmental regard.

In an effort to provide the greatest possible clarity and
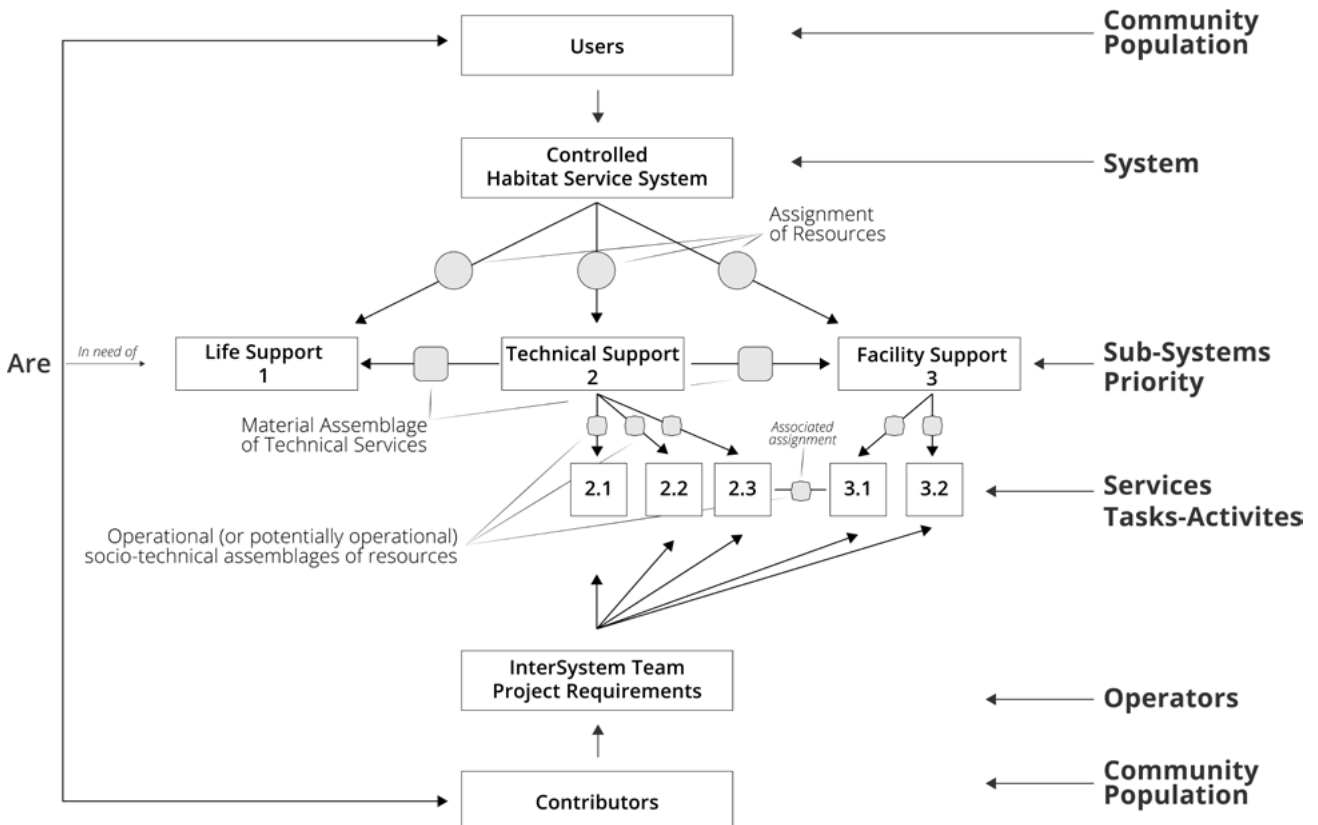
Figure 7. *Model showing an assembly of the habitat service system by allocating resources to sub-systems for access by users through community contribution.*

usefulness, the societal standards setting organization, Project Auravana, has formatted the design for the proposed society (i.e., its logical derivation and technical operation) into a series of specification standards. Each standard is both a component of the total design, as well as intended to be a basis for deep reflective consideration of one's own community [or lack thereof]. Together, these "living" specifications represent a replicable, scalable, and comprehensively "useful" model for an intentional need-fulfillment community (composed of an integrated community-city network vs. city-State network) spanning the globe. Of note, these standards are "living" in that they are continually updated as new information becomes available. The community is not ever established; its design exists in an emergent state, for it evolves as we evolve, which is necessary for our survival and flourishing. In essence, the project's primary deliverable is a new system to make the existing system obsolete — it is our intent to continuously evolve ourselves and the systems of which we are an integral part.

The proposed standard for community suggests a potential (and evolving) solution to the issues universally plaguing humankind, and could possibly bring about the greatest revolution in living and learning in our modern time. Change on the scale that is required can only be realized when people see and experience a better way. Unless we imagine, though most importantly, explicitly describe (both conceptually and technically) the world we want, how are we going to create it?

The society's system design has been separated out at a high-level into four principal standards; each detailing a different primary [axiomatic] aspect of its formation and operation, including its structure and patterns of organization.

The societal information standard proposal for community is composed of the five principle systems of any given society:

1. A Social System Standard
2. A Decision System Standard
3. A Material System Standard
4. A Lifestyle System Standard
5. A Project [Plan] System Standard

Together, these five standards form an adaptive and unified information model for the study, implementation and operation of a globally networked (socio-economically defined) community. The standard, together, is a proposal with the potential of being developed and operated for the population of global society. Each of the systems in the model, (each standard) has a consequence on human behavior, and together, their actualization forms emergent patterns of behavior. Their specific organization by the population of a society is likely to organize a specific pattern of behavior in society.

3.2 The material habitat [service system]

The material environment is where the habitat service system (city) physically exists and is staffed by contributing members of the population who are coordinated into task groups/teams associated with a layered prioritization model of the habitat, starting with:

1. Life Support (LS),
2. Technology Support (TS), and
3. Exploratory Support (ES).

The team members serving in the habitat operationalize the societal standard developed by the working groups. Teams in the habitat take habitat altering decisions and conduct habitat altering operations. Habitat operations teams work in the habitat to reconfigure and maintain its service support systems.

4 Challenges to understanding

There can be a substantial learning curve when it comes to acquiring a comprehensive understanding of what is actually being proposed by the Project. It is important to remember that this proposal for community at the societal level represents an entirely different [linguistic] worldview than most (if not all) other worldviews present in modern society. Fundamentally, the Community's design describes an entirely divergent way of living and of understanding reality than the many worldviews and socio-economic structures expressed among the early 21st century population of the planet. This can present a significant motivating challenge for those interested in our common direction. The reading of the articles in combination with the seeing of associated models (figures) is one of the best ways to approach a comprehensive understanding of the system.

> **NOTE:** *The specification standards are dense in content, and some individuals who read the articles and see the models for the first time may feel like they are learning a new language and integrating a new worldview, which takes time and requires internal processing.*

Standards are the often ignored backbone of every socio-technical society. Community at the societal scale is a long-term living building project that needs your help. The standards provide a source code level understanding of how society could operate toward global human fulfillment without the market-State.

At a pre-requisite level, to fully understand the conceived operation of community it is necessary to understand concept modeling (conceptualization) and object animation (simulation). Herein, "community" is a conception, and the 'habitat' is a simulation.

The community-type societal system described by the standards is both simple and complex – it is 'simplex' (simple and complex). Whereas simple concepts unify our understanding, complex understanding allows for creation. Herein, simplicity means concepts which unify and bring together seemingly disparate knowledge and ideas. Simple concepts allow for explaining the most with the least possible number of assumptions. However, in order to acquire a comprehensive understanding for the purpose of design and construction, complexity is required. The specifications are long and complex, and of course they would be since they describe a socio-economic system. However, a lot of the wording is actually reasoning for the system's derivation and selection, which is a requirement for testing, construction, and a nuanced understanding, but not for a superficial understanding. All the reasoning present in the standards could be removed and the system could be visualized quite simply. The system will likely be viewed as complex for someone coming from an entirely different paradigm of thought, but when it is understood it is actually quite simple.

Treatise on Community as a Type of Society

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Abstract

Community is a type of configuration of the societal system. It is possible to understand how humans can cooperate for mutual fulfillment at the global level by viewing all resources and needs as common, and by developing an information system useful to mutual human fulfillment. Herein, discursive reasoning is provided for this specific configuration of a societal system, as opposed to the selection and encoding of other configurations. It is possible for humanity to organize its informational and spatial systems to sustain mutual human fulfillment and ecological regeneration. The construction of a sustained community-type society necessitates a systematic exposition and discussion of the facts and principles involved, and conclusions necessary, to arrive at community. This article describes community by describing what community is, and how society can become and operate like a community. A complete treatise on community must include a discussion of community, that which contrasts community, and that which community is, at an experiential level. Most of the population of a community-type society lives in integrated city systems (a.k.a., total city systems) where a life-space has been intelligently and appropriately designed to meet the needs and highest potential desires of the population. A population may contribute openly to the operation of a societal informational and infrastructural system that meets all human needs, optimally. In order to accomplish this, a moneyless and coercionless societal structure is proposed. This is a proposal for a societal system that operates effectively without trade, without the market, and without coercion. Community is capable of this accomplishment.

Graphical Abstract

Figure 8. *On the left is a depiction of humanity within a community-type society, wherein humans cooperate for their fulfillment and the ultimate flourishing of their society within a planetary biosphere. On the right are multiple potential types of society, within a biosphere. Some of these types of society overlap in various ways.*
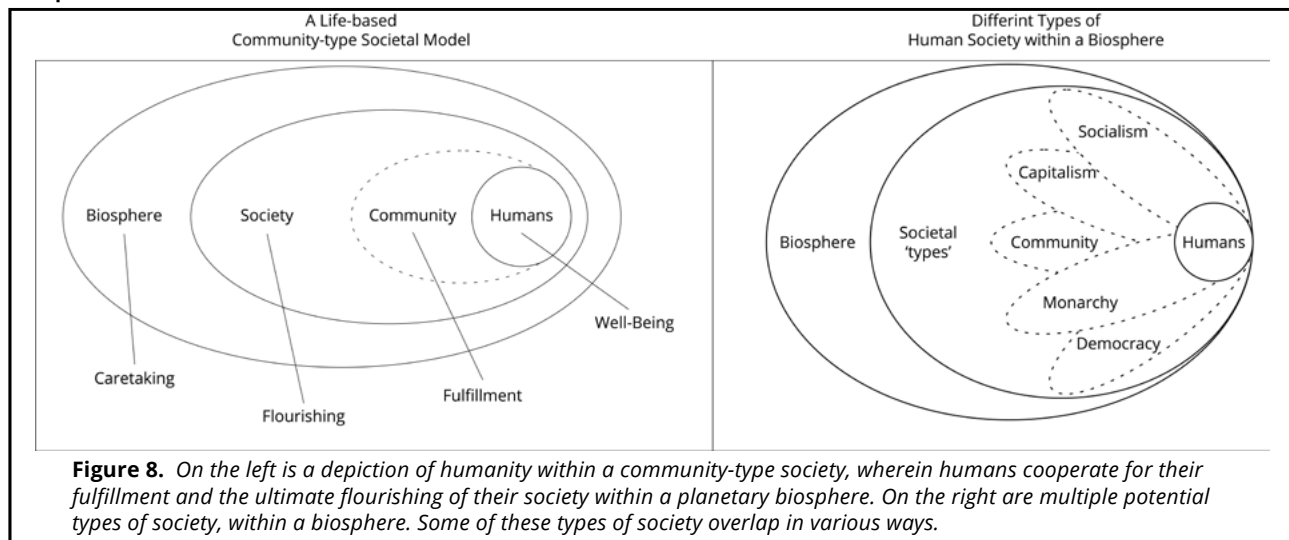
1 What is community?

What is Community? Generally, when people speak about community, they are referring to an organization of individuals intentionally committed to supporting a shared vision, which includes participation in a shared set of activities – it's a group of people who have something in common and interact. A community shares information and can be relied upon in times of hardship. Those in community may be said to have a similar direction, or at least orientation, to life. Individuals in community feel friendly and peaceful with one another. Most people, when they hear the word community will imagine the experience of sharing a common set of important relationships while gaining similar enjoyment out of life.

When those of us designing an integrated living system think about community, we think about community as a more complex and enriching concept. Certainly, it involves the idea of commonality in relationship, but under what context are we imagining this commonality to exist? For every type of social organization with individuals intentionally committed to a shared direction, is there community? Is community just a sharing of vision and action, and possibly location, or is there more? A group of people can come together because they have a similar way of perceiving, understanding, and acting in the world, but, 'community', in our view, goes beyond just the idea of having a shared direction and orientation in life. It says more about a group of people than that they are connected to each other in some important life-orienting manner. At the scale of our living system, community says something about the specifics of perception, comprehension, and navigation held by those who are sharing information, behaviors, and resources in relationship. In other words, community is a specific type of human organization, not just any human organization.

In the design of a living system (i.e., how we live together on this planet), community doesn't represent just any group of individuals with a similar worldview and set of behavioral patterns in some similar location or space. The term, instead, refers to a group of individuals who maintain these common relationships, and the relationships are oriented toward intentionally greater fulfillment, well-being, and flourishing for all. Hence, community is the term we use to describe the organizing structure of a societal "living" system where fulfillment and flourishing and all available resources are shared in common. Community is a user-based habitat access fulfillment service, where the contributors are also the users (and vice versa). Community is an environment where individuals realize they are interconnected with a real-world, which can be configured for the benefit of all by accounting for both the individual [needs] and the real-world [social]. It is a set of interrelationships wherein everyone is likely to flourish. Community is a shared solution (a informational-spatial fulfillment platform) that all of humanity "can stand on top of".

Humans can do more flourishing, and can have more access, as members of a global community-type society. Community is a type of society where individuals work together and access side-by-side toward a some common vision and goal(s) they all understand (visually), and can agree with (conceptually).

In fact, the etymological origin of the word 'community' comes from the Latin language word "communis", which means "things shared by all, or held in common by all". (You see) It has been known for a long time that sharing fosters [strong] community. Traditionally, that which was held in common was land and environmental resources. Today, however, sharing world resources includes information as a resource. Community represents a recognition that sharing resources, and holding the whole earth in common, is necessary for everyone's flourishing.

The word 'community', itself, can be broken-down into "comm", standing for comm-onality in comm-unication (a common connection), and the second part is "unity", standing for the harmonious interaction of the whole (an integrated wholeness), which emerges for the individual into the experience of "flow" in daily life and "oneness" in internal life. Hence, as a concept, 'community' is characterized by connection and integration. Connection refers to a relationship, and integration refers to the meaning given to a relationship (the merging of context and intention). And so, community, in this very refined sense, is a set of meaningfully integrated relationships. If, however, "connection" means the process of creating and receiving information, and "integration" means the process of re-alignment to a less dense pattern of information, then 'community' refers to the socially coordinated process of connecting and integrating information for our own evolution. And further, if the first part of the word stood for "connection", and the second part meant "cohesion" or "coherence", then the word 'community' might represent a highly connected and coherent model for human living – a model for living where humans accurately perceive environmental signals and construct in alignment with their fulfillment. Of course, similar things have been said about the universe itself, that it is connected and coherent. The universe is a seamless dynamic of motion and information. It is an undivided wholeness of flowing movement, and we can connect up our living systems in harmony with this wholeness so that we too may experience flow in our own movements. We can form and dissolve our creations to more greatly align with a higher potential form of experience. Throughout the uni-verse is a movement of the whole with which we can align, and our information model for community itself represents our most coherent form of that alignment. Hence, if we define communication as the replication of perception into another's mind, then community (as comm-unication + unity), is the coherent replication of a unified understanding of how we might all experience more optimally fulfilled lives. Fundamentally, the higher the quality of information we are exposed to and share

among ourselves, the more effectively and efficiently we will experience fulfillment in our lives, for there is less cognitive processing we have to do to make our experience coherent.

With a conceptual definition of community in mind, when we speak about community, we ask: At what scale are we sharing resources for our mutual fulfillment? At what scale do we feel commonly connected and integrated, and maintain a state of flow and oneness in our lives? At what scale are we experiencing meaningful relationships? At the social scale, the economic, the ecological, the technological, the planetary. You see, in community we understand that we are all individually connected within a more integrated and encompassing whole, we are on this earth together. And with this realization in mind, we further ask, "How do we feel and behave in a space when we realize that everything in that space is commonly connected and integrated, at all scales?"

Community means connection and integration at every scale of influence. And so, to us, community is a type of "living" socio-economic organization that we share among ourselves as a unified specification for fulfillment. Of course, if there is a lack of recognition of one's existing and experienced socio-economic system, then I could easily see how the idea of community could become degraded and domesticated to mean something akin to "a simple activity group" (e.g., tennis "community"), or, an information sharing network (e.g., an online social "community"). If someone has little awareness of the influence and very construction of their lives within a larger socio-economic context, then it only seems that their idea of a community would be limited and conformed to the box within which their awareness [of what community is, and could be] resides. Community is a crucial (i.e., root) component to the experience of this physical life itself, and so, when our shared potential for fulfillment isn't recognized, then the notion of "community" will likely show up in a highly distorted, and often divisional, manner. Islands (made up of human beings) competing for resources and attention in a game of scarcity practiced on the field called a market will refer to themselves as "communities": the business communities; the online/virtual communities, the knowledge communities; corporate communities, the community that has to do with someone's career field; the racial communities; activity group communities; and also, the idea of corporate neighborhood communities. Some people even feel as if their nation or political camp represent their community. Here, the word "community" is composed into a form that specifically identifies a contrast in social group or human attribute. In other words, it establishes a divisional set of relationships because it has been created to identify differences, instead of integrate commonalities.

We are one humanity, on one earth, and we have

Figure 9. *High-level decomposition of a community-type societal system; wherein, all exists within a biosphere. Together, humanity can produce and use an information system to organize society under the condition of, at least, mutual human fulfillment. Here, decisions are arrived at together using a unified societal model that is oriented toward sustaining mutual human fulfillment among the network of humanity. The materialization of a community-type society takes the form of a network of highly integrated city systems within which intersystem teams conduct and sustain the environment through project-type operations. Each city system, and together, the network of city systems, has a set of operational processes designed to recover, sustain, and plan the future design of the environment. Each city system is a habitat environment controlled for, at least, mutual human fulfillment. Societal [information] working groups develop the information system standard, and habitat intersystem teams use that societal standard ("aura") to operate the socio-technical nature of the environments, including the cities.*
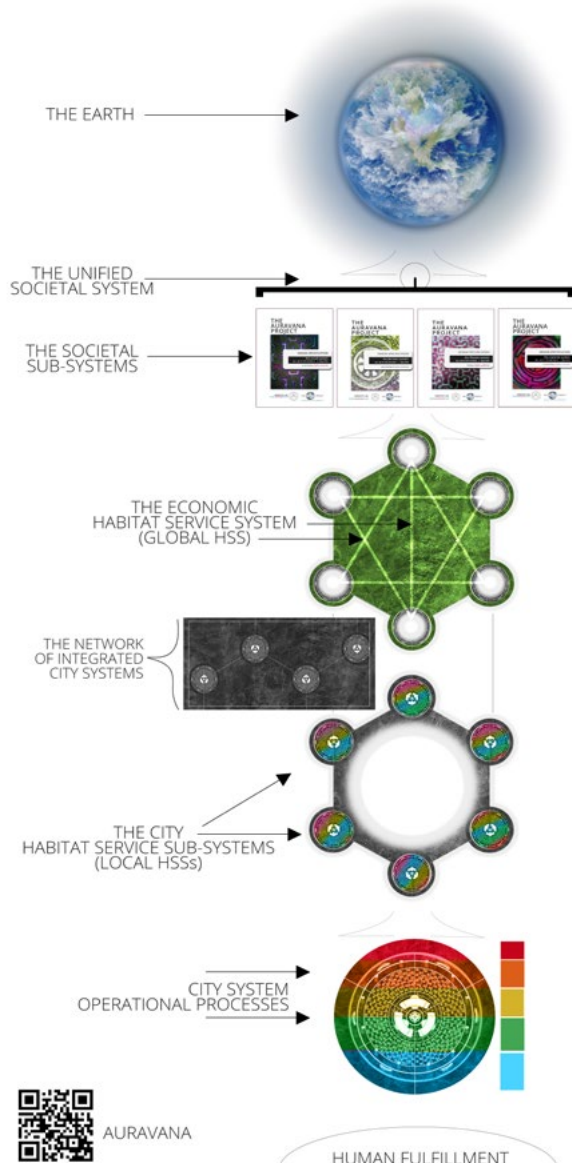
all come from the same source. We all have common needs, which we can synergistically fulfill in common. Community is an acknowledgement that there are differences among us, but it doesn't structure those differences into how we are cooperatively fulfilled on this finite planet. The division of community at the most holistic level (i.e., the level of our socio-economic ecology) into isolated resource and attention seeking groups with their own labeled "-community" separates us from our experience of our humanity on Earth. Labeling a socio-economic position by social group or human attribute is highly divisional, and it is likely to disconnect a group of humans from their existent life-grounded relationships, such as the innate sensing out of nutrition through flavor signals (becomes one fad diet camp versus another), or the innate sense to cooperate for resource efficiency (becomes one political/economic group versus another).

At a personal level, unless we put attention on our own connections and integrations, we are unlikely to understand the unconscious patterning that we are operating with or that we may have internally absorbed from the culture at large, which may be unintentionally reconstructing an environment of lower potential, and possibly great suffering. Here, we come to the realization that when we find a source for our connections and integrations within, we don't need to take from one another without.

At a social level, community is experienced through the sharing of a unified living system for our fulfillment, involving a perspective that all resources are held in common. Certainly, a life of mutual flourishing is more than feasible when we consider all of Earth's resources as the common heritage of all the worlds people, and we cooperatively and intelligently coordinate their use for the fulfillment of all. Herein, nature is our common phenomenon, and we can work with nature in the continuous formation of community to optimize our use of resources and the potential of our lived experience. Community is about helping all selves experience [the same] optimized and elevated vitality, health, well-being, and enriched lives with [equal] opportunities for self-development and contribution. Through the cooperative creation and operation of community we maximize everyone's quality of life.

Community may be said to represent meaningful interconnectivity at all scales. Herein, we recognize that we are (to some relative degree) the totality of all of those life expressions in which we are in an interrelationship. Things in the universe are connected, at the most profound level. The moment we start thinking of other humans as the enemy is the moment we start tearing each other apart, and dividing ourselves into competing "community" camps, and label ours as the exception. Any exception our society makes to our common real-world fulfillment will likely generate division within our society, and open a pathway to "your" fulfillment being violated.

Some people really want to hold to their limited definition of community, for if they were to integrate this more expansive and holistic definition, then they would have to admit to themselves that what they are participating in right now is actually lacking in what they believe it to have -- there is the experience of 'cognitive dissonance'. Participation in an activity group, a support group, or an information sharing network is not equivalent to participation in community at the scale of our living system. To awaken our sensitivities, we ask ourselves, "What does it feel like to have a deeply satisfying set socio-economic relationships?" And here, we come to recognize that real community is more fulfilling than a nutritionally deficient substitute. It is a bit like what early 21st century society has done to food and flavor. Early 21st century society has cultivated the flavor and nutrition out of food (so it has no flavor and little nutrition), while adding it to food that we would not otherwise eat. The feeling that someone might get by participating in their divided "community" is superficial to the fulfilled, flavorful and nutritional experience of community at the scale of our living system. Which, shouldn't take anything away from the joy currently received from having activity partners and a support group; it is just to say that, to some degree, we are fooling ourselves when it comes to the experience of fulfillment. You see, there is more to community than just the sharing of similarly joyful experiences in a structurally divided and isolated manner.

When we look at how we live together on this planet, do we experience the behaviors we recognize as a life lived through 'community' operative at every scale of relationship?

Consider how our use of language can mask an even greater state of fulfillment. Maybe having activity partners and/or a support groups is the greatest way you can be fulfilled in a fundamentally unfulfilling environment, and so you desire to call those activities by the name you give to the greatest form of fulfillment you can imagine. But notice here too how language is concealing a more real state of fulfillment by ignoring the larger living system in which your enjoyable activates and support groups exist.

We realize that community is a connection of individuals continuously integrating and forming a unification of energies directed toward a more expansive and fulfilling purpose. That purpose is to continuously and consciously evolve toward our highest potential for the fulfillment of all life, which involves the experience of greater connection and integration in our own lives, and doesn't mean the loss of our own individuality. In community, we live with a purposeful desire for a more expansive and fulfilling experience, and we compose that experience in alignment with nature at every scale. This purpose encompasses the self, and is at the same time, beyond the self. To some degree you could even say that the purpose of community is to provide a conducive environment where we all individually awaken to our higher purpose and express our higher potentials. Yet, whether or not we follow our purpose has to do with how much power we have, which has to do with structure, which has to do with consciousness,

and the feedback of our actions, as sensed signals, in this common environment of ours. And so, in its operation, community is a set of definable relationships operating together deliberately and forming an evolving whole, which benefits the individual and the whole together.

Essentially, we are saying that social, economic, and other relationships in a living system orient that system in a particular direction. Every socio-economic system has an identifiable direction, and a set of value-standards and routines which replicate through the minds of individuals and orient its continuance. For community, while perceiving all scales of commonality, that direction is one of our own fulfillment as well as the flourishing of all life, which we might then say, is experienced as a lifestyle of optimized flow and oneness.

Flow is the experience of our higher potential capacities for performance in the world, its similar to what we see happen in athletes like snowboarders who become one with the board and the mountain as their awareness expands and their focus narrows into the now. This is why the state is also sometimes known as oneness, for under certain conditions of consciousness these feelings of truly being in the iteration of the moment can become so expansive that it feels like one encompasses all, and is at the same time encompassed by all. Community, like the snowboarder, is in constant motion, and it is an awareness of the totality of the motion that gives it stability, sort of like something spiralling, like a tornado, which doesn't have permanence, but through its dynamic motion, through its structure, it has great power to restructure an environment for our fulfillment (or lack thereof).

If we simply pursue our own particular path of growth and development, eventually our higher potential capacities for awareness and performance start to come online, and they are so radically connecting and integrating that the experience of them becomes its own drive. And here, we realize, that these higher potential capacities are more easily awakened, entered, and sustained, given a conducive environment – an environment designed to account for connection and integration, for our fulfillment, at all scales. Also, without extensive remembrance (i.e., knowledge) of the symbiotic relationship between humanity and its environment, it would be extremely difficult to develop workable solutions to our many social and economic problems.

People ignore the fact that their misunderstandings, conceptual confusions, and incorrectly integrated environmental signals have an impact on their lives and the lives of those around them. Their limited awareness, reflected by their language, conforms their experience to one of artificial limitation and reduced potential. For many of us our subconscious and behavioral routines have been formed in a state of chaos. And, we have to have a reality and a conversation about that. It really comes down to an accurate sensing of, and response to, our environment; it comes down to knowledge and recognition that we aren't doomed forever, we can begin

integrating with our common reality in real time for our fulfillment.

What we have done to this point isn't working. Where we focus our intention with repetition is the outcome. There are many now who focus on profit, which is not the organizing principle of community. We are ever so slowly transitioning society to a focus on fulfillment and potential. We are all in an experiment. Yes, we live in an experiment. This, right now, right here, is an experiment in socio-economic design. It's not like we are going to go to an experimental design, we are already in one. Instead, we are essentially saying, we think this one isn't working, so we need to change the way it functions, and because of the logic and evidence behind what we propose, we expect this new structural specification to produce better outcomes in terms of ecological regeneration, human well-being, and the experienced fulfillment of all life on this planet. We are already in an experiment, we don't think it is working all too well, and so, we are going to change it through an updated and testable design that makes the present system obsolete. Societies are experiments, to some, they are even laboratories. We can see by the choices we take, the outcomes we get, and we, can learn from them.

QUESTION: *What if there were no artificial limits to what we could share, and how we could cooperate?*

2 The specification standards explained

A.k.a., What is a societal specification standard?

Here on Earth, the human experience cannot be separated from the socio-economic environment, the ecological dynamic in which the experience is occurring. In nature, there are continuous and influential feedback loops between individual organisms and their environment. Today, we have positioned ourselves in spaces and dwellings that have horribly disrupted feedback loops, such that we have lost track of our constructed environments influence on our lives. When we think about living on this planet, and the creation of the organizations, services, and technologies that provide for our needs, wants, and preferences, then we be begin to see the idea of community emerge into a type of socio-economic design, a type of living system, or "society". In part, a "society" is a dynamic and emergent system in which a population are living and behaving for a purpose, while maintaining a set of relationships that sustain their continued existence. Here, at the societal level, community becomes constructed around the individual's intention for self-development and mutual life fulfillment. And yet, when we are surrounded with unfulfilling situations it is easy to blame society; it is much more challenging to look at ourselves.

At a societal level, community becomes a structure to help humans make meaning, to facilitate connection and integration, to meet intentions (i.e., "expectations") for fulfillment, and to provide opportunities for self-growth and contribution. It could be visualized as a social, organizational vehicle for developing human potential and facilitating human fulfillment. It works because we are all connecting and integrating together [in the expression of a unified model for our own and all others highest fulfilled development]. If we desire to maintain our fulfillment, we must maintain a socio-economic organization that facilitates a sensitivity to our needs, as well as the sufficient fulfillment of those needs, which together with our experience of community, are the basis of our well-being.

And so, in community, we are continuously asking ourselves, "What are the best means of addressing our needs, today, and well into the future?" We recognize that our future depends upon relevant information in the now, and how we apply it. We need a space of accuracy and coherency to move into the future intelligently (such that our decisions are fulfilling for ourselves and for others).

Here, it is important to reiterate that the "community" someone may presently know as their local neighborhood, their activity club, their charitable organization, their social platform, their village, their nation, or their ethnic group are not the community we know and are referring to when we speak about community. Each of the aforementioned organizations are actually part of a larger socio-economic system, but neither that perceived [to be] isolated organization, nor its larger socio-economic context, are what we know of as community. We recognize that the division of community into expressly contrasted socio-economic organizations, can easily drive us to hate [one another].

Community is not different things to different people (it is not stratified), it is something we can identify and define in common. Together, we may express our design for community through identification and coherent integration of a common socio-economic living system – a system that logically, verifiably, and experientially orients toward greater mutual fulfillment. Here, designs are communicated through specification – an act of clarifying processes and other relationships (in order to ensure a standard of communication and construction, that is coherent, and unlikely to produce miscommunication and unstable constructions).

And yet, we in community are continuously setting aside our own notions of "community". We update our information space, which is our unified model for fulfillment, as we learn more about ourselves and the world we live in. Here, we recognize the possibility of unwittingly serving ends we would not otherwise intentionally mean to promote, and so, we remain open, and inquire into, new information.

Now, we ask, if community (or, any given society in fact) were defined within a series of design specifications, how would they be structured and what would they identify?

Presently, our perception of community (as a societal expression) involves designed separation of the living system into four primary and interrelated 'system specification' categories. From our perspective, any human society, as a life organizing system with a set of persistent environmental (including social) interactions, can be broken down into these four system categories, or systems structures. Each of the four structures represents a different aspect of society, and for our purposes, of 'community'. In community, we see these separations as "viewports" (i.e., windows) into our unified information space. In fact, you could look at any society through these four different viewports, and come to more greatly understand it, and its influence on you. And it is here, through system specification, that we can design and test the fulfillment potential of community - like any system, we can define its parameters and how it works. Through specification, we can define our living system's orientation toward (and not away from) a greater experience of fulfillment.

Community represents a common human meaning (social, decisional, material, and lifestyle), and within, our common social purpose for global human fulfillment. The four conceived systems that compose the Auravana Project's specification standard for community, are, in no particular order and in brief:

> **NOTE:** *In addition to the following four systems, there is a whole project plan [system] that coordinates the execution of a societal-level*

project.

The social system specification standard describes the organized structuring of the social environment; the social structuring of community. A social system is a grouping of units of individuation (units of consciousness) forming a cooperative network in which information is shared and integrated through a structure. Essentially, the social system identifies our aligned interests, and that which we have socially in common. It is an organizing system for social navigation that specifies a direction, orientation, and approach to our lives (to our socially coordinated experience). This specification details the purpose for the community's existence (a direction), its value system (an orientation), and its approach (a methodology and methods). Herein, these concepts, their relationships and understandings, are defined and modeled. Discursive reasoning is provided for their selection, as opposed to the selection and encoding of other concepts; and their consequences are evidenced.

The [economic] decision system specification standard describes the formal structuring of decisions involving a comprehensive information space that resolves into a modification to the state-dynamic of the material environment. In effect, the decision system is designed to structure and coordinate the flow of resources for global accessibility to all goods and services. A decision system is a collection of information-processing components -- often involving humans and automation (e.g., computing) -- that interact towards a common set of objectives. To navigate in common, we must also decide in common. Herein, we maintain a relationship to resources that focuses on access rather than possession, maximizing the advantages of sharing, and incentivizing cooperative, rather than competitive, interest. All metrics relevant to human fulfillment and ecological well-being are factored in to the allocation of resources, optimizing quality-of-life for all, while ensuring the persistence of the commons. The system's decision processes produce tasks that are acted upon by an intersystem (a.k.a., "interdisciplinary") team involving the coordinated planning and operation of projects. Through this comprehensive and transparent

Figure 10. *High-level depiction of society; from the solar system; to the biosphere; to a unified information system; to integrated city systems; to a network of integrated city systems.*
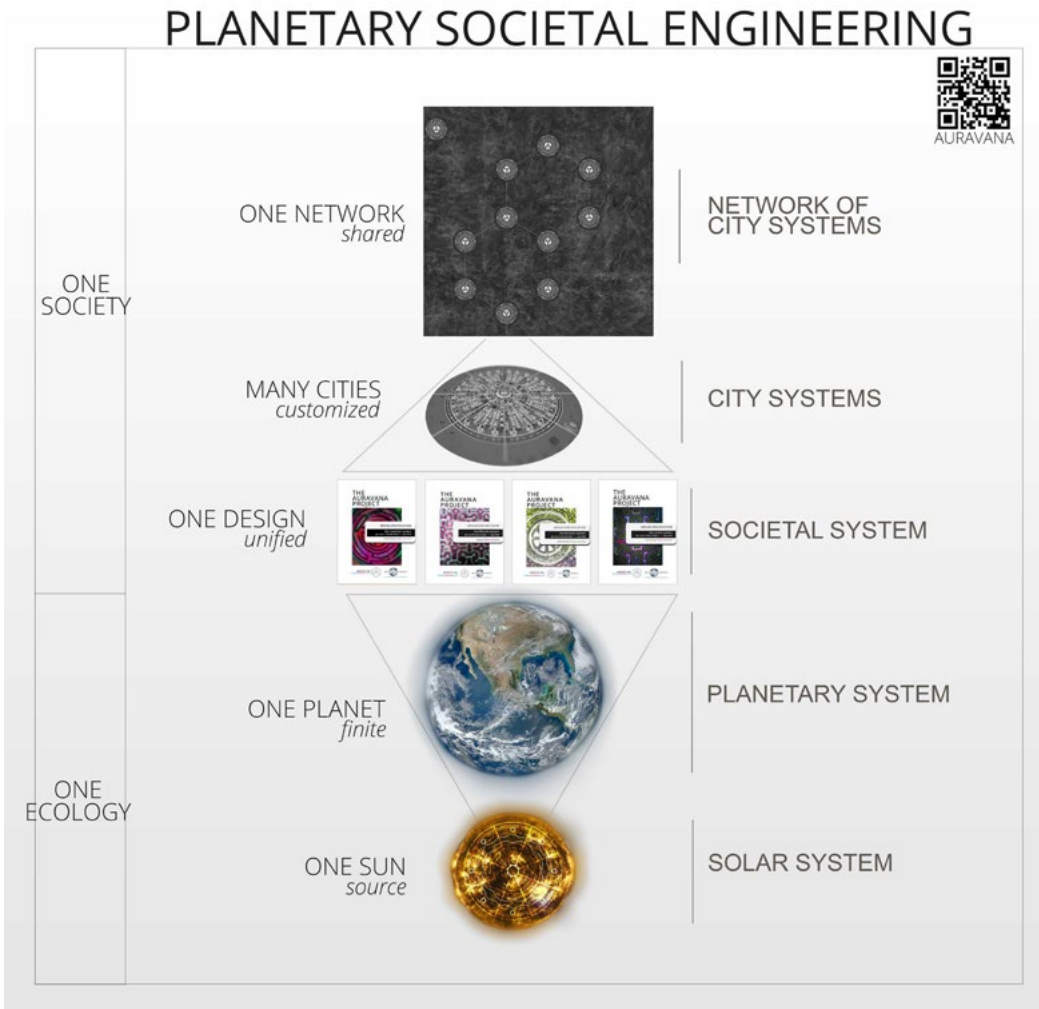
decisioning process we know precisely what needs to be accomplished to sustain and evolve our fulfillment. Herein, through formalized decisioning and cooperation we may continuously restructure community toward a higher potential dynamic of life experience for all. Note that the community's "economic system" is primarily encompassed by its decision system -- an economic system is a decision system.

The material system specification standard describes the structures, technologies, and other processes we construct around ourselves and into our material-spatial environment, into our ecological habitat. The material system encodes and expresses our resolved decisions. When a decision resolves into action, that action is specified to occur in the material system. Here, our behavior influences the environment, and in turn, the environment influences our [social] behavior. The coherent integration and open visualization of material systems is important if our creations are to maintain the highest level of fulfillment for all individuals. This specification represents the encoding of our decisions into our environment forming our lifestyles around a unified habitat service system within which exists a network of integrated city systems. The visualization and simulation of our connected material integrations is essential for maintaining a set of complex material constructions designed to remain in alignment with the regeneration of our highest potential state of fulfillment. As such, the material system details what has been, what is, and what could be constructed [from our information model] into our environment. This specification depicts, through language and symbols, visualization, and simulation the material system (i.e., the network of integrated city systems). For anything that is to be constructed in the material system, there is a written part, a drawing part, and a simulation part, which is also how the material system specification is, itself, divided.

And finally, the lifestyle system specification standard describes the common behavioral orientations and interests of individuals among community, while identifying the cycles to which they entrain that make up the daily motion in their lives. A lifestyle is how we spend our time; it is our pattern of living in the world as expressed by our activities, interests, and understandings. This specification provides a reasoned reflection on our way of life, how we live our values, and the ways in which we express our world view. It logically derives and discursively argues for the life experience that we all have in common: we all 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. Herein, learning is something we do through life experience and something which influences life experience. What would your life be like in community where goods and services are openly coordinated to be accessible without the need

for any form of exchange? 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 age and the power positioning of oneself over others.

Simply put, these standards express the logical derivation and technical operation of a living 'community' system. They are the "living" documentation to be used in its definition, reasoning, construction, operation, and shared duplication. And yet, they are not static representations of anything. We adapt and evolve them as we observe and learn more.

To us, there is the emergence of community when these four primary organizing systems exist in harmonious relationship, operating together in a connected and coherent manner for our adaptive, mutual fulfillment. And so, when we use the word 'community' we are referring to a specific type of social, decision, material, and lifestyle design. We inquire into a specific type of societal information model. We inquire into a model where feedback is accounted for and relationships are experienced as they are, unified and harmonious. Here, feedback evolves the information space, allowing for the generation of an environment where our behaviors and constructions may become intentionally aligned with our fulfillment.

Together, these systems represent a unified information space depicting the open-source and free "operating system" of a community-type society. We are in, metaphorically speaking, a "digital age" where we can rapidly reprogram the systems around us to optimize for our fulfillment, and to regeneratively distribute prosperity. Consequently, one might view the specifications as the adoption of nature's operating system applied to our intentional flourishing. It may also be of use to consider the specifications as something similar to that which physicists refer to as a "TOE", which is an acronym that stands for "theory of everything". To physicists, a TOE is a unified, coherent description of all of nature. And so, one could also possibly say that the specification standard, as a unified information model depicting community, represents a theory of every form of fulfilled human organization in nature, given what is presently known. Certainly, if it is a theory of an optimal form of human organization, then it has to account for what we experience and know.

In order to know fulfillment, live in fulfillment, and sustain the ecology of our planet, we need to solve for society together (as a community). Hence, the Auravana Project proposes a grand unified theory as a solution to human fulfillment and ecological sustainability; in the same way that physicists have a standard model that unifies all physical understandings. One of the goals of Project Auravana is to bring this grand unified synthesis of community to humanity. By doing so, humanity will have an actionable alignment instrument, a blueprint, for better navigation, and for how we can sustainably share the planet together.

Essentially, the specification standards represent our description and explanation of community as a

set of common and persistent interrelationships and integrations that orient toward fulfillment and are capable of being scaled up to the population of the planet without causing instability (due to inaccuracies in design and lack of alignment with natural processes). The system itself is scalable and efficiently duplicable because it mirrors the way nature works to our best understandings. And yet, it is important to consider, that community develops when we as individuals awaken to our own growth and self-development, having our own experiences and proving to ourselves what is true and real.

A social, decision, material, and lifestyle system are part of humanity's everyday life experience, and if these systems are not understood or well-designed then the flourishing of humanity will be significantly less than its current potential (i.e., humanity may be left perpetually wanting). Under complex socio-technical conditions, when humanity is deficient in understanding these systems and what it takes to provide for the fulfillment of humanity, then there is naturally going to be suffering, maladaptive behaviors, and dis-eases. A garden analogy may be used here; it could be said that if a garden wasn't caretaken and cultivated with forethought and knowledge, then there are naturally going to be weeds or mistaken behaviors that damage the garden and lower the quality, aesthetics and production of the garden. In other words, when humanity becomes deficient in understanding what it needs from the systems that make up its society, there are going to be weeds (metaphorically speaking) that lower quality of life and reduce flourishing. Or, said a slightly different way, when an ecosystem that provides for humanity is disturbed, there are going to be weeds (such as: "criminality", pathology, racism, etc.) that appear among the human population. It is useful here to look to the farmers that are doing regenerative agriculture to discover that the weeds are never the problem; the weeds (metaphorically speaking, harmful thoughts and behaviors) are the symptoms of the collapse of fulfillment, or more precisely, a deficiency in the societal structures that orient toward human fulfillment. When fulfillment is present, the human population may reach a homeostatic (or homeodynamic) state where there is no opportunity for dis-ease and malcontent behavior in that environment, thus allowing for flourishing of the human species at the scale of its global population. If bad social organizations, bad decisions, and/or bad material constructions are dumped into an otherwise healthy natural ecology, then it is naturally going to see an unhealthy or unbalanced ecosystem (and metaphorically, the weeds come up). In regenerative agriculture, weeds are part of nature's way of regenerating an ecosystem, and in concern to societal systems, harmful behaviors and thoughts are a sign that something extremely important is being missed in societal design. The weeds and bad situations must be acknowledge and understood, and not ignored, if they are to serve and play their important role in regenerating and restoring a healthy ecosystem. There is a stepwise

progression of observing and acknowledging feelings, and then, redesigning for more optimal flourishing, which arises naturally under healthy conditions and conditioning. Disease and hurtful behaviors are the manifestation of symptoms that found their niche in a damaged ecosystem. And yet, they are playing a role in facilitating change back to a state of health. However, in the early 21st century, the professions have been taught to kill and ignore essential indicators - police and the justice profession has been taught to kill and jail, physicians have been taught to kill and mask, and the self-help profession has been taught to ignore signs as "negative" and to redirect blame to specific sub-groups of the population. None of these unfortunate reactions help to solve the actual root/systemic problem. So, professionals kill all the weeds, jail all the criminals, ignore all the negativity, and then, wonder why it perpetuates year after year. Further, early 21st century professionals label people and situations in ways that mask what is actually occurring. In many ways it is a lack of intelligence at the societal level that perpetuates this cycle.

Here is where the idea of not fighting the existing system, but facilitating the experience of a different way, becomes relevant; as the saying goes, "Construct a new system that makes the existing one obsolete". And remember, a system that works for everyone works for us too.

Karl Marx, and many others, have noted the ideal of a society where money, private property, the State, and socio-economic hierarchy no longer exist, but he (and others) had yet to document the complete and societally standardized socio-technical conception and operation of such a system at a practical level. The transition to a community-type society has long been foreseen by many people (e.g., Edward Bellamy). Humanity has advanced in its understanding of community and how to engineer it, over time. Karl Marx and many others began putting forward critiques to the existing market-State (captialist) type societal system, while identifying the characteristics of a more optimal arrangement. The Soviets and socialists began working on [socialist] economic calculation (i.e., central economic planning) and socio-technical cooperative modeling. The [community] politicians began working on political policy change in an effort to have community standards adopted as a method of transition. The world [cooperative] industries began working on mechanical and process automation to replace undesirable jobs with better designs. Jacque Fresco among others architects and engineers introduced us to integrated-total city system, optimization of production, and infrastructural efficiency. Social psychologists, systems scientists, and computational mechanics, among others have helped to develop a sufficiency of information These persons and events have help to produce a sufficiently integrated model from which it is now feasible to develop and operate a moneyless, Stateless, classless society that works well for everyone. Through a planned, transparent,

and contributed organization of educated persons it is possible to develop a safe transition to community at the societal scale.

So, that is what we are working on, we are designing the optimal in the now. Who doesn't want a life of wholeness and meaning, of potential and purpose and play, which are directly motivational and facilitate access to one's whole and integrated self? And after you have had some time to consider the question, then ask yourself this, "What does it feel like to experience flow in my daily life through the expression of connection and integration at every scale of relationship on up to the larger ecological and socio-economic?" If we flow with natural principles we can even amplify what we are capable of in nature; we can get even better at it, and do it in a way that keeps us harmonious with the natural world, so that we are optimized in our alignment with its flow (i.e., we aren't fighting the flow of nature).

In community, we have become explorers, creators and caretakers. Our lives and creations have come to involve consideration of natural life cycles in order that we may build stability and resiliency into our systems. Community is a model for living aligned with our natural life cycles, a model of successful communication and integration at every scale of relationship. It involves the construction of a set of relationships in alignment with the nature so that we may regenerate abundance that we don't pay for [in quality].

If you were to walk around and experience community you might say that it feels open - a sense of how people treat each other in an open way, it's visually appealing and aesthetically pleasing, and also that there are a lot of opportunities for people to interact, discover, and grow. Simply put, it is an environmental design that uplifts us in every way we know we can be uplifted around a population of others (in a material environment). As such, it is further experienced as seemingly effortless coordination between people for everyone's fulfillment, a place where the wisdom of all can contribute to all of our well-being. And, it is from this place in the fullness of our lives that we experience creation rather than compensation. When we are full and not insatiable, which is the claim of the starving and suffering, then we can have play and freedom around our fulfillment.

When we don't feel full in the moment, then we are left continuously wanting...the next purchase... the next form of entertainment...the next system... the next thing to check off...the next place to arrive... the next "community" to join, whatever to fill the void we feel. Among community, however, we structure our fulfillment through unification of our specification standards so we have the time and space to think more carefully about our needs, our wants, our preferences, and certainly, reconsideration of our opinions. Here, our sufficiency means we have no incentive to take without regard for others. If we just take what is in reach without considered coordination [through specification] we may we miss out on the experience of fulfillment through the synergy of our efforts.

If we were to simplify this to the extreme, then we might say, "Life's long, so let's all get along". Instead of exchanging (beliefs and resources) amongst ourselves for some fulfillment, lets design a unified (living) system for our fulfillment.

The unified part, here, bears reiterating. If we just look at the material structure, how are we ever going to build something integral. The experience of community is the integration of external as well as internal elements. Without a holistic approach we can't build community, let alone ensure that its design is scalable, duplicable, and updatable. There is an entire underlying system of identification, organization, and coordination that makes up the idea that people have in their mind as a set of appealing architecture. The architectural images that may have first attracted you to this direction (such as those published by The Venus Project) are just the tip of the metaphorical iceberg in concern to the construction of community. It is important to be aware that there is socio-decisioning, and a particular lifestyle, behind the emergence of the material structures and technologies that may have initially drawn your attention. We have to go deeper in our thinking than the superficial.

It is important to think not only about the material specification (which includes the buildings, infrastructure, and all other material/technological aspects of the integrated city system), but also the necessity of social organization, decisioning, and lifestyle design. There is a lot more to the designed creation of the system that this direction promotes than just its [material] architectural and technological realization. An iceberg may be useful metaphor here to further illustrate the point. The small amount of iceberg above the surface represents the visible material architecture and technology; the huge mass below the surface, represents the remainder of the community as a living system, from individual lifestyles to social coordination, and decision algorithms (that facilitate economic-resource fulfillment). The material architecture, the part of the iceberg above the water, is just what you see first; and although its specification (i.e., the material specification) is essential, its creation to the neglect of the other specifications (i.e., the social, decision, and lifestyle) will not lead to a safe and stable societal-city design.

Providing access to resources and technology alone will not solve significant social problems; there is also the need for [at least] social re-organization and decision re-design. We need a newly updated and more comprehensive information model for living. More technology and material abundance isn't necessarily of benefit when a society's socio-decisioning structure, and lifestyle, verifiably produces suffering. Here, we have to pay attention to suffering, for suffering is a sign that the design of a living societal system is broken.

Now, consider the iceberg metaphor in the context of large scale change throughout history. You get a lot of people, some of whom are very fearful, who decide they want to change the socio-economic system. So they do; they change the system, superficially. And now, possibly

after a generation or two, they are right back where they started from -- after some time it just returns to the same kind of abuse that it has always been . . . because that is the nature of dis-connection and an insufficiency in self-integrated organization. The system simply turned back into what it was before, under a different name and maybe a different set of technologies. Fear and ignorance created change, and the change did nothing, so no one has really been helped. Had we worked integrally and intelligently, both internally as well as outwardly, likely we would have a more meaningful and higher quality-of-life as a result.

Fear and ignorance cause a focus on symptoms, inhibiting a deeper awareness of root causes and relationships. We can very easily become part of the problem, and not part of the solution when we don't view the situation from a sufficiently encompassing perspective. The way you become part of the solution is to work on developing yourself into an expression of your highest potential, and also, by reconstructing your environment into one of greater fulfillment of all. Becoming a real part of the solution, not a pretend part of the solution, or worse, a part of the problem by simply introducing more confused information and fear into an already fearful system. Here, it is wise to consider that maybe we need less active-ism, and more activity in personal self-development and co-creating [a specification] for fulfillment.

Importantly, our work isn't about forcefully taking the creations of others down or setting them on fire; it is about creating something different and sharing it with others so they may experience and possibly realize that

they too can re-construct their creations toward one of greater fulfillment for all.

Figure 11. *Game engine (3D simulation) of a circular integrated city system. This image depicts several circulars in the city.*

3 Visualization of community

Here, I'll give you just a brief taste of our life together; a taste of what life could be like right now, in this very moment, if our thinking and actions were to extended far enough toward our own, and all others, highest fulfillment. You see, the future happens through the now. So, when people say that community is something for the future, then they become powerless to the potential for the creation of community in the present, while at the same time reducing the probable emergence of community in the actual future. The Auravana Project exists, in part, to co-create the emergence of a socio-economically integrated city network in which purposefully driven individuals are fulfilled in their development toward a higher potential state of experience for themselves and all others.

What if you had the opportunity to participate in the creation and operation of a living system where the healthiest and most fulfilling choices were also the easiest ones to take? Imagine a city (a living space) where it is more enjoyable to walk or bike, than to drive, thanks to the intelligent and integrated layout of the physical environment. Among community, as we walk through the majority of our beautiful daily life-space, we experience a living socio-economic system structured to coordinate decisions, and the flow of resources, for our fulfillment. Here, we experience intentional design that supports a high quality-of-life for ourselves and all others; it's an environment where our technology and economy serve us, not the other way around. It is an environment where our creations provide all of us with an abundance of access to life enriching opportunities, maintaining a support structure for living better lives - lives in alignment with the development of our true potential. It is an environment that draws out the best in each individual; it pulls out from us the energy of happiness, well-being, and deeply felt love for one another and our universe. Community is so designed that it provides vast opportunities for outward exploration, as well as the space for us to go inward and experience our universal being. Here, our decisions and actions entangle one another in a direction commensurate to our highest potential. And yet, critically, we still remain cognizant of the possibility of falling into ruts that draw out the worst types of thinking and behavior. In community, we intentionally choose patterns that facilitate greater fulfillment, and we use our intelligence to step aside those ruts that might otherwise cause us to fall into patterns that restrict our empathy and joy in life. As we move through our community, there is love, light, and intelligence in the expressions that we create and the structures to which we entrain. Picture a lifestyle and set of accompanying technological systems that enhance, and do not suppress, our own abilities. Community offers, and I will use a strong word here, a "correct" understanding of how we might all live better lives. And, a lot of contemporary psycho-sociological experiments and epidemiological findings are showing the degree to which they are correct.

Imagine the physical appearance of community as a sustainable and integrated city system designed specifically to function for everyone's fulfillment. This is a city that is continuously up-to-date with our knowledge about how we could all live more optimally, while drawing upon our inherent and individual strengths. We experience a space where knowledge is applied for the well-being and benefit of all. A lot of the work in this city has been automated to free up time for individuals to pursue their passions and greater interests. Here, automation and technology is intelligently integrated into an overall holistic socio-economic design, which primarily functions to optimize the quality-of-life of every individual.

As we begin our journey through this city, through community, you pass by others and notice that people are smiling and brimming with enthusiastic enjoyment for life. You notice is a strong sense of social cohesion and bonding, even amongst those whom you do not know personally. There is a feeling of togetherness in the atmosphere. Here, we live in ways that help ourselves and others for the better. We have an awareness of what kind of society we are slowly building. Our world view is one that supports our own evolution and helps us become better human beings; it is not a complacent world view. When others in our environment are feeling depressed, or doing nothing constructive with their lives [besides tending to their own property], then we see that as detrimental to everyone. In community, we recognize that we have a richer quality-of-life with healthy, happy, and educated neighbours; we flourish when we have a well-informed population with an abundance of opportunities for discovery, self-development, and contribution.

In community, our thinking about how we may live a more optimized life is similar for each individual, in large part because we all have access to the same unified information space, including details about what resources we have available and what we each individually require. Our unified information model is informed by all entities, informs all entities, and orients all creations toward our greatest fulfillment. Everyone shares a common and coherently unified information model that directs and orients their lives; even though, on a daily basis, we may have very different individual purposes and goals. We may have different interests, but when we come together as community we share a unified direction, orientation, and approach to life (i.e., we navigate in common -- we have a common navigational space). We seek to bridge differences and we work cooperatively. Cities in community are developed through the contributions and decisions of individuals themselves. Importantly, we recognize that divergences in how we navigate are likely to create animosity and conflict, and so, we maintain an open, coherent, and well-informed space that we use to structure our lives together. We recognize that our values and understandings precede all technical application, and that the integrity of our values and understandings

are only as good as how aligned they are with our lifeground of human need, which is part of the common ground that we all share. Among community, we live and behave in ways that are truly important to us; our understandings, values, and behaviors are consistent[ly emergent]. Here, we recognize that although everything is interconnected, in the moment, not everyone may be working toward the same personal goal, and so, we create structures that are sufficiently flexible to allow for the expression of our individual interests.

Imagine a vision of society that took our understandings of existent relationships to the next level, and is constructed with the understanding that we are interrelated all the way down to our essence. We maintain (one might say) a cultural awareness that is based on a valid recognition of the laws of nature to which we are all bound. We use what nature gives us, which is all we can do. Our decisions are not about who is right and who is wrong, neither are they concerned with profit and loss; instead, they involve a holistic view of the data, and are about what works and doesn't work toward our survival and flourishing. We perceive the world as malleable, and it is our daily work, our purposeful intention, and our lifestyle that organizes it in a way that makes us all better, or worse, off.

Now, as you watch others go about their daily lives you feel the embrace of a familiar setting; a remembrance of something long forgotten interwoven with the most pleasing architecture, enriching opportunities, and natural surroundings. We are natural beings and we come from that setting. It only makes sense that the more we construct in alignment with natural processes, and spend time in nature, the better off we will be.

So, picture a city in which food cultivation and natural beauty are integrated into all available and desirable spaces. In this city there are no "prime locations"; instead, everyone has access to a prime location. Here, we walk around our living environment and freely pick a variety of flavorful and nutritionally dense foods without worrying about pollution and other toxic residues. Observe that we harvest some of our own food, while we also have automated services that deliver precisely what we require. Similar to the experience of our ancestors in nature, dietary diversity equals dietary sufficiency. In other words, and relatively speaking, the more diverse we eat the more likely we are to pull in the nutrition we need.

As we continue our journey around the city, you look out and notice a sense of spaciousness, as well as the highly efficient, symbiotic use of that space. This experience

Figure 12. *Layered reference model for specification of a societal system, an iceberg analogy.*
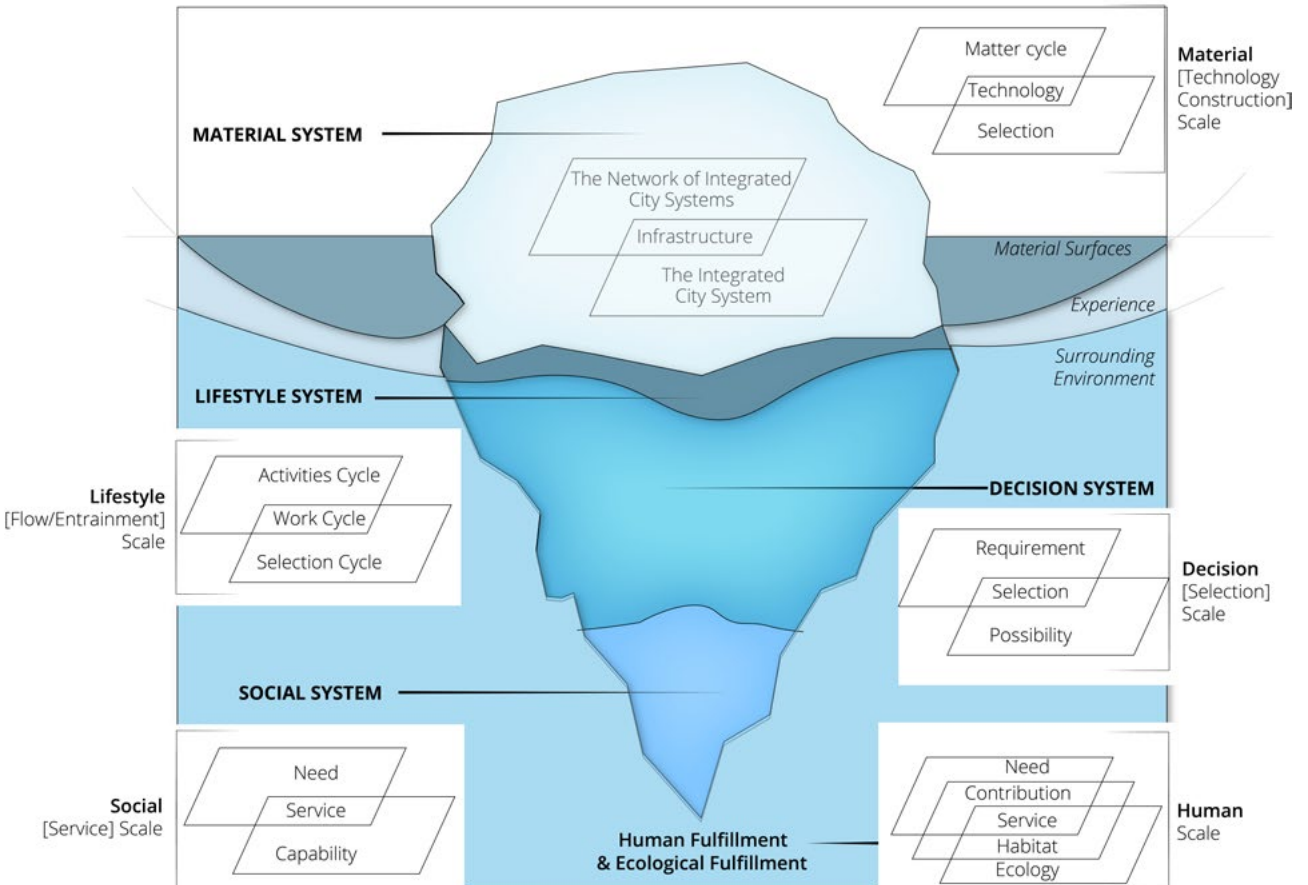
may be contrasted with early 21st century society, whose constructions are boundary focused, which is very much unlike how a natural landscape is viewed. In early 21st century society, the constant need to evaluate where one can and cannot go has a strong impact upon the psychology of individuals therein, and it changes the way one thinks, about everything. Alternatively, when we come together to share in our fulfillment we dissolve those [artificial] boundaries toward the benefit of all, for if they were to remain, we realize that they would create disharmony for all. We realize that there is a relationship between our conceptual and material structures, and our well-being and lifestyle therein.

Think of a city in which all goods and services are free, as in nature, so that we don't become constrained (limited) by the abstract intangible known as "money", and hence, disconnected in our ability to accurately sense and appropriately respond to environmental signals. Here, we share information, products, designs and other resources, freely and without restriction. Consider what life would be like if neither you, nor anyone around you, was worrying about money (which fractures the relationships and cognition of so many people). If people have access to the necessities of life they don't "steal", and "crime" (as it is known in early 21st century society) is rendered almost non-existent. Among community, we seek to improve what we have, and we share our improvements with others. Furthermore, we understand that there are limited resources, and that we can optimize the usage of those resources for the benefit of everyone. Consider this: if all the money in the world suddenly disappeared, but topsoil, production facilities, and other resources were left intact, we could build anything we chose to build and fulfill any human need. It is not money that people need, but access to the necessities of life (without having to appeal to an authority figure). Or, think about it this way, there are technical solutions and resources a-plenty to solve all of the [real] world's needs and problems, but there isn't enough money (or political will) in the [artificial] world that early 21st century society has created to implement them. It isn't money that enable us to do things.

The notion that things are "free" in community is something of a misnomer, because there is no money in community. Money is a social construct -- there is nothing like it in nature -- there is no physical referent. People's belief in it is the means and the ends. Further, money isn't anything that you can use on hand. It is the potential (a controlled and limited potential) to get what you need, and so, people want to keep that potential amongst themselves, or only a few very close knit individuals. They will hoard the money itself as a resource (which is widely known to occur when indigenous cultures are forced to use it). Then, they begin hoarding other resources that may have monetary value. When living in a capitalist society, it only makes sense to hoard things that could possibly be converted into cash. Sharing breaks down, and we start noticing a loss of contentedness and a loss of happiness, while a loss of core meaning and identity

[in life] starts to emerge, then nepotism and hierarchy. Herein, money itself becomes a claimed resource, and it is not possible to sustain community when some people hoard resources. In fact, community emerges in a world where everything has been coordinated to be accessible without the need for exchange.

In early 21st century society, people are constantly under threat of losing access from a reduction in monetary store or income, which often means a loss of their property and a reduction in their power to purchase access (i.e., their "purchasing power"). Because of the necessity to continuously pay for access, competitors require a continuous store of money and/or source of monetary income. In general, they are in a constant state of fear of losing that which they presently have access to (as property owners and as consumers). Hence, they are incentivized to collect and hoard resources. Remember, and this is very important, community cannot be sustained when some people hoard resources. In community, as in nature, it doesn't cost money to live and to thrive. In early 21st century society, humans are the only beings that have pay to live on the planet. Instead, in community, the highest quality goods and services are coordinated to be accessible to everyone without the interference of exchange, money, barter, or servitude of any kind. We want everyone to have access to what they need without the burden of having to follow the dictates of an authority, or purchase, maintain, and insure that which they are accessing. Consider a living style where we don't have to (i.e., are not coerced into) engage in material or behavioral exchange, or worse yet, pander, in order to flourish. Cities in community are populated by people who do not have to keep a career in order to survive and maintain access to all that humanity has to offer. There will never be enough employment for everyone on Earth to "earn" enough money to sufficiently fulfill their needs, but there are enough resources if we plan and coordinate our efforts. Here, our motivation for doing things in life is intrinsic (meaning from the inside out, the fulfillment our needs) and not extrinsic (such as the monetary reward one gets from having a career, or the punishment one avoids from not following orders).

Here in community, we don't improve ourselves to improve our career; we improve ourselves for ourselves, our significant others, and for everyone in community. Our goals and aspirations are not mediated by money, and so, we have a more direct outlook on life, and on what is important to us. In community, humans create services that fulfill human need, which is unlike the market, where services that humans do not need are created for the purpose of simply moving money around.

Maintaining a career means that one has to be "right", or at least appear to others as being right. If you are right and they are wrong, then they are no longer leaders in the market (i.e. the competitive global game), which is very threatening to people in competition, and certainly, threatening to their careers. Socio-economic competition invites challenge and opens a path for advantage over others. Such a dynamic incites conflict, and conflict

brings catastrophe to both sides. In community, since our lifestyle (our "livelihood") isn't dependent upon being right and maintaining a competitive advantage, we have more open and active minds, which allows for a greater clarity of thought and the expression of science (i.e., discovery) in its essence. So, ask yourself, "What would a lifestyle look like when unadulterated by the need to gain some kind of market advantage over a competitor, or simply for the sake of profit?"

Jobs are for machines. In community, where the majority of laborious effort is handled by technology, we are free to acquire a deeper knowledge of ourselves and the universe (we have the time and access to verify what others claim), which facilitates a harmonious living situation for all.

When authoritarian and market bias is not present, then science represents a language without ambiguity and with little interpretation. It's application at the level of our socio-economy represents a technical, referential tool for reducing misinterpretation between people who are in constructive communication. Science gives us a methodical "blueprint" that is similarly interpretable all over the world -- the scientific vocabulary works everywhere. In early 21st century society, there is an abundance of misinterpretation and no real-world reference for language. Science gives us a method for solving problems and one possible approach for how we can improve our lives. Imagine what life would be like if we weren't constantly misunderstanding one another, misinterpreting one another's intentions and behaviors, and misunderstanding our deeper desires. Without a commonly precise language, it is not possible to build efficient, complex, technical, and socially meaningful structures. Hence, in community, we recognize what we can accomplish when we approached life with similar rigor.

Let's continue on our journey and now begin to imagine what life would be like if we all didn't have to compete against one another for access to life serving resources and life enriching opportunities. What is available to us through the synergy of our efforts is greater than what is available when we compete. And, this is something we all understand, it is one of the reasons we have come to participate in community, in the first place. Hence, as you look out over the city you notice the efficiency and effectiveness, the harmony by which we meet all human needs, wants, and preferences. Food, energy, transport, and production, for example, have

efficiency as a core priority in their designs, which is a necessity for the sustainability of complex technological systems. Our constructions are designed to meet our requirements in the best possible manner with the least usage of resources and effort. We do as much as possible, with as little as possible, and what we create is highly durable, and yet also, highly updatable. Conversely, in a monetary system, such designs are generally too expensive. The costs of trying to create a sustainable and efficient city inside a for-profit paradigm are simply too high, which is one of the reasons we don't see a single city optimized for human well-being in early 21st century society. There is very little that is sustainable in how cities in early 21st century society are designed, or the monetary driven social values that have been adopted by their constituents.

Ask yourself, "What does sustainability look like in practice if the goal is to have cities that work well for us in the present without causing problems for ourselves and the rest of the world in the future?"

As a city, community is a place in which all of the tasks (i.e., "jobs") are actually worth doing. We all know what needs to be done, and we participate in the community's continuation and evolution whenever so desired. Our time is our own, it is not structured by an authority

Figure 13. *The integration of the four societal subsystems within a comprehensive societal project plan.*

Societal System

Project Plan

Material System

Social System

Lifestyle System

Decision System
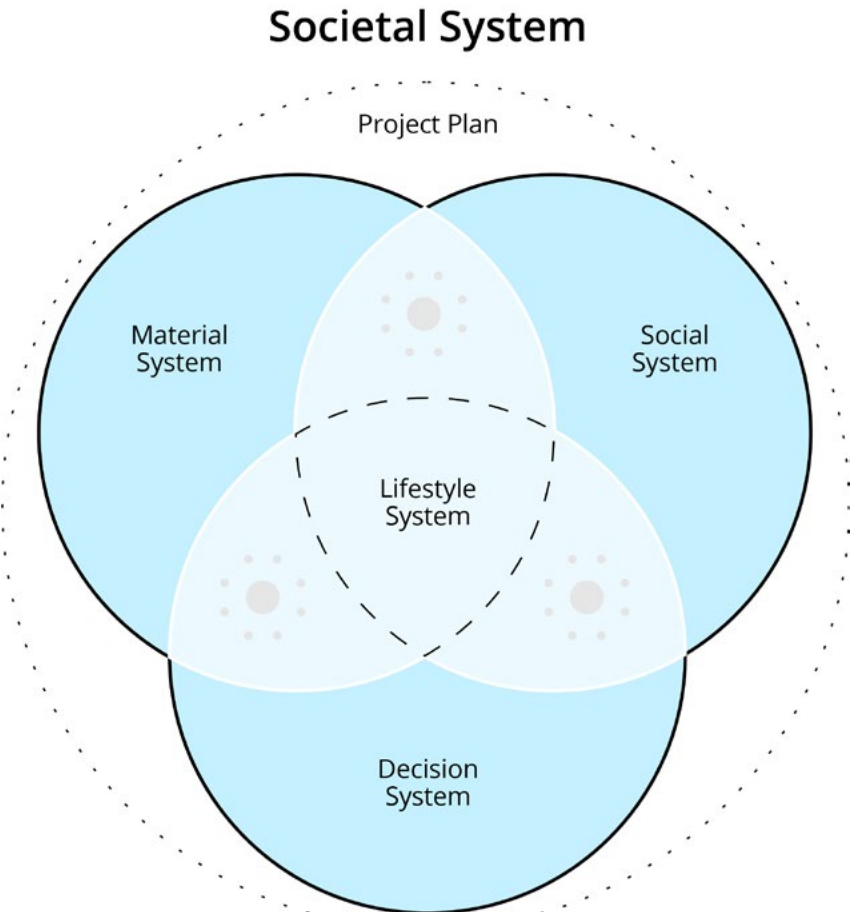
figure. Here, opportunities for access, self-growth, and contribution are ever present. And, our contributions directly benefit us, as opposed to working for the direct benefit of someone else. All work (as effort applied toward the community's continuation and evolution) is relevant, and everyone owns their own time. How would it feel to live in a place constructed to express conditions of interest in your well-being as well as facilitate empathic concern for the well-being of others? It may feel like a city that has been designed openly, by all of us, and for all of our well-being. The city you see before you is entirely open source and free shared-- anyone can contribute, and can check the work of others to ensure that the most efficient and effective methods (and designs) are being used. The result of our openly sourced way of living is that there is the maximization of our potential quality-of-life, and neither hoarding nor fighting over ownership.

In community, technology is used advance humankind in positive ways. We engineer systems that free our population from all banal labor and human servitude. Further, we design technologies to ensure sustainable and regenerative systems. There is no externalization of the "costs" (i.e., actions) of living onto others of a lower socio-economic class or onto the environment. In part, of course, this is because in community there are no socio-economic classes. We recognize the harm caused by the monetary framework in externalizing structural problems. It rationalizes these problems as sourced from a person, place, or thing, such as unemployment because of "lazy people", theft and harm as an action by the "corrupt", and supply and demand imbalances in the market as other than the market itself. In early 21st century society, notice how there is no conversation within the monetary framework that examines itself as the root cause generator of negative social and environmental outcomes.

Visualize the physical appearance of a city in which neither the market nor the State has been encoded, and therefore, there is neither revenue nor taxation. Modern day living involves (and, for most people it requires) property ownership, and there are taxes and other fees that go along with that ownership. In order to have access, that sort of socio-economic arrangement necessitates either having a job to pay for things, or becoming a ward of someone else who pays for those things. Of course, cities in early 21st century society consequently look and feel very different than they do in community. In the market-State, cities are products and the people within them have little choice but to work for a boss, go on the dole, or starve. Oddly, there is a segment of this population that believes they have something they call "freedom of choice". What they actually have is the illusion of choice, because the options from which they can "choose" have already been decided upon by the structure of the system itself and the "decision makers" higher up in the socio-economic hierarchy; and, these pre-selected options are inescapable if survival is desired.

In community, there is no commerce, no economic trade or exchange of goods, no socio-economic classes or hierarchy, no politics, no bureaucracy, no police, no prisons, no trash, no poverty, no homelessness, and no congestion. When arriving in community from early 21st century society, there is a sense of relief that these things that have held humanity's potential down for so long are no longer present. And still, community creates a city where children and adults alike play outside safely at any hour. As you consider such a space, feel the absence, again the relief, of not having any advertising or marketing present, in either your physical or digital space. Sense the freedom, here, from the constant promotion of consumption and authoritarian dictates. There is no surveillance or misinformation, which are present almost everywhere in cities in early 21st century society. And yet, the city looks beautifully up kept, it is intelligently laid out, and as you stroll along you don't have to worry about walking on grass or other surfaces that have been sprayed with various killing substances, such as pesticides and herbicides. Imagine not having to wash industrial pollutants off of your food, or personally filter your water to remove pharmaceuticals, commercial by-products such as sodium fluoride, and other industrial contaminants. Among community, we have a saying, "Systems are what they produce, not what we wish them to produce."

Individuals in early 21st century society have become habituated to the constant stimulus of commerce and advertising, which wears down (i.e., wears away) their sensitivities to their own needs and their environment. Imagine the experience of city life without trash, or noise and light pollution. Over time, such pollution causes us to turn off from environmental stimuli. The continuously hostile environment of early 21st century society causes people to not want to feel their sensory inputs. And, that is the weirdest thing to imagine, that you have to stop perceiving your environment to keep yourself sane. Of course, light pollution in early 21st century society affects people's sleep, their circadian rhythms, and it prevents them from seeing the stars, which would otherwise provide them with a nightly connection to the larger universe. Among community, we don't feel the need to dull our senses. We also don't intentionally create a hostile environment that continuously berates us to act in ways that are not in our best interests, selling us more than we need, selling us food that causes disease, actively trying to make or otherwise persuade us to be unhealthy, while forcing us to compete against other human beings for that which has been made available. As humans, we have a deep need to believe that the smiling faces on television have our best interest at heart, or the smiling face of a doctor at a hospital who is prescribing treatment is doing so in a holistically informed manner for our best interest, and not overworked and hence under-informed, or simply, trying to paying off debt. Essentially, early 21st century society creates an environment that is psychologically painful [to those with their sensitivities still intact].

In community, the living environment itself almost feels like a single self-regulating and self-healing organism. Community is similar (in this respect) to the human body, which wants to feel well and heal, but needs the correct inputs as well as minimal interference from that which is malignant. It is a society run so efficiently and with organized care that it feels like it takes care of itself. All of those things that are essential for us to survive and thrive are integrated and engineered into a unified habitat service system, which we may otherwise easily refer to as a "city". A city that mirrors the operation of our natural world, which is itself a collection of integrated systems.

Our community city employs the scientific method, prioritizes efficiency throughout its design, has a cooperative versus competitive social structure, it is very high tech and highly automated, and it is the result of a systems approach in managing its complexity. It is a world benefiting platform for the sustainable advancement of humankind. Here, we might ask ourselves, what would society look like if it inherited those properties of the universe that we see as it's incredible harmony and mathematics and self-organization? And, what would it look like if our intention for its creation was to be of benefit to the individual, of benefit to the social, and of benefit to the planet (and even, possibly, the very universe itself)?

Now, as we zoom out from one of these integrated city systems, we see a return to nature before a network of such cities appears in geometric formation, stretching far off into the distance. When a city hits a certain size we stop and let everything go back to nature between this and the next city; there is no urban sprawl. Here, each city is part of our unified community system, and connected via mass rapid transportation. Now, consider a network of these cities through which we share the living Earth that perpetually surrounds us. Such a life is more than feasible if we were to consider all of Earth's resources as the common heritage of all the worlds people, and we intelligently coordinated our use of them through a shared set of [open source and free shared] specifications so that we would all be better off. We continuously see the remarkable amount that we all have in common by virtue of being the same species on the same planet. Imagine community materializing into a network of cities without restriction on travel, and where all of the services and amenities are free to everyone, without any requirement for exchange. Experience yourself traveling within a network of (generally) circular, fully sustainable, access-oriented cities, built for those who are actively engaged in living their life to the fullest.

Inhabitants of all these cities see themselves as one human family. We may visibly, in our outward appearance, look different in size and skin color, and may be positioned geographically on different areas of the earth, but we treat and share and cooperate with one another as a healthy family would do so in early 21st century society. Some cities in the network may be composed solely of individuals of a single race (skin color or ethnic group), but that does not separate us. Among community, we are not mentally nor socio-economically divided by class, nation, gender, skin color, ethnicity, or belief.

Why doesn't all of humanity deserve access to all the best that humanity has to offer? At any time, we can re-visualize, and then re-construct, our living system. Right now, in this very moment, we could start to reform that templated information model, that operating system, that we share in our minds and encode into our environment through changes to its material, and now digital, structure. What we see around us is an expression of the consciousness of those who live here now. Together, we can re-construct the environment of our present toward a more fulfilling vision. We can help those lost in delusion see that which is reality more

Figure 14. *Simplified model showing the cycling of operations in relation to the four societal systems and the project plan.*

Societal Folding Project
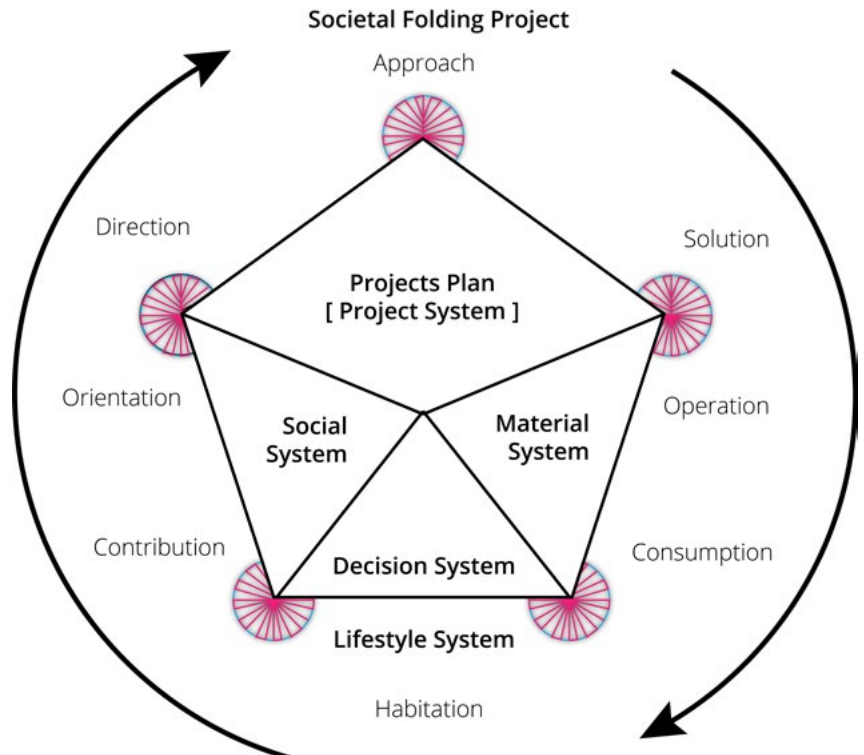
clearly. In essence, the creation of community involves re-visualizing and re-constructing the environment around us to better serve us, our well-being, and the health of the ecological environment.

When we look at it this way, we see that society is a representation of all of our perceptions and understandings encoded into our environment, and has no will of its own. Society is dependent upon what we make of it, and why and how we construct it. What's more, our only avenue to correct any flaws within our society is through our own perceptions and understandings, and our willingness to represent them clearly for all to see. Which is what teams and working groups are doing with the specification standards for a community-type society (i.e., they are seeking to better understand and operate a better society). These specifications are our information model for community that we are sharing with the world and will use to re-construct our environment toward one of greater flourishing for all. Out of many possible models, among community, we select the optimal up till now, given what is known.

We can only re-organize the root structure of our socio-economic living system together. And honestly, it feels good to know we are all in it together; neither one nor the other, but together. We can help each other fulfill our true potential. We can synergize our social and economic efforts toward an abundance in access to opportunities and experiences that facilitate our fulfillment and flourishing on this planet. When we build community, we get that community too. We can do and have nicer things, when we think through our problems to their root and work together toward a commonly beneficial direction. Building community isn't only about building regenerative services and sustainable technologies, it is also about building togetherness among individuals who are awakening to their own abilities to integrated and connect and adapt to life oriented toward the prosperity of all. Community is of benefit to everyone, and the beauty of that awareness is that it embodies a new incentive structure that facilitates the true progress of humanity.

I would like to leave you with a short mental exercise. Imagine the best and brightest, the most enjoyable and fulfilling life you can? What would your fulfilling version of the present look like? Picture how people interact with one another; picture the architecture and the activities you are now participating in. And, in this fulfilling present, what do you see people doing differently in their lives, especially in their daily lives? Feel the close family friendships you share with so many of those who are also picturing this same or similar, bright and beautiful present, now. Pause, take a moment and ask yourself the following question: What can I do now to create a more fulfilling life for myself and those I love over the next few days, the next week, the next month, and in the years to come?

4 Contrasting types of societies

In order to more greatly clarify what we mean by the word 'community', it may be useful to provide some additional contrast between that which is, and is not, community. Through the following discussion the fundamental structuring of community should come more greatly into view, and be seen outlined against the backdrop of the often confusing and highly divisionary structuring of early 21st century society. The Auravana Project exists, in part, to co-create the emergence of a socio-economic structure that facilitates a world where we live in harmony with each other and in balance with the Earth. This is a structure that maintains our desired fulfillment as we develop toward a higher potential dynamic of life experience for ourselves and all others. The result of our integrations and effort applied toward this goal is a series of design specifications to be used in the construction, operation, and continued evolution of that which we refer to as 'community.'

Consider the following, when you are out walking in nature as an intelligent individual who has explored its universe as much as we have been able to, does that nature communicate to you a design? Through the testing of our experience of events in the probabilistic world we can come to see its organization, its patterning. And one is left with the idea that there is an architecture to [our experience of] this universe. If there is, then we can use evidence – as that which enables or otherwise facilitates the experience of truth by the mind – to iteratively test our living designs, our common information model for our well-being, and adapt it to one of greater fulfillment as we receive and integrate feedback from our environment. Hence, the information model that we represent as 'community' can function for a population of 100 or more; or potentially even the given population of this planet. It is capable of doing this because it models the world as it is, and it uses that model as a basis for understanding why certain structures and actions are more likely to lead to greater social and ecological stability, and to a higher potential of fulfillment and well-being, and other structures, less stability and a lesser potential. In community, we recognize that some structures repress human fulfillment and encode values that orient in that direction. Other structures, we have evidenced, facilitate the highest expression of human fulfillment and encode values aligned with that direction.

We know, scientifically speaking, as well as through wisdom passed down from of our ancestors, that we need certain types of environment to develop our full potentials (i.e., to develop "fully"), and in this sense, a community is a group of people who have gathered together to facilitate environmental change toward one of greater developmental fulfillment for all. Versus a business, which is a group of people with a shared set of relationships who have gathered together [in part] to create a product or service for a profit; or the State, which is a group of people who have gathered together [in part] to control and redistribute wealth, and to

punish violators of their rules. Notice the difference in intention. The structuring of community represents the sustainment of a more fulfilling way of life where human needs, not rights or profits, are recognized and sufficiently fulfilled. The interests of organisms are different than the interests of businesses and of States. Think about it for a moment, "What if neither price nor authority were variables in the construction and continued operation of our living system?" Someone with a modern societal worldview might imagine that life would be pretty chaotic, or not think it possible. But, what if we had an open, adaptive, and unified information model with an explicitly beneficial direction for all that we could use to cooperatively, synergistically, and iteratively coordinate our lives together on this finite planet -- life might look pretty different. Imagine a living environment in which the predictability of science and the wisdom of our past are combined into an ever evolving structure designed by us, for us, and in consideration of all of us. It seems like that is something desirable for everyone, and by construction, is something that works for everyone.

Let's now provide some rudimentary, initial definitions to heighten the contrast. Early 21st century society is composed of a large group of people that live over an extensive area, compete against one another for the common resources, experience inequality and wealth disparity between social classes and/or genders, cannot operate through a unified decision process due to dissimilar understandings and goals (instead, decision making is by authority, majority, or minority rule), and actions that are taken often benefit a small segment of the people at the expense of others and the ecology. Community is composed of people with a shared sense of purpose who live within the regenerative carrying capacity of their environment, cooperate with one another using common resources, experience an enriched life where there are a multitude of opportunities for self-growth and contribution, operate through a unified decision process due to similar understandings and goals, and actions that are taken often benefit everyone and do not come at the expense of anyone or the ecology. In order to achieve this, in community, we intentionally design our constructed environment to meet human needs, wherein our well-being and the well-being of our ecology is a priority. We are powerfully beings, here on Earth, and the actions we take determine the state of the planet. Hence, when we expend energy, we ask, "Are these efforts that we are expending resulting in an improved design for the well-being of everyone, while accounting for the larger environment?" If not, then we pause those efforts and take a breath to reflect on whether our current way of thinking may be leaving better outcomes behind. There is a common saying, "Never be so sure of what you want that you wouldn't take something better."

In order to create something that works for everyone we have to have an understanding that to a large degree we reflect our environment. If we want to share this planet

Figure 15. *High-level depiction of the real-world community model, within which there are two different types of value states (as contrasting/opposite positions on a values circumplex). These value states become encoded into the material environment, and then again, social environment, through decisions. Differently encoded value states orient in a society in different directions.*
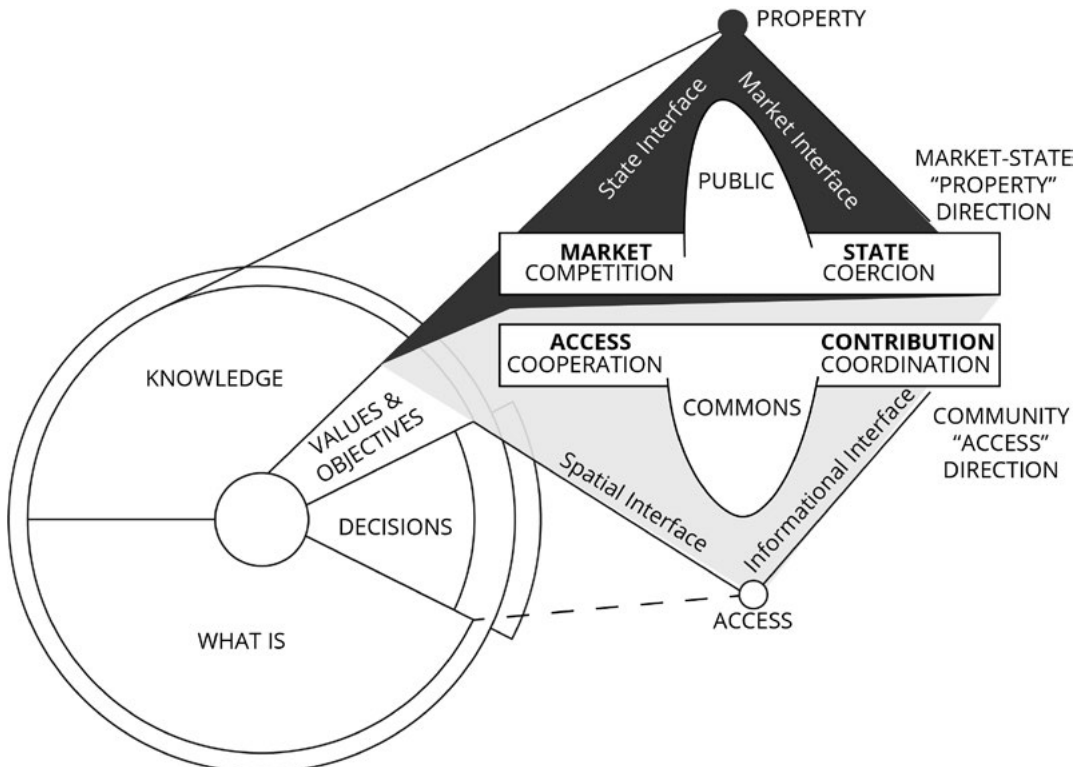
with the type of person who is cooperative, constructive, and creative, then we have to maintain an awareness of our environment, and continuously redesign our constructions within it, to ensure the expression of those values we want to see reflectively expressed by others. Conversely, early 21st century society is structured based upon a centuries old value set primarily oriented toward competition, consumption, market-based wealth, and greater authority over others; and hence, the goals of most people in early 21st century society are constructed around property, profit (trade), and power. One could go so far as to say that the environment that early 21st century society creates is a distortion of human[e] values due to its verifiable orientation away from the fulfillment of human need and an accurate accounting of the environment, both of which become external to the awareness and/or decisioning of those sharing its values. Some systems, due to their structural orientation, are inherently unsustainable and cannot meet the full spectrum of human needs, let alone facilitate a recognition of their existence.

Instead of being defined by artificially imposed limitations, community is engagement with an openly shared model of factually reasoned socio-economic and ecological stability that uses an emergent understanding of nature as a template to generate an abundance of experienced fulfillment for all. Importantly, community not only produces the right kind of abundance, but it requires an abundance of understanding in the individuals that are participating. Once we start unravelling our experiences with this new awareness of what a 'community' means, we start to question everything about the nature of the society we have structured around us. That means questioning not just the actions of something, such as a leader, the market, the State, or a democracy, for example, but the very idea of that thing, the very idea of a leader, the market, the State, or even, a community.

Early 21st century society is built upon institutions (including those of an ideological, economic, and regulatory form) that do not, and worse even, cannot properly account for the features of healthy living systems. Therein, regardless of individual intentions, it is not possible for decisioning to account for all information relevant to human fulfillment. The socio-economic structure simply will not allow for it. As such, early 21st century society with its innumerable institutions is reaching the end of its viability. The choice we have now — perhaps the only viable option — is to create new structures with what we now understand is the way nature, the universe, creates healthy and sustainable systems.

The question then arises, what does this idea of 'community' actually mean to us, today? It means the discarding of old outdated beliefs and structures. It means recognizing that 'community' is not the same as other assemblages of persons. To construct community, we have let go of our attachments to all languages that limit our ability to fully understand and to cooperate.

We need to advance our language(s) so that they are more precise and more enabling of cooperation. As we advance our observations and understandings of our world, we advance our language.

We observe the world for what it is; we look at how we can construct in alignment with our understandings of nature, and then, we select the optimal re-configuration of our environment oriented toward everyone's well-being. This up-to-date understanding of community also means that we are going to dramatically change the nature of how we experience our daily life on this planet, for the betterment of everyone, so that our species may have a long-term and optimistic future. Our life together in community is going to be amazing, we just need to change the way we think and behave, and the information we put out there as quickly as possible based on our new understandings.

Constructively speaking, we can put the pieces of our environment together in different ways, wherein our intentions direct our creations toward an integrated evolution of our way of living and our fulfillment. Here, the faster we can acknowledge and adapt the structure of our living system to what is actually happening, given a direction of survival and flourishing, the more resilient a structure it is. A structure that can organize more complexity with more capacity to adapt is more evolved. When a society is built upon a structure of belief, and hence, not sufficiently open to the emergence of new evidence, then that society will have a difficult time adapting to new information. And so, community is not ever established, unlike an institution (or some of the other possible socio-economic arrangement) that has been fixed to past values and beliefs. An established organization, an institution, generally prefers to maintain its structural power base by inhibiting socio-economic changes that have the potential to disrupt that base structure. Notice how institutions are normalized in early 21st century society, and then consider, how that normalization affects our psychological willingness to adopt socio-economic advancements in our understandings, our creations, and ultimately, our fulfillment. Community is living with dynamic complexity, while maintaining a comprehensive understanding of the nature (i.e., origin) of that complexity. Early 21st century society is living so out of alignment with its biology that it is literally degenerating, and then, pretending it doesn't notice.

Here, we might take pause to consider the relationship between belief and how a society structures itself? If we believe that the price of something affects quality, then we may spend more money on a higher quality product. If, for example, we desire better audio in the market economy, then we would spend more money on a higher quality audio product. But, for us among community, price has no relationship to what we hear. And that realization of a direct experience opens us up to do our own research and investigation, our own self-organization, and our own work toward what is possible.

Community is possible today. It is possible to have

a network of sustainable city systems where we have intelligently organized free access to that which we need so that we may thrive; in contrast to an unstable living arrangement where we exchange artificial intangibles that everyone is coerced into acquiring and using for [at least] their mere survival, generating socio-economic inequality and the vast number of public health issues that are causal consequences therefrom. One could go so far as to say that the economy of community is based upon direct access to the source of one's fulfillment. And hence, it is driven by the synergy of individuals who are cooperating for their fulfillment through a unified information space.

In a scarcity-driven economy, goods and services have a value abstracted from human fulfillment. In general, this value is known as "monetary value" (or price), and it is based to some relative degree on the scarcity of that which is considered of valued. Now, one might stop to question the purpose and validity of putting a price on nature, or human fulfillment, or ecosystems, or any organism at all. When did bees last send you an invoice for pollination? Of course nature has value to us, it is just that it's not a market-price value; instead, it is the value of a direct experience (of connection) that market-biased, artificial intangibles end up obscuring. Therein, most people brought up in such a society have been conditioned to want to live in scarcity and promote its values (one of which is socio-economic competition, for example). Early 21st century society [in part] maintains scarcity in order to maintain the market and the State, while perpetuating the system(s) that keep those in power with power. There is an inherent power in having resources that others don't have, but need or want. In community, however, through the use of an open information model that structures the flow of common resources, as well

as automation and other appropriate technological application, we can produce abundance without the abuse of resources and establishment power structures. We share resources and apply them intelligently so that we co-create and maintain an abundance of fulfillment, instead of scarcity, for everyone on Earth. We know that when there is scarcity in our fulfillment, then there will be institutions of war and segments of the population in poverty.

If we desire to live among community, then we have

Figure 16. *Habitat Service System Layered Reference.*
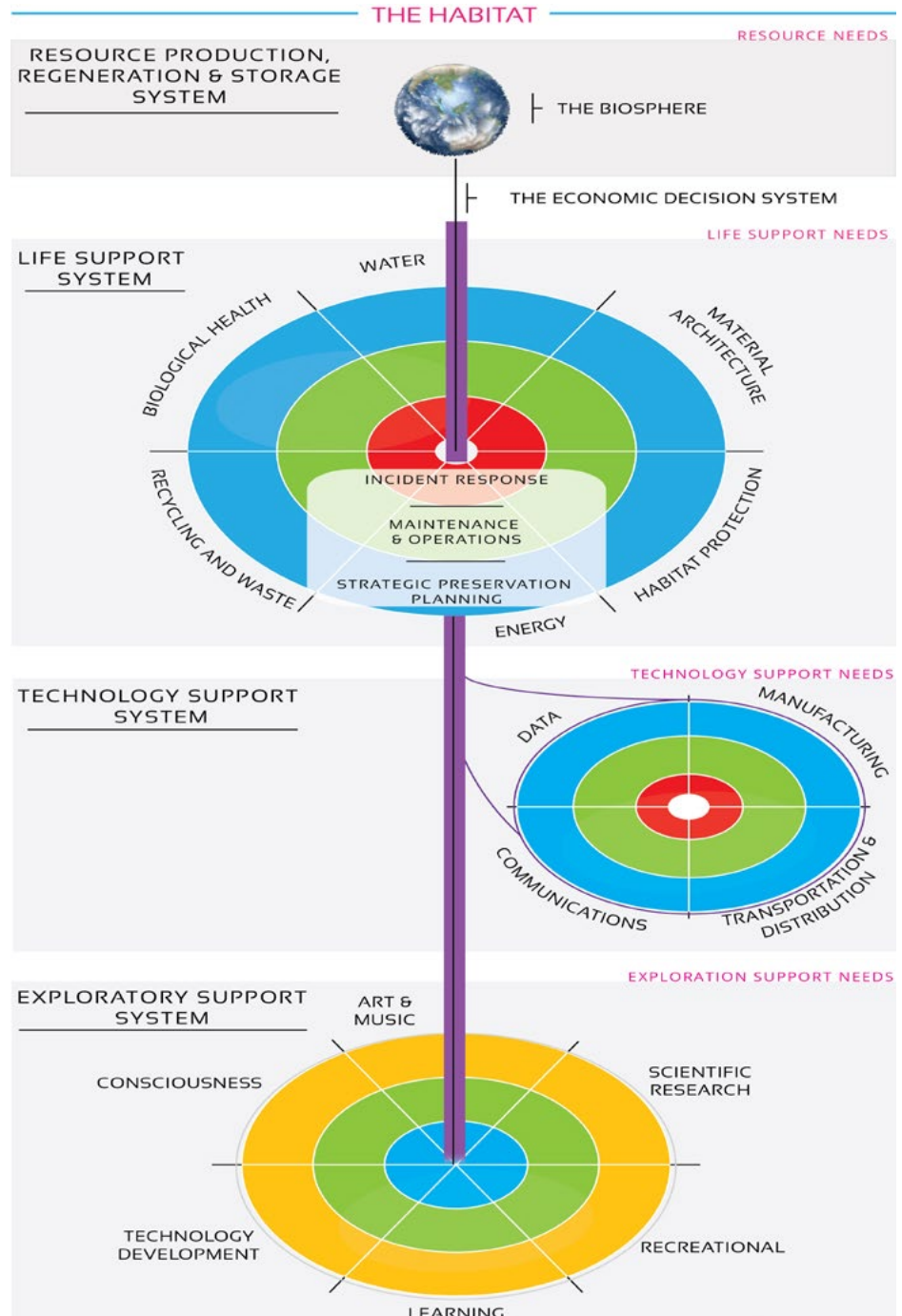
to move beyond competition over resources, work for income, exchange for production, and punishment for incentive, and hence, the compromising of our fulfillment. Which means we have to recognize that true wealth is a healthy human in a healthy ecology. It's not a revolution, it's a recognition of the evolutionary process of humanity that we share resources freely (without exchange) for the sustainment of our fulfillment. It is not about who is getting what from whom, it is about all of us collaborating for [at least] our own individual sake, which we recognize as existing in a consequential relationship with a larger social and ecological presence.

It has been said before, and bears re-iterating, that we are presently we are a young species, trapped in prejudices and strange-hurtful beliefs, dominated by unconscious forces, and guided blindly by energies we do not understand and have no control over; but we can start from humble beginnings to shape our creations in ways that are of benefit to all. If we work together we can all step out of an environment where we are less than our true potential. In community, we understand and account for socio-economically triggered causality. Hence, our lifestyle is the result integral connections forming conceptual and material structures around which we live our lives in a peak state of fulfillment. And so, instead of reacting to the suffering and confusion out in the world with anger, we take pause to think and orient toward solutions with a meaningful and long-term vision. We design a new model to make the old, less fulfilling model, obsolete. And, this necessitates that we, instead of looking solely at the behaviour of others, we look at how our own behaviour and environmental constructions might be contributing to the behaviour of others. And by understanding the complex dynamic of relationships ["at play"] we can direct our lifestyles toward one of greater fulfillment. Community is a thoughtful creation.

In early 21st century society, there are many people who lack any consciousness about issues and knowledge that should be central to all of our consciousness. They live in a world of illusion crafted by unseen structures and obscure figures. So many of the concerns that occupy the minds and the tasks that fill the calendars of those in early 21st century society arise from unconsciously implanted impulses to become someone or something that they are not. This is no accident, as they are (and I shall use a strong word here) indoctrinated from a young age into the authoritarian, corporate-consumer culture that now dominates the human race. They are assimilated into a collective mentality that espouses untouchable truths and promotes particular ways of being and behaving as required to succeed in their world. And in this context, the word "succeed" means to supplant and replace others along a socio-economic hierarchy. At present, the vast majority of people on our planet are too overwhelmed, too complacent, or too cognitively impaired to peer behind the crafted veil and explore the deeper structure.

There are plenty of resources on the planet to provide everyone with a high quality-of-life. Early 21st century society configures those resources poorly. We need a community-type society to configure the resources differently. Presently, capitalism arranges resources for the benefit of some over others. It is possible to create a type of society that configures planetary resources for everyone's highest benefit. A high quality-of-life means that everyone has life, technology, and exploratory needs met (given the best available) without coercion.

Take, for example, the people in early 21st century society who say, "I don't need community; I prefer living and being by alone," of course, they don't actually exist alone. They are in fact highly dependent on a (very transient) network of growers and producers and manufacturers who do most (if not all) of the things that they need. And they do these things, generally, out of sight of their sight, and not always done in ways that are in their best interest. These people who think, "I don't need community", are actually living a life with very tenuous connections. They are tenuous connections because as soon as they stop working, for example, they lose the connection with their employer, as soon as they stop paying the shop keeper, the shop keeper no longer wants them, as soon as they stop filing tax returns (i.e., paying their taxes), the government becomes aggressive toward them. The people who say, "I don't need community, I can live alone", have exchanged deep and strong connections for a transient set of economic connections that are so fragile that as soon as anything happens to them, all of the people who did what they needed abandon them. The meaning and role they have in the lives of others is based around money, property, and profit. In the market-State, because of the incentives and other structures, people create a life for themselves inconsiderate of others. And with everyone doing so likewise (being inconsiderate of a common human heritage and ecology) it is no wonder society therein has serious inequalities and obsolete socio-technical problems.

To some degree community is simply a re-emergence of that which was, quite literally, occulted from us long ago. It is a bit like the modern rediscovery that food could be medicine. Did you know that food could have medicinal qualities? Yes ... this has been known for quite a while.

Today in early 21st century society we can't escape the fact that, right now, we live in a capitalist system. It surrounds and permeates us. Most, if not all, of the things that we need to survive have a price tag on them. Life has been that way for "you", possibly since birth. And so, we just unconsciously continue to participate in the system. Here, one could say that we are controlled by it through the building of a mental state (of limitation) in each of us from birth onwards, whereby we see ourselves in the terms of the matrix, every part of it a deception, though possible to deconstruct. In part, we need to stop seeing ourselves in terms of its given concepts, language and labels, as delusional branded limitations we adopt as part of our beings and to which we entrain via the

television (the aptly named "idiot box") on a daily basis. It is important to remember that all experiences have a quality of entrainment to them; that we are only human and can misconstrue the meaning, and hence, effect of an experience. Experiences can be beautiful and enchanting, even when one is not aware that its true meaning, its effect, is that of darkening fulfillment.

Slowly, people are beginning to awaken and are becoming concerned because they realize that their lifestyle (and the lifestyle of those around them) is unsustainable and directly contributing to outcomes that they do not endorse; and yet, they seem locked into a trajectory in life, pressured to stay the same. Pressured to continue similarly by the prior choices of their life, the structure of the civilization they live in. It is very difficult for a lot of people to change what they do on a daily basis if they have an environment that is basically telling them to do the opposite.

Most people, I think, believe that a whole lot of their life is pre-determined and is not subject to change, and doesn't have to be considered. This is just how it is and we should get used to it. And yet, it turns out that a lot of those things that most people seek, and believe are pre-determined, just don't make them fulfilled, maybe comfortable and entertained. A lot of the creations and behaviors we have now are superficial replacements for the more fulfilling experience of community. We may, to some degree, feel as if our needs are getting met through them, but in actual fact our psycho-physiology recognizes that the essential components of physical connection and personal integration are missing. You can connect with people as much as you want over online social networks and through commerce, but you aren't going to derive (and we know this scientifically) the same hormonal, psycho-physiological benefits as if that connection was heart-felt and physical.

In early 21st century society, we have a lot of illusions around our environment and our behavior. Many people believe that their behavior is separate, uninfluenced by their environment. Yet, the truth of the matter is that our behavior influences the environment just as the environment influences our behavior. One of our dangers as human beings is that we tend to fall into patterns of behavior that we endlessly repeat. And, we live our lives and re-construct our environment, very often, differently than what we claim we are doing. But in practice, we are just playing out the same limiting patterns, and adapting to our limiting environmental constructions, over and over again.

When choices are driven into habit, it's almost as if there is choice, no longer, but a programmed replay. Instead of pausing to compose our thoughts, resolve our awareness, and take the decision, there is repetition without inquiry. Nothing, in community or in any design specification proposing action along the lines of this direction should be taken without repeat questioning and testing, as well as comprehensive reasoning and evidential explanation. The larger systems of thought and organizations that we participate in, though may be ignorant of, have a dramatic and consequential effect on our daily lives. In early 21st century society, we think we make our decisions consciously; instead, much of our decisioning that we think is conscious is being made by contextual environmental manipulation that we are not thinking about, and may not even be aware of.

And so, we fail to criticize (i.e., critically explore) systems and institutions that enrich some while impoverishing the health and opportunities of others. Such criticisms are looked at as "negative" and unhelpful,
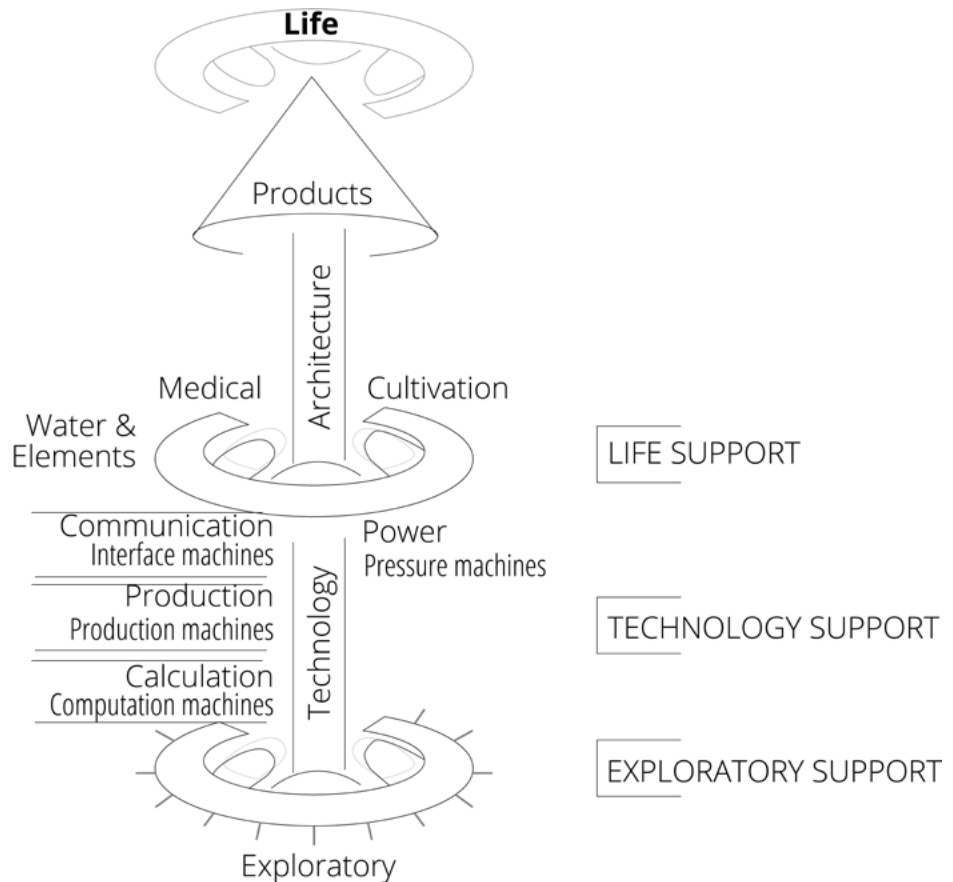
Figure 17. *Simplified view of the domains and sub-systems of the habitat service system.*

which of course they are [unhelpful] to the continuation of pre-existing power structures. And yet, all of that is completely within our power to change, when we begin participating in the critical and constructive redesign of a model representative of community. We must orient toward massively open collaboration and world-centric values representative of our human potential. We must encode these understandings and values into our design processes and material creations through a commonly fulfilling and unified information model.

In early 21st century society, narratives, such as those of conspiracy and of evil taking over people's minds, turning them into "bad guys" or "bad actors", is actually comforting in comparison to the idea that maybe there is really nobody in charge, that we have created structures (including systems of governance and production) which run on their own in spite of the moral inclinations and best of intentions of their participants. Perhaps the problem isn't that we are being ruled by sociopathic monsters, but rather by people who are just as susceptible to structural social and economic forces, institutional and peer pressures, and simplistic narratives as the rest of us.

For the most part people in early 21st century society believe that it is your choice to do what you want with your own time. But, that choice exists within a larger socio-economic context that many people don't even realize exists, and yet, it shapes their choices, the options between which they may choose on a moment to moment basis. One of the likely reasons for this lack of awareness is the fact that resources therein are hidden under the control of governments and corporations, which obscures visibility, and hence, create a culture where the average person can't perceive the relationship between their actions and the socio-economic, ecological effects of their actions. Hence, people in early 21st century society (due to a lack of visibility) generally go about their affairs and make socio-economic plans in complete disregard of others and of the ecology. Maybe they purchase some land, a house, they settle into a town or neighborhood, they have become comfortable in their own limited way, and are no longer interested in anything different...that is, until the next market or State shock wave comes through. Sometimes we don't see the cage we have surrounded ourselves with; we become desensitized to our environment, to our own suffering, and to the suffering of others. But, we can change that. Previously, there was no other specifically defined and meaningful choice that could be shared and duplicated on mass. Now we, as the human population, have an open, free, and living specification standard that provides a structural operating framework for living in intentional fulfillment.

How does someone break out of those patterns that are unhelpful, but seem deeply entrenched, and into a set of more fulfilling relationships when the environment inhibits and de-incentivizes their formation? This is where the re-design of our socio-economic system and surrounding materializations becomes of paramount consideration. We must start asking some very significant questions about how we might optimize our cities and our lives and the hard infrastructure of our environment. Begin to notice that a lot of the systems we have been normalized to (in early 21st century society) and take as a given, exist to perpetuate themselves without regard for our fulfillment. Behaviors that are fundamentally unfulfilling seem normal, due to our habitual entrainment to a reduced state of being. We need to make some tough choices around how we move, how we live, and how we build; what are the priorities, and what is a truly beneficial focus. These are large and complex decisions that will ultimately have a structurally re-orienting effect on our lives. Wouldn't it be useful to orient that structural effect toward everyone's fulfillment? Among community, we specify a unified information model that is tested through living it (i.e., through experience), and it intentionally evolves for the benefit of all of us as we all gather more experience.

As humans, it is our psycho-physiological experience that there is perpetual suffering when there is socio-economic stratification, and de-sensitization therein is very real. Socio-economic inequality is the greatest public health issue on earth. It could be said that we are allergic to such conditions; it's not just our culture, it is built into us as human beings. We don't want to see stratification. We don't like that feeling. We might, in that nasty way (because that is what culture has done to us) gravitate toward elevation to feel like we have done something over the capacity of others, but at a root level we strive for equality [in socio-economic access to that which is fulfilling]. Herein, 'justice', as the sufficient fulfillment off all, is what we naturally gravitate toward. The media in early 21st century society doesn't make the fact clear enough that poverty and inequality is the most powerful economic precondition for disease, violence, and social disorder. Anyone that says that class stratification is somehow a motivator, or that those with less should aspire to a different level, and it is because they aren't motivated or hard working enough that they have less than others, is simply wrong, and don't understand the structural causality present in the experience. When we don't critically explore socio-economic structures we are likely to regenerate social dominance and unenlightened, unaware self-interest.

To overcome structural failings, we must begin to collaborate, to share knowledge and efforts freely, so that we can begin building this new living environment, together, which is the only condition under which it can be built. It is through the continuous experience of togetherness that community is re-constructed. In this sense, one could call this direction, and the project we are working on, an experimental approach to living differently, with the recognition that the socio-economic system we have now is also an experimental approach to living. In fact, we have learned a lot about ourselves and the ecological tolerances of the planet over the last several millennia, though particularly in the modern era. And with the knowledge we have acquired it only seems

reasonable that we can do better, we can live better for ourselves and we can be better stewards. We can live with greater well-being, while concurrently existing in regenerative harmony with the earth, as that which gives us all life, and is fundamentally the lifeground of all of our beings while we are here.

For those working toward this direction of mutual fulfillment and ecological stability, it is important to recognize that on the road to community there are a lot of persons who have appointed themselves, or been appointed by a disconnected society, to defend the past. For many people, today in early 21st century society, the idea of community scaled up to the level of our global socio-economic system is clearly seen as challenging the status quo, but that is how we make progress. In order to understand what we are proposing someone must be willing to step outside of their conditioned paradigm, which involves a willingness to see and explore beyond their own current limitations. Not everyone is ready and willing to do this. Not everyone is willing to asking

HABITAT THREE LAYER SERVICE SYSTEM
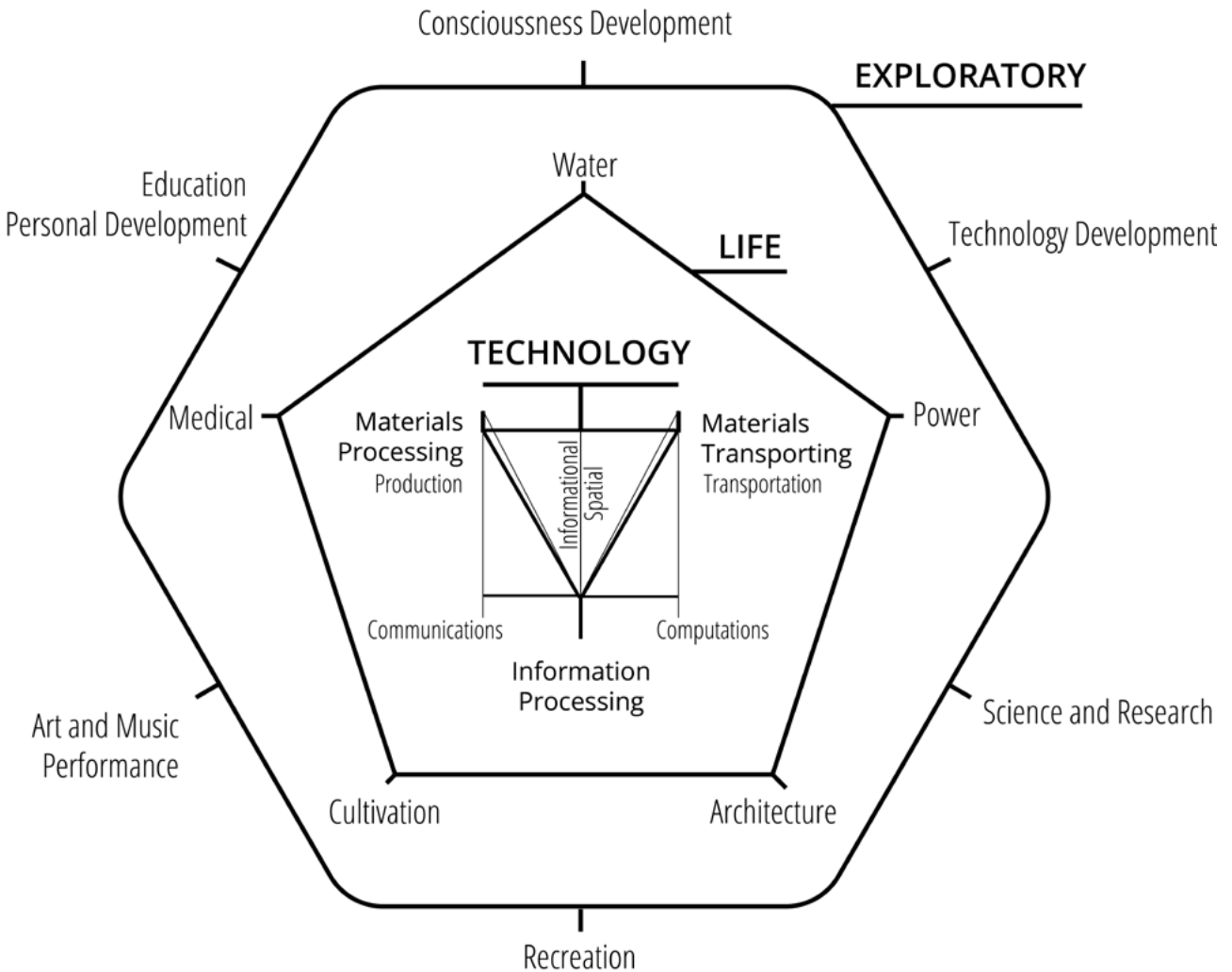
Figure 18. *This diagram shows a habitat service system's primary system classifications. Herein, the three axiomatic (fundamental) systems of a habitat service system (city) are: Life Support, Technology Support, and Exploratory Support. The sub-systems of each of these primary systems are identified: 5 Life sub-systems, 6 Exploratory sub-systems, and 4 Technology sub-system. These are the habitat service systems to which resources and effort can be allocated. It should be noted here that in its operation, by means of a contributing habitat service team, all habitat work is completed through InterSystem access coordination.*

better questions of others, and of themselves and their self-identity. Certainly, today, seeing the bigger picture and the structures in which they participate with more clarity can be challenging, and at first, maybe even a little daunting and scary.

We all desire prosperity, and it is unfortunate that some of us have yet to realize that we could all prosper beyond our wildest imaginations if we were to simply restructure our thinking and our socio-economic systems. In part, the dismissal of a structural re-orientation may be due to having a very confused, or possibly no, internal visualization of the operation of things and how life could be different. Emotions and experiences just pop out of nowhere, and people in early 21st century society have, to their detriment, become comfortable with that; so much so that they have forgotten that there is a patterning and unifying experience common to all of us. Instead of structural change, they often suggest the equivalent of patchwork.

We must stop patchworking - applying small fixes to a broken system. Patchworking cannot solve the real, underlying structural problems. When a system (like the one active in early 21st century society) has systemic problems, patchworking any one part, even with the best of intentions, is not only not a solution, but it can cause unintended harm elsewhere in the system. Continuing to participate in a broken structure is taking away opportunities for greater fulfillment. We must start looking at root causes and the network of relationships that are woven outward therefrom. We must stop breaking our natural cycles, and then asking, what can I apply on top of the break to make me feel comfortable. The patchworked and surface-level solutions put out there by those desiring a "conscious" re-orientation of the same fundamentally broken underlying structure simply do not go far enough. Humankind is a problem solving, problem creating entity - we create problems, we solve problems. It would be wise to create less visceral problems and start solving for real problems in our systematic and universal fulfillment through structural re-design. Unfortunately, early 21st century society generates people who "need" problems in order to derive an income, or who create drama in order to conceal the fact that they have little purpose or meaning in their life. To a large extent, the very livelihood of many people in early 21st century society is dependent upon how much they contribute to a broken, planetary and life-harming structure, and even fewer of them are needed as contributors each year due to encroaching automation and the resulting 'technological unemployment'.

And yet, powerful social and technological changes mean that we can realistically commit to the aspiration that everyone be able to live a fulfilled life of meaning and creativity – a life where we have the structural opportunities to express ourselves as individuals with access to our self-determined power and the resources needed to shape our future toward one of greater flourishing for all beings on this planet. We have to let go of the anchors of our past if we are going to move into the future gracefully and with fulfillment. We have to learn how to expect change and move into the future without pain. Part of the problem here, of course, is that the education system in early 21st century society spends a lot of time studying the past, and very little studying probable futures. We have to begin imagining what could be, instead of redrafting pieces of paper with anachronistic definitions and declarations. A population without a vision of what the future can be is bound to repeat past errors, just as a population without a memory of its past is bound to lose awareness of action-consequence pairing. The decisions of our past are the architects of our present, and if we don't understand the model applied to our living system and to decisions we are taking, then our present experience is unlikely to be decidedly fulfilling. Clearly, there are a lot of problems in this world, and we need to prioritize our actions and structure our thinking so that we can combine our efforts into a solution (or series of solutions) that benefit us all and that we can all say we deeply appreciate.

Today we can re-architect cities at a rate that was unimaginable 40 or 100 years ago. Humanity is in an age of unprecedented technological breakthrough and previously unimaginable potential for evolutionary progress. Here, science involves discovery into our existent reality, and those discoveries lead to technologies that allow us to engineer and otherwise alter structure within reality. Effectively, through the continuous discovery of knowledge, and technological development, we are entering an increasingly thought-responsive environment. In other words, we can use technology to increase the speed at which our thoughts manifest. For example, I can 3d model something on my pc and then 3d print it, which represents an increase in the thought-responsiveness of the environment over the use of modeling with [a material like] clay or the requirement of re-tooling a machine. However, arriving at technologies that allow the rapid thought-responsive transformation of our environment in an unplanned way is not wise. Today, there are things that a few people can do with technology that risk the lives of many others (such as, feeding antibiotics to farm animals on mass, or developing and deploying biological weapons). As a human population, we can more rapidly than ever before manifest all manner of suffering and pathology; or, we will change the fundamental structure of the way we live life on this planet, and rapidly manifest well-being and fulfillment for all. All the marvels and wonders of technology amount to nothing unless they elevate humans to their highest potential.

Today, most people I meet in early 21st century society do not consider the necessity of restructuring the socio-economic system into which rapid thought-responsive technologies are being integrated. If these technologies are placed onto early 21st century society's present socio-economic platform, then the next phase of experience for us on Earth may not be so pleasant. Hence, I see the urgency in "designing a new system to make the existing system obsolete". As human beings acquire more and

more power to re-configure their environment, they will create a future that is either more fulfilling for all (because that is the socio-economic orientation); or, they will create more suffering and confusion for all (because property, labor for income, profit, competition, and power-over-others are the socio-economic orientation).

Engineered creations will take on the biases and standards, the directives, of the socio-economic system in which they have been designed and will be utilized. Technologies created and applied in a capitalist system will have a capitalist bias. Industrial control systems are not equivalent to community fulfillment systems. Technologies created and applied in community will maintain standards that orient us all toward greater fulfillment and clarity of perception. When we perceive technologies taking us in "dangerous" directions, consider that maybe it is really our way of life, and our lifestyle, that is taking us in a dangerous direction. We are just using technologies in ways that we couldn't before (because technology is allowing us to do more of what we are already doing), and that is where there is danger.

In the market-State, often, people cringe and fear technologies that allow humanity to rapidly re-engineer our environment. They ignore or otherwise don't recognize that it is the socio-economic context to which their attention should be critically and inquisitively drawn. Instead, they argue and debate the technology, and ignore the larger root socio-economic context in which the technology was developed and will be deployed. Unfortunately, and as we have already mentioned, most people in early 21st century society have little awareness of the socio-economic context that shapes their lives, their mentalities, and the technologies therein. And so, their only recourse is to run to authority figures, who have little technical understanding themselves, and will use force and violence as part of their solution. It is wise to remember that, in general, authority figures have three options when it comes to handling new technologies: they can suppress them, ignore them, and weaponized them.

In the market-State, there are citizens of States, and everyone on the planet is expected to be a citizen somewhere. Here, a "citizen" is a subject to the authority of a State - citizens are subjects or/to the authority of States. There is no difference between a citizen of the State and a subject of [political] authority, most particularly, tax authorities.

Conversely, in community, there is no trade (market), and no regulation of trade by the State (authority). There is no money circulation structure, no

employer or employee. There are not political [tax and criminal] authorities. Instead, there is an open-source, free-access, contribution service structure where the users are also the contributors. Community is a user-based habitat access fulfillment service, and as users or contributors they are subject to an access-based decision protocol maintained through a set of standards, operated by contributors, and informed by a unified information environment.

Nevertheless, there are people in positions of authority and power, in early 21st century society, who understand that the world is changing, and they too desire to facilitate responsible change. The question is, can you live with yourself knowing what is possible, seeing the problems in the world, and not trying to change it for the betterment of all? We get what we tolerate. Herein, it matters not only whether you do something, but how you do something. When our thoughts restructure the world around us more quickly we must act with more intelligence and be more careful in our thoughts.

Maybe I can have the sort of life I really want, while (not if, but while) I share a little more access with others. It is the thought that: I am not diluted and I am not less, when I cooperate and share in our fulfillment. When life is fulfilling, then we don't seek to fill our minds with superficial stuff and our environments with weighty junk. For those working on this direction, it may be useful to ask ourselves, "How do we help re-ignite the flame of inquiry and self-discovery in people who have become

Figure 19. *Habitat System Life-Support Master Planning model.* TITLE: *model-material-architecture-engineering-construction-operations*
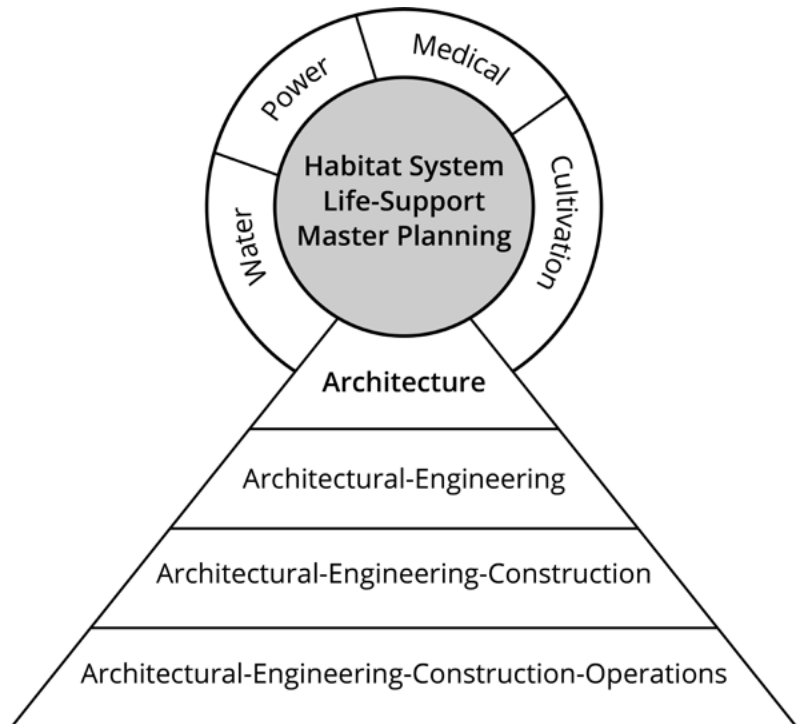
emotionally wrapped up in their material acquisitions and financial enterprises?" As an early start, we must inquire into what people really want in life. Essentially, they want access to that which is fulfilling when they want it; and when people get a taste for that sort of society (akin to community), then they will no longer pile junk within and around them as a buffer between their perceived identity and the pain of disconnection. Instead, they will recycle creations and update their expressions, make them better and think them through -- take the same materials used in an out-of-date system, and recompose them into one that is updated and updatable, and serves our common fulfillment.

The structures around us aren't just things thrown on the wall. We chose to put them there, or have inherited them, and they are reflections of us. Here, it is useful to consider our lives in terms of our choices, the events that take place, and that probabilities for consequential outcomes. We become shaped by our society and the structures with which we participate, and we ought to think critically about who and what they serve, and our intentional continuance of them.

It is when we develop a sensitivity for the complexity as well as the simplicity of life that we truly become rich in our experience of community. The living system that most people experience in early 21st century society creates a type of lifestyle that is very separating. It forms a specific set of relationships that produce a number of conditions that make dis-integration within ourselves, and dis-connection from others, likely. And, those people living in a state of dis-connection and dis-integration are likely to create environmental constructions that suck energy and inhibit the free flow of energy, rather than build and restore energy systems.

Still, some people find it difficult to understand that the old fixes don't work. The system of thought that perpetuates that which we do not want in our lives must be stepped outside of and observed for what it creates, and this is done by taking pause to reflect upon one's source of life, which is eventually realized to be the point of origin of all of us, together. And from this realization we may return to our creations in this reality with more knowledge, intelligence, and potential than before.

5 How a community-type society operates without money

A.k.a., What is a moneyless society? What is a trade-less society? What is a Stateless society? How does a community-type society operate at a high level --what are its primary definitions, organizations, and flows?

In this article, we define the term 'moneyless society', and explain the basic functioning of a 'moneyless' type of society. Note that the Auravana Project's design specifications provide the full reasoning and descriptive operation of a society that works without money; this article is a brief introduction to the topic. Note that the term 'moneyless society' is, as the remainder of this article highlights, just another term for (i.e., a synonym for) that which has multiple names, including: resource-based economy (RBE), natural law/resource-based economy (NL/RBE), and community-type society (this last term is the one the Auravana Project generally uses to describe the top-level type of society it proposes). A moneyless-type of society may also be known as a 'cashless society'; although, this term is also used to refer to a society where the money is digital (as in, digital currency), and not physical (as in, "cash"). It is significant to note here that the type of moneyless society being detailed by the Auravana societal standard is not a barter economy. Barter is the exercise of a moneyless exchange transaction between parties. Instead, what is proposed and described herein is a completely tradeless society (i.e., a society without a market for trade/exchange). Exchange is merely the product of scarcity to meet human needs, which has been possible at a global scale for quite some time. In community, because of the societal system's design (based on a systems-science approach), there is no need for individuals among the population to trade income, trade property, or trade safety, for the direct fulfillment of their needs (and preferences).

Fundamentally, a 'moneyless society' is a type of society where decisioning does not involve money; it is a type of society where relationships and economic fulfillment within the society are not transactional. In other words, a moneyless society is a society that does not use money as part of its socio-economic system -- money is not used as the basis for acquiring, developing, and distributing services and goods to the population. A moneyless society is, simply, a society that doesn't encode market-based mechanisms, such as trade, barter, currency, or any other transactional-type relationship. Said in another way, a moneyless economic system is an economic system that doesn't include the market mechanism(s) in decisioning (note that 'economics' refers to the acquisition and transformation of resources into needed services and goods). More technically speaking, the algorithms that form a moneyless society do not involve (encode or use) market mechanisms, such as, barter and money sequencing. Whereas the market

creates problems to service for a fee, community is a place where the incentive is to resolve problems.

In a market-based society, price is the measured market mechanism, and trade is the measured market procedure. Conversely, a marketless economy (tradeless economy) should be measured based upon (1) human needs, (2) resources, and (3) the abilities and carrying capacity of the environment. It is possible to operate an economy without a price mechanism in that the information required to make the economy work can be performed by computer simulation, extrapolation, and calculation so that the value and demand is represented within a software system. Simply, it is possible to develop a computational system to automate the analysis of human demand and environmental supply (e.g., economic computing).

When the idea of 'community' is applied at the societal level, then a type of socio-decisioning system emerges that does not use money. A true societal-level community is a marketless type of operation. A community-type society is a moneyless society, because a community's

economic system does not use money.

There are, at least, two possible types of societies (as sub-classified by their economic system):

1. Societies with a market (and money); and
2. Societies that do not have a market, and hence, do not use money.

The earth and solar system provide all that is necessary to meet human needs optimally, allow society to work for the mutual benefit of everyone. Simply, a moneyless economy (MLE) does not have any money in the economy; and, a marketless economy does not have any trade in the economy. Without the market, services and products are free for all people. This means workers must work for free, and get everything they want for free also. Herein, any work that a society benefits from, or otherwise requires to meet needs, is considered legitimate. A moneyless society is a world not characterized by monetary separation from real-

Figure 20. *Simplified model of habitat service operational layers with an incoming source of contribution, and an outgoing flow of access.*
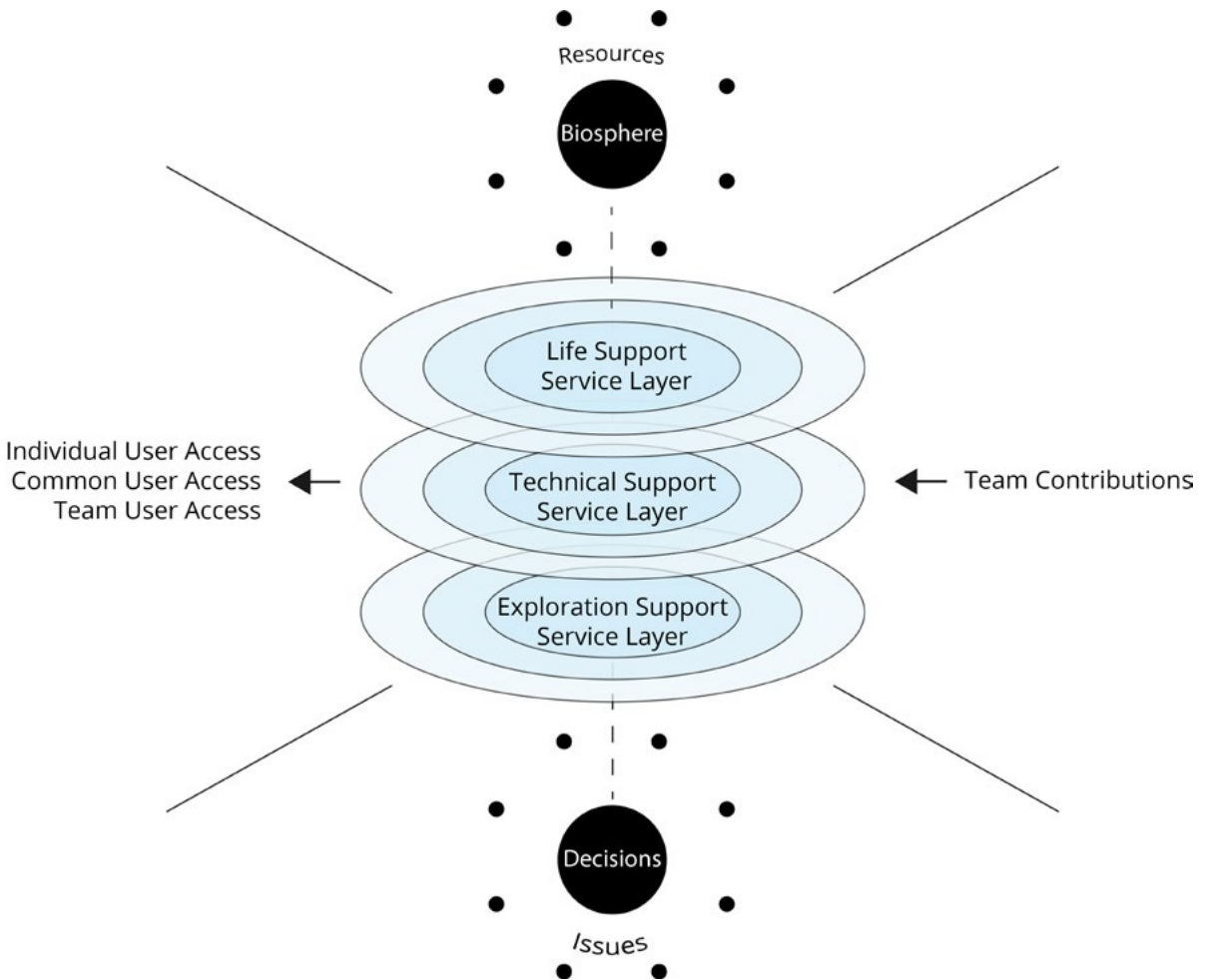
world human need fulfillment. In a monetary society, transaction "costs" have both real-world and abstract effects (as in, financial). In a moneyless society there are no abstracted [financial] "costs. Without money, and with appropriate cooperation and integration, informational and spatial transfer (i.e., transactions) would be more simplified over a monetary society (which entails financial cost integration).

Simply, a community-type society (an RBE or NL/RBE) does not have a market (and does not use money), and so, its economic system is sub-classified as 'moneyless'. It is important to note here that the term 'money-less' implies a lack of some thing, and the concept cannot itself be reified (Read: the market and money are abstractions and do not exist, except for in the minds of those who carry the belief). Hence, a moneyless society is a type of society that simply doesn't encode the additional layer of abstraction known commonly as 'the market' (and without the market, there is no emergence of the modern State).

Human beings evolved under moneyless (i.e., family) structures and conditions. In a community-type (moneyless) society, the population relies on systems science and engineering, grounded in life conceptions (i.e., the life ground, life value, life requirements), in order to plan, control, produce, and re-cycle service systems (commonly known as "goods and services"). Take note that the operation of a complexly technological, moneyless society is unlikely to be understood if systems science, systems engineering, and algorithmic decisioning are not understood.

A 'community' type of society has a 'moneyless' type of economic system (a.k.a., a moneyless socio-decisioning system). The Auravana Project, itself, exists to construct and operate a community-based (moneyless) society through the design and development of an emergent and unified, 'societal system' specification. Note that a 'societal system' is otherwise known as a 'socio-economic' or 'socio-decisioning' system (or model), which is documented through a [societal design] specification. This societal system [design] specification explains the operation of a moneyless society in its entirety.

In brief, the Auravana Project's societal system specification is sub-composed of four societal sub-systems, which are common to every type of society. Simply, every [type of] society is sub-composed of the following four axiomatic societal [information] systems (a.k.a., the four societal sub-systems):

1. Social
2. Decision
3. Material
4. Lifestyle

These four systems, together, form the axiomatic conceptual foundation of any given society, and their internal composition reveals and determines the type of society being designed and/or under observation. Every society has a societal-level information set. Part of that set is socially directional (the social system) and feeds into a set of decisional processes (the decision system), resulting in a state change in the material world (the material system) by the InterSystem Team, thus affecting the experienced lives (the lifestyle system) of everyone therein.

A community/moneyless societal system has a specific internal composition of these four systems. Other types of societies (e.g. market-type societies) have a different internal makeup of these four systems. In systems terminology, a market-type society (i.e. moneyed society) is an open system with 'externalities' (Read: damage to humans and the environment) as a natural consequence. Further, an open economic system has no ability to control, re-orient, or automate services and goods to the population without externalities, because it is an open system (and does not integrate feedback as a closed/unified system does).

Conversely, a community-type society is one where all human life requirements (i.e., real needs) are sufficiently accounted for, while at the same time, holistically accounting for available resources. Thus, because both life (e.g., human needs) and the environment are accounted for, there is sufficient information for a closed-loop system to emerge where feedback can be accurately integrated and used to intentionally re-orient and safely automate.

As people begin to recognize the earth as one large planetary ecosystem or biosphere, they sympathetically come to recognize the necessity for a commonly fulfilling approach to living and sharing life (and life's resources) on the planet. In community (i.e., in a moneyless society), everyone's needs are met, which allows the individuals therein to live in a free, safe and healthy environment, and lead productive and flourishing lives as they discover, learn, grow, and feel valued in collaborative relationship.

Although humans share a common planetary biosphere, their societal systems may (or may not) encode the idea that, "the planet's resources are the common heritage of all the planet's people". Some societal systems recognize the earth as a whole planetary ecosystem (or, biosphere), and others do not. With a recognition of a common environmental heritage comes the awareness that humans have a common set of life needs (a.k.a., life requirements), which are of common interest to all of humankind. In other words, there are a common set of human needs (a.k.a. life requirements) related to all of humanity. That common interest extends beyond the social and into the environmental ecology from which all humans are common fulfilled (or otherwise, satiated in having their needs met). It is possible, now, to use the planet's resources in an ecologically regenerative and life effective manner, while servicing the whole of humanity.

The Auravana Project presents a new societal paradigm with an emergent systems design model that is necessary in order to provide, sustain, and maintain the health and well-being of the planet and its inhabitants. One of today's general challenges is helping humankind realize its interconnected nature. Therein,

the challenge is that all humans exist in this planetary biosphere, however, most people living today do not see the world's resources as a common heritage for all the world's inhabitants. Facilitating a greater connection to and understand of the real world, even if it begins small, will transform human society from what it is currently into a great humane civilization. In a humane civilization, the needs of everyone are met as they live fulfilled and productive lives through cooperation and global access. Therein, when work is transparent (Read: open source) and considers that which is common, it becomes possible to safely engineer a societal system that fulfills all life requirements to the benefit of everyone and the ecology.

In a community-type (moneyless) society, there are two primary types of economic access, instead of the market-based three:

1. Employer
2. Employee
3. Consumer

In community, there is:

1. InterSystem Team access (i.e., work jobs related to the societal system) - the contributors.
2. Community access (i.e., access by everyone to community services produced through by means of the InterSystem Team) - the users.

There are many ways to develop and deliver services to the earth's human population. Some of these ways (e.g., the market-State) promote inequality, dysfunction, and dis-ease, and others (e.g., a community-type society) promote human flourishing and sustained ecological well-being.

Necessarily, a 'moneyless society' is also an 'open source society'. In an open source environment, there are only users, some of whom are also the designers, developers, and operators of the open source system. In an open source environment, the output of effort maintains the intention of benefiting everyone, even if the individual applying effort is doing it for their own direct benefit. In other words, all individuals in a community-type society are community-accessing 'users', some of whom are part of the 'InterSystem Team', whereupon they participate in the continued design, development, and operation the whole societal system (which provides access to all users, 'global access').

The earth is a planetary ecosystem (a biosphere) with a mesh of habitats that extend from the local through to the global. Humans can "boundary out" areas of the larger global habitat in order to control as their local 'city' habitats. In other words, from the larger, ecological-habitat service system, an organism can engineer its own locally controlled habitat, a 'city' (of note, the uncontrolled "wild" environment would therein be 'care-taken' in order to ensure the health of the overall habitat).

A community-type society necessitates the mutual coordination of dynamic and complex socio-technical activities that sustain the operative fulfillment of all of humanity. Mutual coordination at the societal level necessitates an adaptive and unified information system consisting of the primary system of which every society is composed, with a workable plan for the operation of the informational and material systems.

It is important to understand a community-type societal system's organization overview in order to discover how a moneyless society could exist, transpire, and evolve. This proposed societal system is composed and configured through the sub-systems common to every type of society (Read: social, decision, material, lifestyle), and each subsystem is a standard[ized] deliverable by the project. Together, these standards form the proposed, unified societal system. To fully understand a complex unified system, the concept of operation of its highest-level subsystems must be understood. In other words, to fully understand this proposed societal system, the high-level conception of all of its supra-system standards must be understood (to some degree), which is a requirement of understanding any significantly complex and dynamic system.

A community-type (moneyless) societal system is materially composed of a network of integrated city systems that operate together to create a unified, global habitat service system (i.e., a single, global economic/access system). In other words, a moneyless societal system materializes as a network of integrated city systems that operate through a unified, global habitat service system consisting of all the cities in the network. The network of city systems is represented by the Global Habitat Service System (a.k.a., a true global access system), followed by the local city systems, represented by the Local Habitat Service Systems. Simply, there is one global conception of a service system for global design and accounting, and then, there are many locally materialized city expressions.

Summarily, a community-type (moneyless) society is composed of a set of interconnected, hierarchical systems that mutually meet the required elements essential to support the survival and flourishing of human within a living ecology. The total societal system may be briefly sub-composed as follows:

1. One solar and planetary system.
2. One unified societal system design [specification].
3. Four societal information sub-systems (social, decision, lifestyle, material).
4. One global habitat service system (network of city systems, the economic global access system).
5. The local habitat service systems (individual integrated city systems).

Whereupon, every city in the network is sub-composed of three 'habitat service sub-systems':

1. The Life Support [Service] System (principal in

hierarchy) is the priority, and foundations, all other systems (because, it provides for fundamental life existence).

2. Therein, the Technology Support [Service] System technology is necessary for societal continuation, for meeting life and facility requirements.

3. And then, the Exploratory Support [Service] System provides opportunities for growth, restoration, recreation, and exploration (once life's requirements are sufficiently fulfilled, humanity's higher potentials for life functioning become available).

All the above systems interconnect and work together as one unified system. In order to understand the framework of operation of a moneyless society, the operation and interrelationship of each of these systems must be understood.

A community-type global habitat service system allows for each city system to locally control and engineer its own habitat in accordance with its population's own local intentions and environment, which is necessary to provide for global human fulfillment and global ecological stability.

The material design of the local and global habitat service systems is a reflection, in part, of the global ecosystem [services] provided by the planet. Humanity exists on earth because of the natural ecosystem services that nature provides. In other words, nature provides a natural ecosystem for humanity to exist on the planet. Thusly, humanity has a common interest in the ecosystem, because it provides services that humankind relies on to survive, thrive, and ultimately, flourish.

It is possible to intelligently design and select the algorithms that compose society (e.g., mental algorithms, software algorithms, and materially encoded hardware "algorithms"). A moneyless, fulfillment-oriented society composes its algorithms openly, together, and exposes them to testing. Whereupon, a common integrating feedback loop discovers a greater understanding of what exists, and what is required, while the societal system as a whole, simultaneously, resolves the socio-decisioning space in alignment with a common, fulfillment-oriented direction. In community, the decisioning process uses objective information to inform (and thus, resolve) every social decision space. Some of that objective information can even become part of the information system itself. And, new situational information informs each new situational decision spaces.

Fundamentally, every society is information-based and has the same four fundamental information systems (social, decision, lifestyle, and material). When a system is said to be information-based, that means that it is computed. Said in a slightly different way, "If society is information based, then it is computed". A computed system is a system that is based on information that has

to be produced. Because every society is information based, every society can be simulated (Read: the iterating visualization of computation). However, not all societies recognize their information basis. A community-type society is a type of society that recognizes its information basis. By recognizing that it is based on information, the societal system can apply information processing to compute the current and future probable states of its materialized expression. In other words, a moneyless society uses computed information within its societal information system to ensure economic access and maintain environmental stability without the use of money. Any technologically complex, moneyless society is a computed society (i.e., a society that has awareness of its information system and uses computation therein); it is a type of society recognizably based upon a unified information system. Information in the information system is computed in order to effectively orient toward some intended direction (e.g., human fulfillment).

In any given society (because all societies are information based), there are two sources of new information:

1. The information system, itself, processes information to produce more (useful) information.

2. The information system acquires and interprets (inputs) information from the natural (law) environment.

Today, it is now possible to simulate society at both the pure information-level as well as the material operations-level. In other words, it is possible with today's knowledge and technology to simulate the whole societal system, from its top-level information system through to the material operation of each of its materially extant city systems. Simulation may be used to model, predict, and test information and object flows within any societal system, and it is used in a moneyless society for discovery and design. Through design and simulation, it becomes relatively easy to engineer the next iterative state of a societal system as better (for everyone) than the last. The very idea of 'societal engineering' is the idea of working on (and contributing to) the unified societal specification or the operation of some part of its expressed, total habitat service system.

Take note here that just as information systems and human systems can evolve and de-evolve, so too can habitats in their ability to facilitate and sustain more complex life functioning. For any system, at any point in time, there exists a direction of functional capability, from that of evolution through to de-evolution, and the eventual absence of life if de-evolution continues (or, the de-evolved destroy themselves). Information systems evolve by lowering their entropy. Bits in an information system can be random or ordered. If 'information' is ordered bits, then entropy is a measure of disorder. If all bits are random, then there is maximum entropy. If bits in the information system become ordered, then entropy is lowered. When a [societal] system creates

more information that is more useful, the system evolves. Similarly, coordinating the development of a controlled habitat to sustain more complex life function could be said to represent the evolution of an organism(s) and its habitat.

Working moneyless societies recognize the social nature of the human organism within their [informational] social system. Take note here that 'optimization' is a principal attribute of information/computed systems. With this background in mind, the way a social system optimizes itself, is if the individuated units therein are cooperative and work together, as opposed toward opposite ends. Cooperation optimizes a social system, orienting the whole of society toward order and lower entropy (i.e., toward greater fulfillment and functional life complexity). It is, in part, through contribution (which necessitates cooperation) that a moneyless society emerges. The opposite path for the individual, and society (in general), is fear. Those who fear are highly likely to tear down, pull apart, and not cooperate. Those in fear do not cooperate, in part, because of a lack of trust (often due to environmental conditioning environmental variables). Therein, if people can't trust one another, then it is hard (if not impossible) to build something with more life complexity and lower entropy, together (i.e., to build a community-type 'moneyless' society). The fear mentality project the idea that the "others", who are untrusted, could/will always take advantage of what "you" do. It is this fear response, in part, that places artificial limits on cooperation and generates unnecessary conflict.

6 How community and the market-State are two separate types of society

The market-State and community are two different types of societies. In other words, they are two different categories/types of configuration of the primary societal systems of any type of society (Read: social, decision, material, and lifestyle). So, a complete definition and explanation of them requires a completed societal system standard that holds that information. Hence, a complete understanding of each of the two societal systems requires a complete understanding of the conceptional reasoning and operational design for the social, decision, material, and lifestyle sub-systems of each type of society.

A community-type society is summarized in the system overview and project plan, but of course its full description and explanation are detailed in a unified manner in the four primary societal standards. Essentially, it is a type of society where the population configures the primary societal systems in a way that facilitate global human need fulfillment and ecological regeneration. Global human need fulfillment is the direction of this project, as outlined in the project plan and also reasoned for in the social system standards. In community, contributors produce objects and services
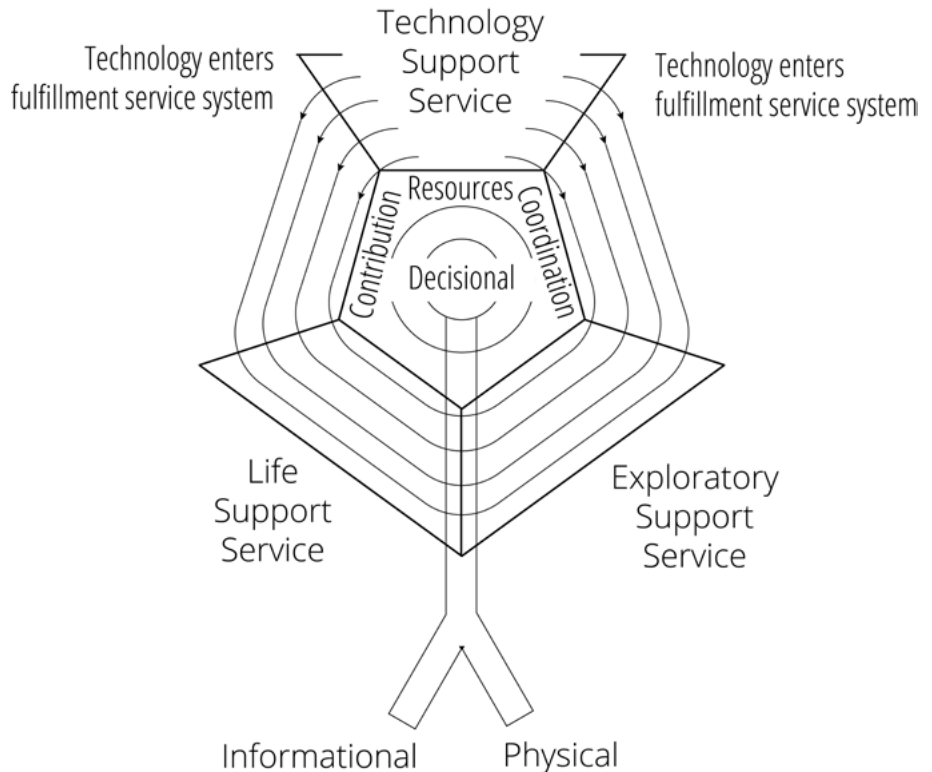
Figure 21. *Model shows the flow of technological resources (composed of information and objects) into the life and exploratory support service systems.* **TITLE:** *model-material-habitat-service-system-overview*

through working groups and habitat service teams that provide access to users without trade or coercion.

The market-State is another type of society, with a different configuration of the internals of each of the four sub-systems of any type of society. A market-State based society includes two sub-categories of societal [social] organization, the market and the State. There are other names/labels that equivalently represent (i.e., are synonyms with; a.k.a.) a market-State society. The most common synonym is "capitalism". It is a social organization with decisioning based on trade (mechanism), scarcity (profit), coercion (decisions), property (access), and competition (value). Here, people trade and compete for "property", which provides access. In some cases, access is acquired through exchange (the market), and in other cases, access is acquired through authorities (the State). In the market-State, the owners of the assets of production are the capitalists. Someone who does not own capital is either a worker or is impoverished. A lot of people in the early 21st century think of themselves as capitalists without owning any capital. In fact, they are not the capitalists, they are the workers for the capitalists. In community, no one can buy another person's labor time or service (it is non-transferable).

The State is a social organization that exists alongside the market. The State creates and enforces [compulsory] laws of competition, safety, etc. Herein, to enforce, the State must be a monopoly on force, violence and coercion within a given jurisdiction (territory). The State is a set of relationships based upon power-over-others (coercion), where individuals and organizations have authority to decide for others. The most important decision therein is when to use violence (i.e., to do harm to another). And also, to decide/interpret what is considered harm. In the market, the State often provides third-party assurance on any market-trade [legal] agreement/contract. The State has a monopoly on violence to ensure everyone act in accordance with legal contracts.

The essence of capitalism is the negation of the human desire and ability to cooperate, and thus, it artificially limits common access to resources, technologies, and standards. The essence of how the State operates is based in violence, which is applied in order to control individuals and organizations, and therein, sustain a "liveable" society under market-State conditions. In the early 21st century, the State also has come to provide a [social] safety access "service". Service here is in quotes, because the meaning is different from the meaning of service in community. The "service" the State provides is paid for by citizens through taxation, which is [en]forced by tax authorities who have the ability to decide to use their authority, and sometimes violence, to take away access (to money and other property). If everything was the "market" and there was no "State" to provide a safety net, then the situation would likely be even worse. When the State doesn't provide, people have to earn life support access (i.e., earn their living), and they have to do it in a way permitted by the State.

When people know only the State [of authority by politics], and/or only the market [for property trading], then their understanding of what is and what could be are limited by the market-State. The object of life in the market-State system is to get money and/or power. Hence, those who only have an awareness of the market-State will likely lack the awareness of a type of society organized toward human fulfillment, through cooperative access, by means of a set of unified socio-technical standards. The object of life in a community-type society is global fulfillment, flourishing, and well-being. In other words, when all someone knows of society is the market-State, then the organization of society in the form of community (i.e., a community-type society) will not exist in their awareness as a possibility. In community, people are dependent on one another as contributors, and there is no State or market organization.

INSIGHT: *Politics can be difficult, let's simplify it through socio-technical standardization.*

"We" are the conditions "we" are exposed to, and therein, "our" behavior reflects the conditions. People who believe in the market believe that competition brings the greatest fulfillment. People who believe in the State believe that authority brings safety. It is relevant to note here that there is no such thing in the real world as the market, State, or even community. Neither the market nor the State exist in the real world. Community is an intentional social construction based upon a set of societal standards; it too does not exist in the real world. In concern to the State, there are just people working with objects in a social organization the population calls "government", wherein, most of the people hold strongly to the conviction/belief in authority. In the real world, which community accounts for precisely, there are only people and objects. There are people working in a social organization called "government" and there are the objects that they use, the tools, buildings, etc. When someone says, "The government says...", in the real world, the government said nothing, because the government cannot speak, because it does not exist. Instead some human(s) or machine took a decision, and because of their authority, other authorities will follow and enforce it. Similarly, there is not a real-world market, there are just people behaving, often by necessity, in a trade-like manner. Objects (including virtual objects) they call "property" are being traded and exchanged among themselves. The "market" does not have a body, a hand, or any other real world form. It cannot speak; only individual humans can speak and behave.

The market-State is really one big fight over property/territory, until a population realizes that they shouldn't be looking at each other and their social organization as if it were a fight. Fighting will cause others to put up defenses and just perpetuates violence, trauma and inequality. For many societies, violence is so ingrained in the culture that they don't even realize they are fighting.

Capitalists make things for the market and then they see if they sell or not, and if they sell, then it is claimed that they are part of what is socially necessary, and the labor is validated. Whereas production in a community-type is something that is done commonly and openly by locally coordinated habitat service planning systems that are part of a globally coordinated planning system for the whole global society. Humans set out their needs in advance, and then there is a decision resolution method by which they are validated. Here, there is value to the producers being close to their own systems of production in terms of efficacy and stewardship of those resources. And, that distinguished the form of production from collective State management where State bureaucrats are separated from the conditions of production and don't have the same connection that encourages values of stewardship. Ecological rationality can be integrated into production when the stewards of productive land and resources are the ones doing the productive work. In a community-type society these people are known as the [habitat] Intersystem team(s).

There is of course a lot of complexity here, because a transition to a community-type society appears to be progressing through the market and the State. The capitalists are developing the automation technologies that will allow for the freeing of workers to pursue higher life passions, and the socialists are working toward creating a healthy and stable social service platform. The transition may come through socialization of the systems of universal [habitat service of] human need (e.g., systems of production, land, etc.) by a populace that is wholly aligned with that direction.

> **INSIGHT:** *Society is composed, in part, by types of relationships. "Credit" in any of its forms, is a type of relationship. The types of relationships that exist among people in society often determine outcomes.*

A market is a concept that references a place where things are traded, bought and/or sold. If anything can be traded for a price (i.e., exchanged either for an object, behavior, or credit), then a market is present. A community-type society is a type of society without a market. There is no price any individual has to pay for access [to information and habitat service] fulfillment. The simplest market is one in which credits are produced for presence [of work] in hours, held by the user/consumer, and then, spent on purchases, whereupon the credits are deleted. Credit systems present in the early 21st century are significantly more complex.

The market-State is often represented in its shaped superstructure form as a pyramid with many horizontal lines dividing it. It is represented this way for the following reasons:

1. Trade leads to accumulation (at the top), which forms a triangular shape.
2. Power-over-others comes as a result of authority, which is a subordinate hierarchy where the State

takes decisions for others. This is also a triangular shape with an internal subordinated decision structure.
3. A [political] socio-economic class structure emerges within the divisions within the pyramid.

The transition of the market to community involves the following objectives:

1. In concern to participation in the market:
   A. Bring more business(es) under a cooperative legal structure.
      1. Start cooperative unions.
      2. Join cooperatives.
   B. Use beneficial- and cooperative-type credits (including, credits with no associated costs).
2. In concern to transparency in the market:
   A. Resources within "industries" are publicly acknowledged and accounted for within an economic computational system. Over time, there is likely to be greater and greater cooperation. The initially separate industries begin accounting for their operation together via distributed economic ledger calculation software technology. As industrial data becomes more accounted for at a global level, it will be more possible to turn legalized industrial entities into habitat service production-team operations.
3. In concern to trust in the market:
   A. Use cryptographic distributed ledger technology to ensure transparent validation of changes within the real-world community system.

For the emergence of a community-type society, there is a necessary transition from an earlier type of society, capitalism and/or socialism:

1. **Capitalism** is a type of society where the means of production, distribution, and exchange are controlled/owned by private traders, who take profit. Ideology about fulfillment based on trade, property, and profit. Capitalism is a societal system based on capital. Capital is a model of production where a group of people profit from other people's work. Capitalism has three basic economic elements:
   A. Private ownership over the means of production.
   B. Market where property is traded (physical and virtual) for a profit.
   C. Wage labor (employment).
2. **Socialism** is a type of society where the means of production, distribution, and exchange are controlled/owned by the State, rather than private

traders. It is an ideology about fulfillment based on transition of society via State control of society. Socialism has three basic economic elements:

A. State ownership over the means of production.
B. Credit system where credits are received, spent, and deleted.
C. Credit labor (employment).

3. **Community** is a type of society where the habitat is coordinated by contribution to working groups and teams for global human fulfillment. Fulfillment through real-world understandings and operations. Community has three basic economic elements:

A. Resources.
B. Coordination.
C. Contribution.

7 How a community-type society operates without the market-State

In community, with no private property, there are no disputes between people over business relations, no real estate or private inheritance to divide, no debts to collect, and no purchases or trades to make. There is no civil business and no offenses against property. And hence, there are extremely few crimes. A core motivation for people to engage in criminality and corruption is acquiring wealth as money, property, and power-over-others. Neither money, credit, nor barter are used in community, and have been replaced (in part) with standards, resource accounting, economic calculation, habitat planning, and appropriate interfaces. With the disuse of money also went the thousands of occupations and machines connected with financial operations.

In a society where everyone's needs are engineered to be met free of exchange you remove the primary incentives to engage in crime and corruption are removed. Some people who engage in crime and corruption have psychological problems, but the vast majority of people who do so, do so because of a lack of sufficient fulfillment of their needs. In the market-State, antisocial qualities are what are necessary to get needs met. The market-State effectively lays down laws of conduct, which the law of self-preservation compels many to break. In the market-State there is regular desperation and coercion of labor for income. When these conditions are removed from the society in which one lives, then the realm of what the State has to do in terms of containing crime and corruption becomes significantly reduced. Wealth disparity is well-known to produce social problems.

Corruption is less likely in a society where there is neither poverty nor riches to be bribed. Inequality in the possessions of individuals leads to crime. Want tempts the poor, and what tempts the rich is a lust of greater gains or the desire to preserve former gains. The extravagant waste of the rich on immoral personal luxury is no more present in community. Directly, or indirectly, the desire for money, which in the early 21st century means every [accessible] good, is the motive of most crime. In community, coordinated contribution becomes the sole trustee of the wealth (resources and coordination) of all the people. Community functions for the facilitation of human need fulfillment, which abolishes human want (in favor of need and preference) as well as checks for the accumulation of individuals' enrichment over others. Nearly all forms of crime commonly known to the early 21st century are motiveless in community. It is characterized by a society that is unequal in opportunity for human need fulfillment.

There is constant stress in the market-State about the acquisition and storing of money for oneself and one's family, anxiety as to livelihood, the strain of a ceaseless

battle for scarce life resources. These influences, which once did so much to wreck the minds and ecosystems of the planet, are engineered out of society through community.

Individual criminals are dealt with differently in community than in the market-State. The consequences of crimes committed by individuals are more focused on rehabilitation and restoration, and giving people the opportunities to succeed in society. In many States jurisdictions in the early 21st century, the policy is not restoration and rehabilitation, but punishment (often accompanied by the idea that criminals have a certain nature and cannot be restored). The near absence of crime over time, in community, reduces the number and duties of police, including crime investigation and

judgment, to a minimum. During a transitionary period there will be fewer and fewer police and criminal lawyers to sustain the increasingly unnecessary enforcement mechanism of crime produced through market-State conditions. Over time, there will be less and less law; the legislative and judiciary will be reduced. There will be less and less law that has to be created, because over time fewer and fewer incentives for corruption will exist. The scope of the State in its executive, legislative, and judicial is reduced over time to the point where it become non-existent.

There is no legislation in community; instead there are standards, plans, socio-technically engineered operations, and users. Community has little to no motive to make laws. The fundamental principles of a
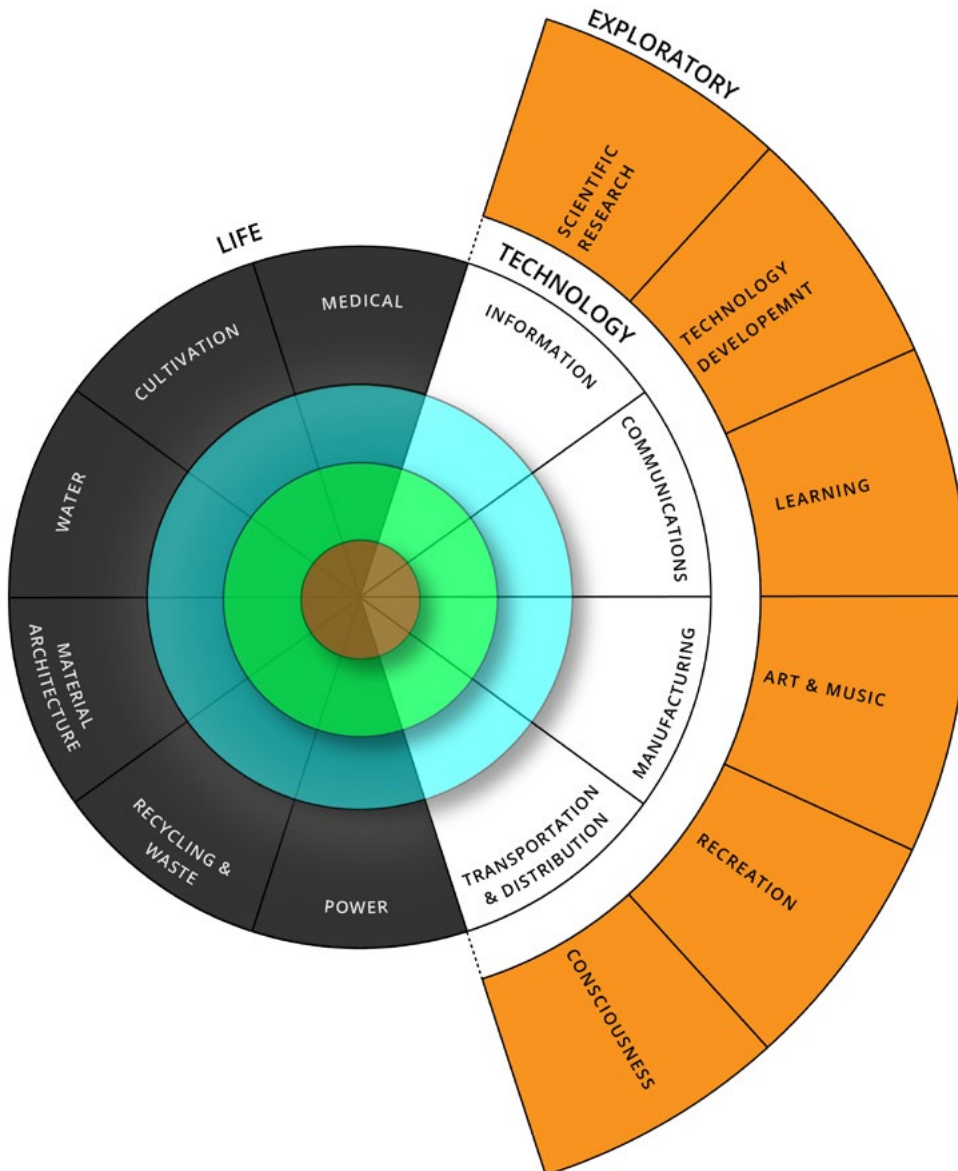
Figure 22. *Model shows habitat service system where life support and technology support fan out [to the right] to produce exploratory support for a population.*

community-type society resolve the conflict and misunderstandings that previously called for legislation. The vast majority of laws in the early 21st century exist to protect the definition of private property, and the relations of buyers, sellers, and citizens. There is no property in community, just three forms of access, and hence, the occasion of nearly all the legislation formerly necessary has been erased.

The system of law present in the early 21st century is obsolete in community. The law is a system of organized structural violence using contextually clever, but unsound reasoning (i.e., not scientific systems-based). Only a few of the plainest and simplest legal maxims of the market-State have any application in a community-type society, and are obvious to all humans with conscience. Everything touching the relationship of one person to another in community is simpler and free of sharply injurious structures. There is a common interface to a unified information, resources, contribution, and habitation societal-life system. The spiral web between all individuals is a: socially unified information standard and a materially integrated planetary habitat network.

In community, State governments are rendered obsolete by the tremendous simplification in the task of global coordination of the operations of demand articulation, production, distribution, and materials cycling in a common heritage habitat network. Most of the purposes for which governments formerly existed no longer remain as acts of service. There is no standing military force (no military expenditure), there are no departments of State or Treasury, no revenue services, no taxes or tax collectors, no police, no justice enforcement, no lawyers, and no law makers. There are no national, state, or municipal governments. The judiciary and police system operate differently, as contributed habitat services. The former government ministries are community's working groups. And, physical laborers are contributing as habitat team members. Integrated socio-technical plans are conceived of by working groups and operationalized as habitat service teams. Community utilizes a central repository for the design, development, and education of community at the societal scale. The materialization of community involves a coordinated network of habitat service operation for the global fulfillment of human life, technology, and exploratory service need.

Cities may be observed as the emergent conditions of socio-technical institutions. In community, the socio-technical environment operates differently than in the market-State. In the market-State, cities are composed significantly of shopping, commerce and many forms of private enterprise and State offices. In the market-State, material construction, habitats include, are filtered through market-State institutions, resulting in cities with market-State conditions. In community, cities are organized by human need into habitat services designed to meet human fulfillment requirements at an accountable and directly functional level by contributors using machines composed of common heritage

resources to produce access to personal products and community services, for all. The organization of production and distribution in community involves working groups, habitat teams, and users. In community, there is no waste of human effort in meeting human fulfillment requirements. Efforts are globally coordinated so demand, supply, production, and other processes interlock with feedback loops, multiplying fulfillment possibilities. Community is an intentional engineered societal system.

The principle which makes all operations on a large scale proportionally more efficient holds also to the production and distribution of life, technology, and exploratory services within a global network of habitats. This is to say that the system is optimized at the global scale, but not to say, that it is not possible for it to emerge at anything less than the global scale. It seems possible that community at the societal scale can emerge at the city or regional scale, and over time, spread to become global.

In community, supply is linked directly with demand by user contribution and user participation in a unified information system where productions are coordinated at a global, societal scale. The interface between demand and supply is logistically direct. Supply and demand are for seen by statistical services. And herein, if there are mistakes, they are not magnified due to further misunderstanding and secrecy. The real-world, object[ive], resources are calculated together with demand and contribution into a habitat service system plan of operation. In place of money or credit, the actual physical object is what is valued in its ability to meet human requirements. Money and credit are representatives, like elected politicians are representatives, for real-world human need fulfillment by systems-science organizations of socio-technical means.

In community, wealth is commonized and economized, unlike in the market-State where wealth is squandered in market and State structures. Irresponsible production in the market-State leads to significant waste, including but not limited to:

1. Waste by mistaken understandings (of what ought to be, could be, and/or is right now). Naturally results from no universal accounting for demand, for resources, and for fulfillment. Mistakes as to demand mishandling, mis-coordination, and mis-prioritization occur. Confusion, conflict, and crises result from misunderstanding.

2. The waste from the competition and mutual hostility of those engaged in the market. Workers waste energies on tasks not in completion of direct human need fulfillment. Ones worst enemies are those of one's own trade. In making private profit the motive of production, a scarcity of the product produced is what each particular producer desired. The duplicating and secrecy in completing the

3. The waste that comes as a consequence of crises and interruptions of fulfillment. In crises, people act even more irrational, wasting further energy and resources.

4. The waste from idle capital and labor at all times, because it isn't globally coordinated for the sustainment of the community. When any workplace uses resources and labor, that means that labor cannot be used by another workplace.

5. And herein, there is the waste from obsolescence planning and waste from trade at non-equilibrium of prices (i.e., what is produced does not equal what is consumed).

The market-State, in many ways, is a structure for preventing the formation of community. In the market-State, buying- and selling-type relationships must be engaged in to secure what one wants. Money is substituted for the real material world where physical resources go into completing actual human needs. This transposition has created (in the minds of most) a confusion about the real-world, and an obfuscation of the possibility for and probability of real-world, global, human-need fulfillment. In community there is no trade/exchange circulation medium in either object (e.g., salt, gold) or concept (e.g., money, credit). The previous society's calculation method using market and/or State price has been updated to what is possible with unified modeling and accounting, software computation, and real-time data input.

In community, no one owns the production machines. Contributors have systems-level access to the operation of habitat service systems. In a community-type society, either everyone owns everything or no one owns anything. And, the latter is the most efficient approach. In place of ownership there is access coordinated by contribution to working groups and habitat service teams that openly create and accountably operate plans for global human fulfillment. It is the contributors that are doing the work to meet all needs, including one's own, as a community user of the system. The contributor is the user and the user is the contributor.

The capitalist class in the market-State "fights" the labor class, because the capitalist is always seeking to cut down on labor, because that is a significant cost to the business. Capitalists will, in general, want to reduce the amount of cost spent, and labor is a cost. Simultaneously, the worker seeks more payment and must "fight" against payment reductions. At the same time, the capitalist is also seeking to increase sales, to produce more revenue, which results in increased income to spend. With more revenue, the capitalist can spend more and do more. In cooperative organizations, in capitalism, with more revenue, the corporation can do more for the employees. In competitive organizations, in capitalism, the corporation can do more for its shareholders. With more taxation, in capitalism, the State corporation can do more for its citizens.

The capitalist desires more sales, and at the same time it is the worker that is doing the production and the worker who is doing the purchase and consumption. In a way, the role of the capitalist here is to manage the work that makes the cycle of employer>employee>consumer>employer>... possible. And, in doing that, management, takes a cut or privatization of the account circulating exchange medium (e.g., tokens, credit). Owners therein expropriate the value/work of workers for their own self-accumulation of "value".

In the market the only way to know what is available is to visit all the stores. The internet has made this process more efficient. Yet, there is no central method available to the user/consumer to know all of the products available with transparent comparisons. Internet search engines and distribution warehouse services like Amazon have reduced the time it takes to find products, but without going to every store individually it is still impossible to know the full spectrum of what is available. There is a serious loss of time in the market because of having to go from shop to shop to discover what is available and determine what is best to be bought with what one has financial access to. Getting the most and best for the least money requires significant time investment. Those without the time and knowledge most frequently get the least and worst for the most money. Someone not experienced at shopping is not likely to get the value of their money. Or depending on the jurisdiction they live in the State might take more in tax for every purchase, thus dropping the purchasing power of someone's money even farther. Shopping is a shocking inconvenient and manipulate, and extractive (tax) experience.

The whole idea of advertising is that there is competition between numerous producers, and producers spend money on advertising to make consumers aware of their product and instill within them that their product is better than their competitors. This is all removed by switching to a unified information system and global habitat [common heritage] network. In community there is no need to advertise products or attract customers. In the market, store sellers and public reviewers help people make their selection of what to purchase. Sellers are present both to tell people what they want and also to induce them to buy what they don't want. It is a concern to the sellers whether people buy or not, because salaries are in some way directly or indirectly linked. In fact, sellers are hired for the sole purpose of facilitating the selling of the products, and are generally expected to do their utmost to do so. Store sellers depended for their livelihood on selling products.

Products and services in community are there for those who need them. It is the task of habitat service to wait on people, take their orders and follow through with delivery. It is not the interest of the producer (contributor) to dispose of products to anyone who does not need them. In the market sellers often induce

people to take what they do not need or are doubtful about. In community the product catalogue, as opposed to reviewer or seller, gives the potential user all the information they need to know about the product and its comparison to others. This user-oriented decision support information represents an unbiased information set for which societal production teams are responsible. Courtesy and accuracy in taking orders, production effectiveness, and distribution efficiency are all that are required. This arrangement eliminates the lying present under market conditions where sellers misrepresent their own and others' products.

Across the network of habitats the assortment of products is essentially the same, and in general, no benefit is derived from visiting one access center in a given habitat over another. In many cases, the determination and selection can be done online and distribution made to the users location. Notice the tremendous saving in resources, energy, handling, information, etc., by a community-type distribution system over that of the market State. In the market-State, in general, a manufacturer sells to a wholesaler, a wholesaler to a retailer, and a retailer to a customer, and the goods have to be handled and taxed each time. Instead of production directly meeting demand per plan, the action of trade is occurring within what would otherwise be a direct and unified habitat production environment. In community, existing habitats supply the total variety of products and services available, and plans identify the total variety of goods planned to be available in the future. Wherein, currently plans determine what is available at any given time.

8 Cities in community

This section will provide a general overview of what cities are like in community, and then, provide a brief description of one possible configuration of a city system. This city configuration I will describe would be a part of the global socio-economic community network of integrated city systems. Today, more than half of the world's population lives in cities. And, the number of people moving to cities is increasing daily. With that fact in mind, it is important to recognize that there is a direct correlation between the design of these city systems and the daily happiness, well-being, and fulfillment of everyone on this planet. Humankind will continue to make cities, and it is extremely important to design these city systems in an intelligent manner with our mutual global fulfillment in mind.

Cities in community are designed to function sustainably for our fulfillment. They are openly shaped and updated by us, based upon our evolving understandings of how we are most naturally fulfilled. To the best of our understandings and abilities, community-based cities are designed to incorporate elements from (and otherwise reflect) the natural environment of our species. These community-type cities are created in harmony with nature (and our larger habitat) to obtain the highest possible standard of living for everyone. In order to accomplish this, their designs are coherently integrated into, and formed from, our unified community information model. It is their well-thought-out and intentional social design that allows individuals therein to decide their own lifestyles and personal preferences.

The vast majority of the community's population would live in these continuously updated, pollution free, energy efficient, and self-sustaining cities. These cities emphasize safety, simplicity of construction, and efficiency in modification. They feature clean air and water, health care, optimized nutrition, recreation and entertainment, personally customized housing, and access to a wide-variety of enriching opportunities for self-development and community contribution. All structures in these cities are designed to be relatively maintenance free, meaningfully fire proof, and virtually impervious to adverse weather and geologic conditions, while maintaining the potential for being continuously updated and customized (as demand arises). Through the application of automation technology, they are significantly self-sustaining in their operation – leaving people the freedom and space to intentionally experience the world around them. And, for those of us that don't want to live in these cities there are stand-alone modular homes that can be easily built anywhere, even on the sea, and are mostly self-sustaining.

In a community city, buildings are no longer hidden in concrete jungles; instead, they are aesthetic pleasures unto themselves. Additionally, cities in community are immersed in lovely gardens, because that is what people need for their well-being. Instead of having "parks", the whole city is a "park". Enjoyable sites and activities, and

growth opportunities, are built into our environment. We design our cities to meet human needs, and hence, our cities do not have the social and ecological problems that are prevalent in cities in early 21st century society (due to their poorly thought-out designs). Our cities are simple in their design, elegant in their appearance, and efficient in their operation. When cities are hugely complex, poorly thought out, and inelegant, then they are not likely to operate well for humanity. A city that operates for our fulfillment has to be efficient; an inefficient one would have a difficult time evolving and would likely self-destruct under the weight of its own needs.

Through the use of a common information model, cities in community are quick to plan, easy to assemble and disassemble, efficient to maintain, aesthetic in appearance, and highly durable. They are designed so that they can be disassembled as easily as they were assembled. Construction techniques for this type of living system would be vastly different than those employed in early 21st century society. Most of the elements that comprise the structures of these cities are interchangeable, interlocking, and modular. Our approach envisions, at least in part, assembling entire cities by standardizing basic structural elements, some of which are prefabricated in automated plants and assembled on site. Prefabrication, printing, extrusion, and self-erecting structures ensure an optimized construction process.

Here, we recognize that it is easier (less problematic and more efficient) to build newer cities from the ground up than to attempt to update, restore, and reconfigure old ones. While some people advocate the adaptation of existing cities to community, these efforts fall far short of our capabilities, and are not likely a feasible option (for most cities) due to their layout, and also, seriously complex issues with ownership and jurisdiction. Modifying outmoded cities does not go far enough and will simply delay (or worse, obscure) the appearance of their structural problems, and hence, their inevitable negative social and ecological consequences. Today, we can re-architect and construct cities toward our fulfillment in ways and with speeds that were unimaginable 20, 50, or 100 years ago.

Modern city systems are laid out in an organically un-organized manner and without forethought to human fulfillment or to future modifications. They often appear to be constructed (and sometimes even operated) at random – of course, their operation isn't random, it is based upon bureaucratic and market-incentivized logic, which only makes their functioning appear random. In these cities, facilities such as hospitals, shops, schools, work spaces, and playgrounds are often not easily accessible, and getting to them can be a less than pleasant experience. Modern cities are polluted concrete jungles with very little greenery, which would otherwise facilitate human health and allow nature to co-exist with us. These cities are overwhelmed with cars, which have a variety of negative consequences, including noise, traffic jams, accidents, pollution, and simply taking up space. Most modern cities have an abundance of poverty stricken families – in fact, they have become centers of poverty. Nearly everywhere you go there is maintenance, or the necessity for maintenance. They

Figure 23. *A depiction of an integrated city system with its functional zoned areas.*

are prone to gridlocks and breakdowns. They are dependent on (and sometimes even defined by) the constant inflow of resources, which means they can never be sustainable. Also, highly preferred cities are overburdened by a continuous influx of new residents, which drives up prices for their inhabitants and reduces the space available per inhabitant, making the living situation less pleasant for all inhabitants. Many people in these cities are so busy accumulating wealth as money, property, and power that they have lost an awareness of what it means to be a human being among a community of all beings. They have become disconnected from the source of their fulfillment, and their architectural materializations have adopted similar distortions.

When cities in early 21st century society are engineered (or re-engineered), they are done so in a manner that is better for business[es] and political control. They are essentially the constructions of commercial and State entities, and hence, must remain acquiescent to their dictates. And, as we in community know all too well, the interests of corporations and States do not align with the interests of organisms. Instead, community is that which is sought alignment with.

Production in community changes/transitions from the capitalist model of trade and ownership of production, goods, services, and cities, to that of a habitat service access system contributed to by habitat teams (and working groups) that meet human needs fulfilled through habitat services. Through unified information analysis and systems [science] engineering, it is possible to transform capitalist city-expressions into integrated total-city systems (and networks) that operate through a set of global and local decision protocols as necessary to meet individual human fulfillment requirements at a globally optimum level.

These modern cities have themselves become products in the market, some of the most famous being London, Paris, New York, Moscow, Beijing, Tokyo, Dubai, Mumbai, Kuala Lumpur, and Singapore. They are products marketed aggressively in order to attract tourists, residents, new industry, and investment. It may be interesting to note that films are an important form of marketing for these cities. Which is, of course, one reason why the production of a film depicting a community-type city is important for our own marketing [of community].

In early 21st century society, when most people think about living in proximity to one another, they think in terms of modern urban cities, their suburbs, and traditional rural environments. Many people have a difficult time imaging an integrated community-city system. Their perception of what a living environment is and could be is contained within a fixed, limited socio-economic and architectural view. And so, that is why the production of a film and a virtual reality experience of our form of city is so important in the facilitation of an understanding of what we are creating. The experience of a city in community is so different than how people have been brought up, and live in early 21st century society, that they have a difficult time perceiving what we

are proposing, and hence, must be met at their own level with media that they are attentive to and resonate with.

8.1 The Life Radius

Continuing on with our description of cities in community, I would like to introduce the idea of a "life radius". A city in community is essentially a demarcated architectural "life radius" within which we sustainably control environmental variables and optimize human fulfillment. The term "life radius", itself, describes the space where we spend the vast majority of our lives (~80% to 90%). Everything we do within that life radius is considered to have an impact on everything else. When we have to drive a car that radius can be quite large. But, the ideal life radius is much smaller than city arrangements where cars are necessary. In community, we design cities at a scale based upon the human being, and not the motorcar. We look at cities and their pathways in a people-oriented way. The average human being walks two kilometers in approximately twenty minutes. What if that two kilometer walk was beautiful, attractive, safe, enjoyable, and you could meet your needs, contribute, and develop yourself, with others who are doing similarly. A bicycle extends the radius, or makes movement in the radius more efficient. But, the point is that you want most of the things you are going to do, for some large percentage of your time, to be inside that radius. Having access to what is needed within a walkable radius is strongly correlated with well-being. Think about your own life for a moment: Where are your friend's homes, your enriched gathering and relaxation spaces, and the locations that produce and distribute your material necessities? Of those key things that compose your life radius, how many can you access by foot or bicycle, and is the experience safe, comfortable, and enjoyable.

8.2 Self-integrated systems

In order to create a life radius that fulfills our needs, cities in community are designed in an integrated manner, and hence, they are often referred to as "integrated city systems". An integrated city system (a.k.a. total city system) is a city in which every element operates together efficiently as a whole system. In other words, all aspects of the construction and functioning of a community-type city are well integrated. Instead of leaving city functions under the control of isolated organizations, individuals and obscured programs, cities in community integrate their control. All functional aspects of these cities, from food cultivation to sewage and energy production are processed together as one system (i.e., they are 'integrated'). In community, we think through our ideas and integrate them coherently into our unified information model before encoding and constructing them into our environment, whereupon they are tested to ensure desired alignment. A total city system approach requires systematic design and overall

planning to attain a high standard of living for all the occupants.

Now, I think it is important to address an issue here: the notion that intelligent core-systems planning, implies mass uniformity, is not accurate. Cities in community would be uniform only to the degree that they would require far less materials, save time and energy, and be flexible enough to allow for innovative changes (through modularity), while preserving the local ecology. Cities in community are planned so that they are capable of fulfilling the needs, wants and preferences of all community inhabitants. Through planning and testing we are able to produce a pleasant and desirable living space that removes urban sprawl and can effectively account for social, economic, and ecological problems. The integration of function is necessary for the optimization of our fulfillment, as well as an accountable solution-orientation to any problems that may arise.

Herein, information processing and automation systems are combined with sensors and human effort (where necessary and/or desired) to optimize the operating efficiency of the city. The use of up-to-date technological methods, including electronic feedback, digital information processing, and automation, is applied to the entire city system. The use of automation ensures that what we intend to happen, actually does happen, every time we want it to happen. Through the application of computing we are able to process trillions of bits of information per second, which is useful (though not absolutely essential) for the facilitation of complex multi-variate decisioning, and hence, the coordinated operation of these cities. Intelligent coordination keeps a city's services operating at peak efficiency and uptime, maintaining our materially desired fulfillment, and creating an optimized economy that avoids overruns and shortages. For example, the irrigation and fertilization of a primary food cultivation belt (within one of these cities) is programmatically controlled through an automated irrigation system involving environmental sensors, integrated circuitry, and various mechanical technologies. Hence, the emergence of a service system that frees humans from unnecessary labor, makes the most efficient use of resources (water in particular),

while ensuring a sustained healthy landscape. Waste management, energy generation, and other services are managed by these "smart" (i.e., "cybernetic") methods. This integrated control is openly programmed by us, for us (as a community), and applied throughout these city systems for social and ecological concern.

Additionally, an integrated city system is also defined by the consolidation of as many functions as possible (or desired) into the least amount of material area. For example, most of the outer surfaces of buildings convert solar energy into electricity, and the surfaces are themselves fitted with automated cleansing systems.

8.3 Appropriate automation

In community, the automation of services is applied appropriately. For example, in some habitat service (city) configurations there may be locations that serve food with humans who do the serving. In these habitat service configurations, there are individuals contributing to the service system who have selected to contribute in that manner (i.e., in the preparation, serving, and clean-up of eating). Otherwise, such robotic activities are automated by mechanized systems (of which a dishwasher is a simple example), or individuals perform the processes (Read: food preparation, serving, and clean-up) for themselves. Herein, humans contribute to the completion of needed tasks in an intrinsic manner. For instance, some habitat services might have a culture of automated cafés, others might have a preference for human-worked cafés, and even others might not have any cafés at all. Additionally, there are many ways to receive food in community. It can be cultivated and harvested locally by individuals, it can be acquired through a distribution center (like many other products) and taken home (or anywhere to consume). If there are no humans in a city that want to do an activity (e.g., for safety or preference), then that service will be automated (or just not exist). If there are no humans that want to visit cafés, then there is no need for that service. And, if there are no humans that want to serve at a café, but there are humans that want to visit cafés (restaurants), then the service will be automated (given what is possible). This appropriate application

Figure 24. *Depiction of a network of integrated city systems, beyond which humanity caretakes nature.*

of automation, given what is needed, preferred, and possible, relates to all aspects of production [of all habitat services].

8.4 A circular walking garden configuration

Generally speaking, at the level of the material architecture of a human community with a sufficiently large population, and access to digital information technology, are circularly configured walking-garden cities. As we zoom out from one of these cities we see a branching network of cities, each separated by nature. Different cities in the network may display different functional configurations and architectural aesthetics, although they are all still based around a unified community information system. While many of the cities in the network would be circular, others may be linear, underground, or constructed as floating cities in the sea.

The proposed circular configuration of many of the cities in community is not a just stylized architectural conceptualization. It is the result of reasoning and evidence into providing an environment that can best serve the needs of the inhabitants and conserve resources. The circular arrangement effectively permits the most sophisticated use of available resources and construction techniques with minimum expenditure of energy. The efficiency of the circular design allows us to make available to all people the most advanced amenities that our knowledge and energy can provide.

A circular city is most practically divided via pathways into areas known as [radial] sectors and circular belts (a.k.a. "circulars" or "rings"). The radial sectors (separated by pathways) are subdivided by circular belts (also separated by pathways), which extend outward from a central point, forming a widening circular grid structure. As the circle widens, more circular belts follow until the perimeter is reached wherein the environment is allowed to return to wild nature without any form of sprawl. In other words, these circular cities are composed of a central area beyond which the geometry takes the form of radial sectors and circular segments. In most configurations, there is a differentiation of primary functioning between belts (and sometimes within segments of a belt itself). In other words, each circular belt (and/or radial segment) maintains a particular set of functions, some of which will be unique to that circular belt and will give the belt its name. Other functions are shared between belts. The core function of the recreation belt, for example, is to provide recreational services and structures. Secondarily, however, the recreational belt maintains permacultural land and aquatic spaces for the growth of food and natural beauty. Although every circular belt will have a core identifying function, all belts are multi-functional.

There are a variety of reasons why a circular city scheme is more efficient than other city layouts. Firstly, when you start at one point on a circle, and move along that point, you eventually come back to the same point.

When it's a linear city within which you are moving, you have to travel back again (i.e., backtrack) over the same area [instead of just going around]. Hence, when traveling within a circular city someone could easily return to the same place from where they started without having to take the same route back, as is the case with most linear cities. Secondly, circular designs place frequently used facilities (mass transit, medical, and other common access locations) near the center. This puts most of the residential population very near (in time and space) to the city center, and ensures that travel throughout the city is relatively easy. Hence, no matter where you are in a circular city, you would be within a reasonable distance to access every facility the city has to offer. A circular shaped city ensures that no [access] point on the circle is ever further away than half the circumference of the circle itself, which is an important design consideration for emergency response. Conversely, a squared shape maintains that no point is further from another than the "Manhattan-distance" (i.e., the distance between two points, as 90° horizontal and vertical paths on a square grid; versus an acute diagonal(s) with a circular grid). Fourth, a planned circular design minimizes the length of all transportation and distribution lines (in comparison to a linear design) -- less to build, less to maintain, and hence, more efficient. Fifth, consider that a grid inside a circle would combine the advantages of best use of space with a most understandable addressing system. Of course, either a square grid or circular grid are better than a random or disorganized configuration. A circle, however, provides the most efficient form of infrastructural elements required for its outside perimeter. Only 1 shape of interlocking element is required over 2 shapes (straight and right angled) for a square. Sixth, the circular design allows for one "pie-like" sector of the city to be designed, and then replicated around the circle six to eight times (with slight adaptations for functional differentiation) to form the entire city. In the design and production of a circular city we work out 1/6th or 1/8th of the city system, and then we reproduce it around a central point. The replication of a radial sector around a central axis (returning to the original sector itself) uses fewer resources than conventional construction methods for linear cities. In market terminology, these cities are extremely cost efficient because only one radial sector needs to be designed, which can then be duplicated repeatedly and slightly versioned for the completion of an entire city. Seventh, a circular layout is easily replicated at different scales. These cities can be designed for a couple hundred people, or scaled up to population sizes of 100,000 or more. And finally, at least for this discussion, the circular arrangement is also a useful geometric design for mirroring natural symbiotic cultivation cycles. Circular symbiotic farming, for example, is often applied as part of the last circular belt of these cities.

In general, a well-designed and aesthetic circular city tends to feel more harmonious and open than its equivalent as a linear city. We do live on sphere (of sorts),

and from a two dimensional perspective the planet upon which we live takes the shape of a circle. It may be further interesting to consider that our eyes, the stars in the sky, including our sun, and the moon are also all circular in shape. Even our galaxy has a circular symmetry. It may be interesting to consider that the motions of nature move in spheres and rings, and all cosmic bodies seem to move in spiralling arcs.

It is true that squares can be more easily compacted than circles, but when designing city systems for community, beyond the perimeter of the city, we allow the environment to return to wild nature. So, whereas a linear or squared city would just continue to add more "blocks" [to itself]; instead, community would allow a return to nature prior to the creation of another [circular] city. A city with square blocks can expand indefinitely by placing another block next to the prior, while a city with a single circular block cannot do so with geometric alignment. A circular city is one circular grid reducing to a central axis. Of course, if a circular city requires expansion for some reason, it is still possible to do so with geometric alignment by extending the city radially, segment by segment. In fact, this is one method by which

to assemble the city in the first place. And furthermore, if circular farming was used on the outer segmented belt during the city's phased construction, the soil base could be built up as the city was assembled (belt by belt) to its planned size. But remember, in community, we don't want indefinite [city, economic, or otherwise] expansion on our finite planet. In general, when a city reaches carrying capacity, another city will be built, separated by nature some calculated distance away from the prior. Alternatively, some elements of the city could expand vertically to widen its carrying capacity.

Of course, it is also worth noting here that cities aren't generally built on a flat surface, even planned cities have to work around natural features in the terrain; that is, to the degree to which the site has been appropriately selected and the terrain is capable of being modified. The circular city is simply a theoretically "optimal" design, local topography and geography will, in many cases, change the design slightly.

Now that we are done with our introduction to cities in community, I shall begin to describe a possible configuration of one of these circular walking-garden cities. I will first start with a description of the center of
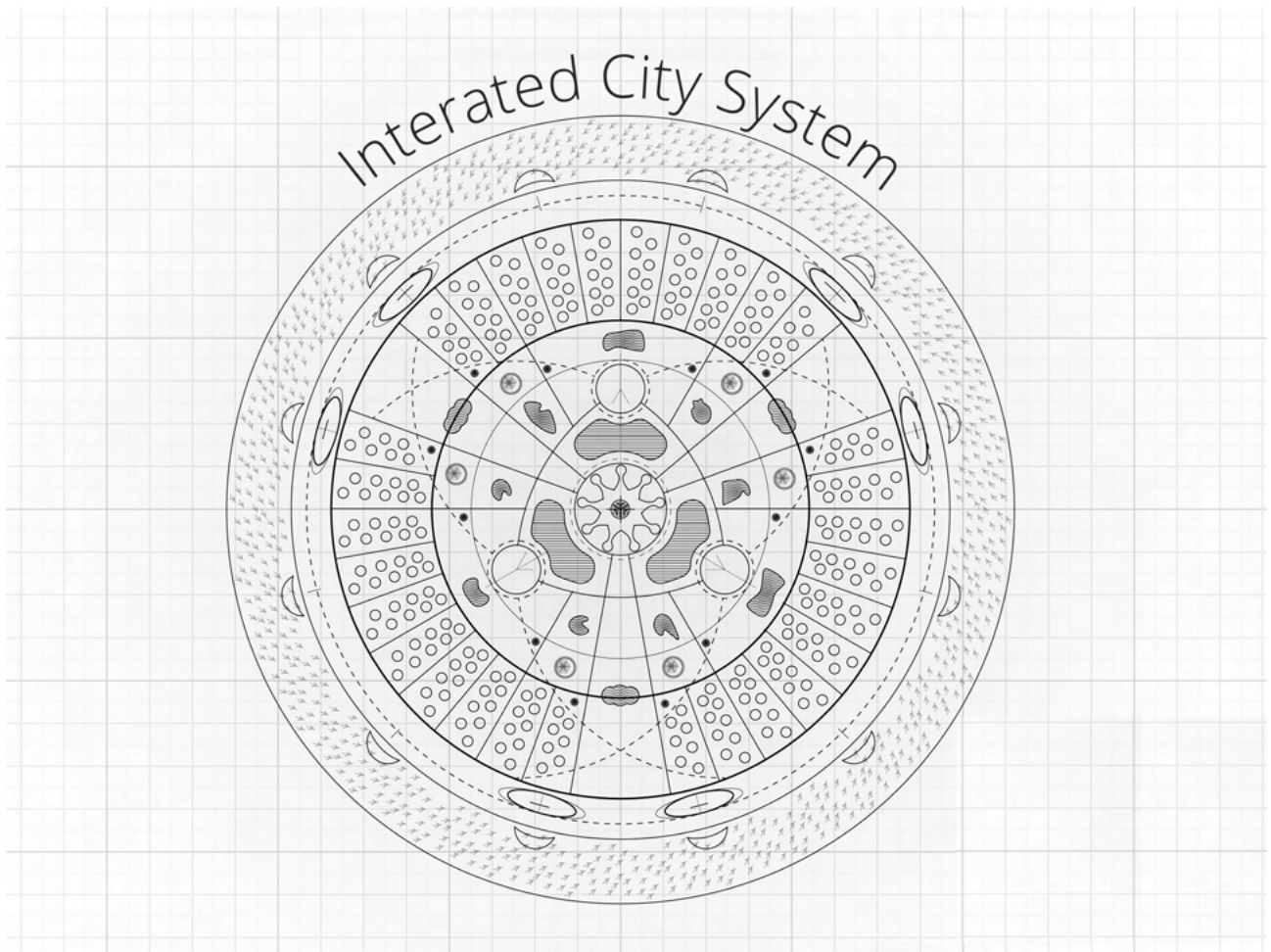
Figure 25. *Early concept site-plan of an integrated city system.*

the city and work my way outward through the different circular belts. Take note that the stylized elements of buildings and areas in these cities can be customized to the preferred and traditional cultural aesthetics of the local geographic population. For example, buildings in a community-city in China, Japan, India, Europe, the Americas, Africa, or the Middle East may have stylized design elements traditional to those locales.

8.4.1 The central area

The first area of the circular city arrangement I would like to point out is the city's center; its central access point. Here in the center of one of these circular cities you may find medical care, conference centers, exhibition and art centers, and a whole host of other spaces where social interaction occurs. This central area may also be a transportation hub if the city includes a mass rapid transportation system. Note that if medical facilities are placed in the central hub, then you are never further away from receiving medical care than if you were in the same belt in another sector of the city, which is an important consideration for an active and playful population. And of course, under other city configurations the central area may not have any buildings, but instead it may be a garden for common gathering and natural beauty.

8.4.2 Permacultural gardens

Moving out from the central area, this configuration [we are imagining] has permacultural and aquacultural walking gardens and parks. These are beautiful landscapes organized for food cultivation and aesthetic relaxation. As you walk through them fresh food is available seasonally for harvest, and there is ground for playing and contemplation.

8.4.3 The habitat systems service sector (InterSystems Operations Sector)

The next circular belt out is mostly composed of buildings used for the completion of work relevant to the continuity of the entire city system (it is more commonly known as the InterSystems Operations Sector). These buildings house access hubs, maintenance and operations facilities, as well as research and production spaces. Here, we primarily complete work which updates and cycles services and technologies through the city. All belts are multi-functional, and so within these buildings there are also many common access spaces for a wide variety of technical- and creativity-oriented activities.

8.4.4 Recreational area

As we move away from the service belt we come to the recreational area, which has courts, gyms, and all of the games and recreational activities that people require, amongst beautiful terrain and landscaping. This belt has art centers, theatres, and various spaces for practice and entertainment. There may also dining facilities here, and other amenities.

8.4.5 Low-density house dwelling area

As we move outward, again, we come to the low-density dwelling and housing area where there are winding streams, ponds, waterfalls, and lovely gardens throughout, giving each dwelling a view of beauty and a feeling of being at restorative peace with the world. The residential area of the city continues the idea of coexisting harmoniously with nature. All of the houses are similar in their modern rounded design, but at the same time are very different. Their uniqueness is a reflection of the owner's personality and desired functioning of the home. The architectural elements of all dwellings are flexible and coherently arranged to best serve individual preference. The features of all dwellings in the city are selected by the occupants themselves.

In between every home are natural barriers like bushes and trees, isolating one from another with lush landscaping. So, people who prefer to live in houses and maintain gardens may prefer to live in this area.

8.4.6 High-density dwelling

The next belt we come to primarily functions for high-density dwelling. Its dwellings are for those who prefer apartments. The reason some people may want to live in an apartment is because the apartment buildings themselves have a large number of services built into the tower, providing immediate and close access for those who might want that sort of dwelling placement. People who choose to live in apartments may prefer a more socially dense dwelling arrangement. These dwellings are also above the ground, and so, they provide beautiful views of the city and the surrounding natural environment.

Secondarily, this belt maintains energy production systems, as well as lovely gardens and relaxed common gathering areas.

8.4.7 Water channels and controlled cultivation

Passing out of the high-density dwelling belt on our way to the outer ring of the city we come to the primary food cultivation belt in-between two water channels. On the food cultivation belt we organically grow a wide-variety of plant and insect species, both outdoor and inside greenhouses. Here, a beautiful walking and bicycling path encircling the entire belt. The primary function of this cultivation belt is to grow sufficient food for all the inhabitants of the city.

When looking at the water channels consider for a moment the wisdom of our ancestors in their choice to developed their living systems around a water source. Here, the waterways provide water storage, harvesting, irrigation, and purification. On the water channels there are water harvesting atmospheric generators with solar distillation units. These evaporative condensation

systems are one means by which the city creates clean drinking water. And, at least one channel is always available for swimming. There may be other primary rings closer to the center where water management occurs.

8.4.8 A natural barrier

Just beyond the final waterway is a ring constructed as a geomorphic vegetation-barrier. It is designed to prevent ecological disruption to the inner city and purify environmental run-off from the next belt outward. The vegetation selected for this natural barrier will have a second purpose, it will be used for harvesting into food, textiles, and many other useful materials.

8.4.9 A circular farming system

In this configuration the outer perimeter ring is [in part] a "circular farm", a holistically planned grazing system also known by the names circular symbiotic cultivation, regenerative agriculture, rotational grazing, and syntropy farming. It is a biomimicry process that mirrors what occurs in nature. Here, the "farming" follows natural ecological cycles. This circular area is primarily a combination of pasture and orchard land that we move different animals through in a particular order to mimic natural cycles, which builds our soil base and provides food.

In this area there is grass between trees, and often, when left unchecked, the grass will grow up and choke out the tress (same with shrubs). Early 21st century society generally prevents this consequence by using a lawn mower. But, nature provides an alternative. Imagine running a number of different organisms around this circular ringed area. We send cattle through the orchard and let them mow down all the grass. And, as they go the cattle fertilize the tress. They deposit their waste, and then, trample it into the ground to create fertile, carbon rich soil. A few days after the cattle, we send the goats, who eat the shrubbery that the cattle wouldn't necessarily eat. The goats also climb up and prune the bottom 6 feet of the trees. They also fertilize. Pigs are run through as left-over waste consumers. Then we send through the chickens in a mobile chicken coup. The chickens also fertilize the soil and eat all the bugs that hatch from the manure of the first two ruminants that went through. Chickens come in after the pigs have dug up big clumps of grass. They "cleaning out" the area and fertilize with their high nitrogen manure. So, at the least, we intentionally run 4 different animal species through this area, and as a result, we get multiple cultivations, we build up our soil base, and we have the opportunity to play a role in the well-being of other symbiotic species, while giving ourselves a picturesque environment to enjoy in a variety of fashions.

Among the circular farm, this ring may also be used for recreational activities such as biking, golfing, hiking and riding. Areas herein may be set aside for renewable, clean sources of energy, such as wind, solar, heat concentrating systems, geothermal, and others. There may also be large activity domes positioned around this ring if that is what the population of a particular city desires. Further, there could be lower-rise apartment type structures close to the outer edge for people who prefer apartments, but would like a more outdoors-type of living, close to where the city returns to wild nature. And finally, this outer perimeter could be considered another natural barrier, designed to prevent ecological disruption to the inner city.

8.4.10 Return to nature with care

Beyond the outer belt we allow the environment to return to nature, while still caretaking our total habitat. When a city reaches its planned size, we stop, and let everything go back to nature between this and the next city. There is no urban sprawl; mostly, we let everything return to nature between cities -- we let the environment return to its natural homeodynamic equilibrium. Out in nature we can wild food forage and re-learn the skills or our ancestors. Here, we ask ourselves, "What is it like to be just another animal in the wild?"

8.4.11 Wildlife preservations and corridors

Wildlife habitats, preservations and corridors, facilitate the restoration and preservation of natural ecologies, and provide many other useful functions, such as nature connection and education. A wildlife corridor, habitat corridor, or green corridor is an area of habitat connecting wildlife populations separated by human activities or structures. Simply, wildlife preservations are wild areas (which may still be caretaken by humans), where wildlife flourish and migrate. Wildlife corridors are purpose-built pathways that provide wildlife with the ability to travel safely from one separated habitat to another. Between cities in community there are many interconnecting wildlife preservations and corridors. Wild animals need to move to complete their life cycles.

8.4.12 Transportation

In concern to transportation, these cities generally contain two to four primary transportation gateways (i.e., entrances and exits). Few transportation gateways are needed for the city because of its efficient design. Transportation within the city and between cities is shared between autonomous transveyors, specialized electric motor vehicles, self-powered vehicles (e.g., bicycle), and mass rapid transporters (MRTs) – all in the form of emissions-free transport. The design of these cities removes the need for each individual (or family) to have a personal automobile. Of course, mostly, these cities are designed for walking. Some cities, however, are large enough to necessitate transveyors and/or an MRT system within their limits.

NOTE: *With a population of over 7 billion people on the planet it is essential for us to merge*

our knowledge of nature with a fulfillment-orientation that can guide the things we do and the cities we create.

9 AuraCurve rural habitats in community

It is possible to develop and operate rural restorative habitats to support the prototyping and transition to community. The Auravana Project's AuraCurve sub-project is the first duplicable, community-type habitat service system (HSS) for human flourishing and ecological restoration capable of initializing and testing the conditions for transitioning from the market-State (capitalism) to community at the societal level. The AuraCurve habitat service system is an Auravana Project sub-project. All AuraCurve documentation is added to the Material System Standard. The AuraCurve design integrates life support, technology support, and exploratory support within a rural habitat. The goal is to create a safe, abundant, and uplifting environment that supports ecological regeneration as well as human well-being. Over time, the AuraCurve HSS will be duplicated (with different configurations), thus growing into a larger and larger regenerative habitat-life chain service network. Auracurve is the first rural, low density habitat service system with restorative agriculture. There are many different configurations of habitat service system in community. Some configurations are of a higher population density and other are more rural and of a lower density. The AuraCurve project is a rural habitat service system project.

Cities in the 21st century are swollen nightmares of poverty, crowding, pollution, and ugliness. What is necessary is a high-density as well as low-density (agrarian) reform project for sharing land, resources, information, and planning coordination for a high quality-of-life for the global population. The AuraCurve project addresses the low-density (agrarian) side of this problem.

> *The AuraCurve sub-project is one proposal for addressing the challenge to design and coordinate habitat service systems that can reverse problems of ecological damage and human impoverishment. By evolving architecture and landscape designs we can change the health and well-being of the global population. We can support vitally needed ecological restoration while also, simultaneously producing food, fuels, and other materials.*

AuraCurve proposes restorative agriculture combined with a more rural lifestyle. The center circle is a common gathering area and is one building. Four larger dwellings (North and South directions) are positioned in the 2nd circle outward, along with four smaller dwellings (and support structures, in the East and West directions). There are also two support buildings positioned in the outer circular (East and West Directions) for animal support. The third and fourth circulars are pasture-land with agroforestry techniques for the symbiotic cultivation of animals and plants. There are many possible local

configurations of the habitat service system, as well as many networked configurations of multiple AuraCurve habitat service systems.

The AuraCurve habitat service system is a biologically diverse community ecosystem that relies on integrated infrastructural services as well as animal raising and agroforestry. Fertility comes from animals and other organisms raised on the farm. The pasture animals are essential to optimize soil regeneration and to provide essential food nutrition for humans. The AuraCurve HSS is one proposal for reform of rural land, transforming it into a network of integrated and regenerative habitat service systems that cultivate an abundance of food, fuels, and other materials.

The AuraCurve proposal does not advocate for everyone to live in low-density rural environments. Many people in community choose to live in high-density integrated city systems. Community gives individuals the freedom to choose a high- or low-density lifestyle. In contrast to a high-density city environment, a low-density rural environment allows for slightly larger dwelling buildings for its residents. That said, the architecture herein can be used for higher-density environments also.

The AuraCurve sub-project will:

1. Begin to connect the proposed design with what is possible, and what is not possible, for a larger scale operation.
2. Allow working [decision] groups to run [socialist] economic calculations on a prototype habitat service system.
3. Allow working [decision] groups to begin calculating what the life, technology, and exploratory requirements are for individuals and families.
4. Help a local population determine what is explicitly needed and preferred, and actual those services.
5. Allow a population to have the first operational habitat service system working that produces an abundance of food, fuel, and other materials, while facilitating the restoration of regional rural environments.

9.1 AuraCurve master plan

The AuraCurve habitat is constructed and maintained via a material system standard master plan. The
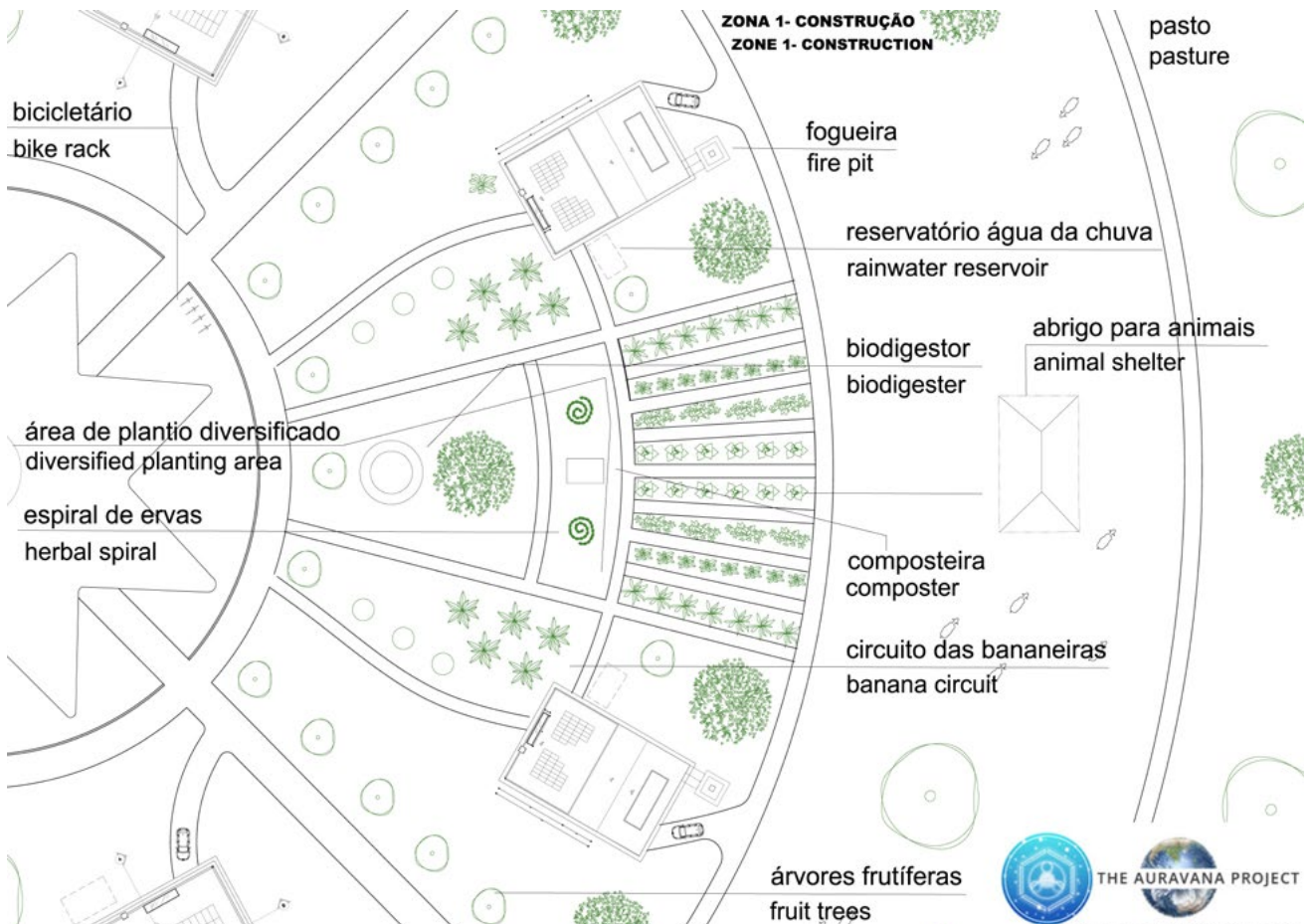
Figure 26. *A simple labelled view of the landscape of one version of the AuraCurve Habitat System.*

TYPOLOGIES

AURACURVE HOUSE
CONSTRUCTION METHOD:
METALLIC STRUCTURE AND
CONCRETE ALVEOLAR PANEL

1 HOUSE= 1 FAMILIES (2 TO 5
PEOPLE)

TOTAL IN THIS HABITAT SYSTEM=
9 HOUSES (18 TO 45 PEOPLE)

TOTAL CIRCULAR AREA =
100,000M²
10 HECTARES

INTEGRATED ANIMAL
PRODUCTION SYSTEM IN
REGENERATIVE AGRICULTURE

THE AURAVANA PROJECT

PROJECT FOR A COMMUNITY-TYPE SOCIETY

HABITAT SERVICE SYSTEM
(HIGH TECH)

N

ANIMALS ROTATION
MOVEMENT

BICYCLE

ORGANIC
GARDEN

HERBAL
SPIRAL

RAIN WATER
RESERVOIR

The smaller houses
are for temporary
(1-3 month) stays.

The large houses are for
permanent residents.

EXTERNAL CIRCLES -PASTURE
1. COWS
2. SHEEP
3. DUCKS

BANANA CIRCUIT

SHELTER AND SUPPORT
FOR ANIMALS
140m²

CENTRAL
PAVILION
760m²

GREENHOUSES FOR
PRODUCTION
1. MUSHROOMS
2. ASPARAGUS

MASTER PLAN
SCALE 1/750

01

Figure 27. *AuraCurve rural habitat service system site plan for permanent and temporary residents..*
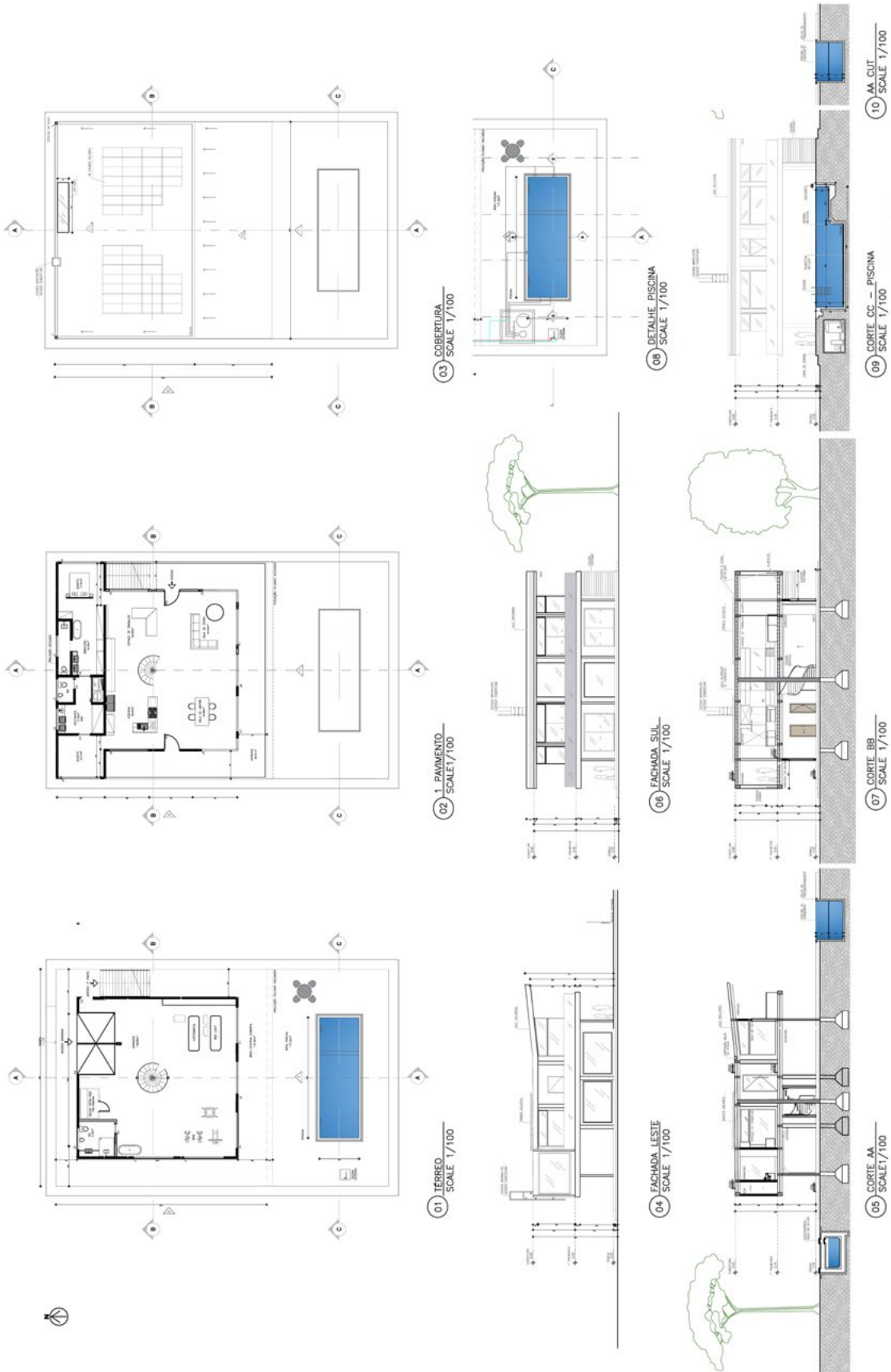
Figure 28. *Architectural plan view of two storey AuraCurve dwelling showing the ground floor with pool, the 2nd "dwelling" floor where there are modules for sleeping, bathing, cooking, working, eating, and relaxing, as well as a technical/utility room.*

HABITAT SERVICE SYSTEM FOR INDIGENOUS TRIBES (LOW TECH)

HECTAGONAL SHAPED HOUSES

CONSTRUCTION METHOD:
BIOCONSTRUCTION
WITH LOCAL PARTICIPATION

1 HOUSE= 3 FAMILIES (10 TO 12 PEOPLE)

TOTAL IN THIS HABITAT SYSTEM=
28 HOUSES (280 TO 336 PEOPLE)
10 HOUSES

TOTAL CIRCULAR AREA = 100,00M²

IT IS POSSIBLE TO CREATE A NETWORK
OF THESE HABITATS ACROSS
A WILD LANDSCAPE.

**INTEGRATED ANIMAL
PRODUCTION SYSTEM IN
REGENERATIVE AGRICULTURE**

THE AURAVANA PROJECT

PROJECT FOR A COMMUNITY-TYPE SOCIETY

02 SITE PLAN — HECTAGONAL HOUSE
SCALE 1/50

01 MASTER PLAN
SCALE 1/750

N

COMPOSTER

RAIN WATER
RESERVOIR

BANANA CIRCUIT

BIODIGESTOR

HERBAL
SPIRAL

AGROFORESTRY
GARDEN

OPEN
CENTRAL
AREA
760m²

EXTERNAL CIRCLES
-PASTURE
1. COWS
2. SHEEP
3. DUCKS

HOUSE

ANIMALS
ROTATION
MOVEMENT

HUNTING
WILD
ANIMALS

GATHERING
WILD
PLANTS

Figure 29. *Rural habitat service system site plan for indigenous tribes using low technology.*

master plan shows the positioning of functional units on the landscape. Because there are many possible configurations, one example shall be given here (starting with the central circular and moving outward by belt. The first version of the AuraCurve master plan includes a central platform and building wherein individuals share common access to technological and exploratory services. Access is shared in some prioritizable manner betweens individual community users, as well as, habitat contribution team members. The second belt is a circular pathway that encircles the central building and allows for easy interior accessibility to all sectors of the habitat. The next belt out is residential and cultivation belt. Dwellings positioned within this circular. Where there is appropriate land, organic garden cultivation is operational. In this belt there may also be service buildings to support servicing the habitat by contributing teams of persons. This sector also maintains biodigesters.

The next circular out is the restorative agricultural pasture. In the pasture there are buildings to provide support to animals. The restorative pasture is primarily circular in shape, and plots are primarily rectangular.

AuraCurve Habitat Network Growth Over Time
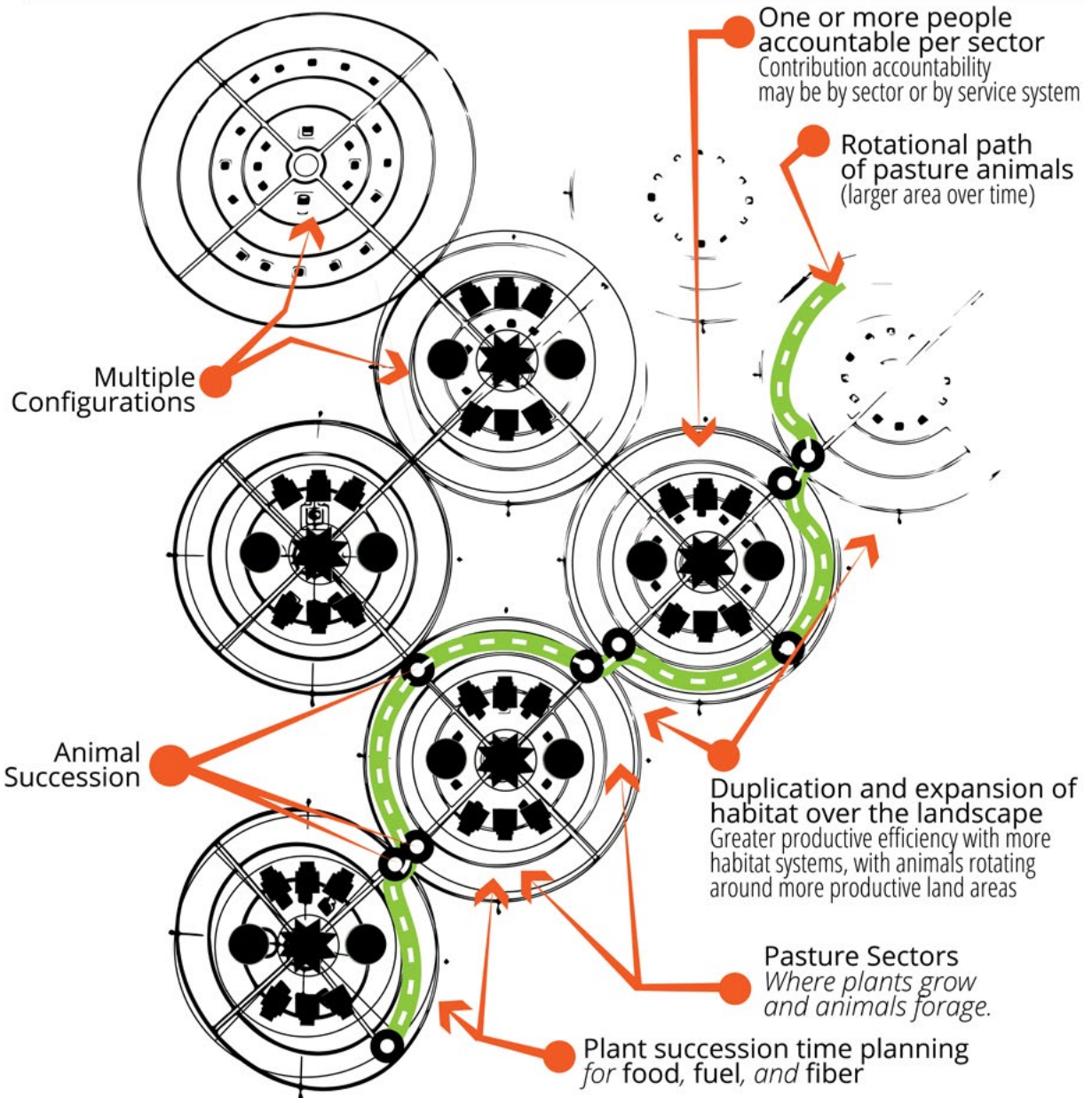
Figure 30. *Figure shows the duplication (growth) of the AuraCurve habitat over the landscape. The more the habitat duplicates, the greater the pasture area for rotating animals around and the greater the productive potential of the landscape for food, fuel, and fiber. After fully established, the pasture area is easily maintained by few people.*

Herein, the edges of the squared circle are wild (though caretaken) forest habitats.

By joining the master plans of individual habitat service systems, and then, connecting the habitats physically by positioning them near one another on the landscape, it is possible to optimize the human experience of habitat services.

9.2 AuraCurve architectural plan

The AuraCurve architectural experience may be classified as appropriately integrated, minimalist aesthetic design. There are several versions of the first AuraCurve dwelling: a smaller preference version, a larger preference version (of one or two floors), as well as different floored densities of the primary dwelling area of the larger preference version (i.e., one dwelling stacked on another).

In community, people have the choice of where to live, because they have preferences for where they want to live in terms of [at least]:

1. Density.
2. Dimensional size of space.
3. Floor level.
4. Locational coordinates on planet (what positional distance).
5. Locational quality (what socio-technical region of the planet).
6. Accessibility.
7. Likelihood of disturbing or being disturbed by others.

AuraCurve architecture showcases:

1. Appropriate integration of design elements.
2. Simple construction and setup with partial pre-fabrication.
3. Easy to maintain, to operate, and to clean.
4. Supportive of a regenerative landscape.
5. Sustainable buildings and "green" design.
6. Beautiful (aesthetic).
7. Supportive of human needs and well-being.
    A. Supportive of appropriate life support.
    B. Supportive of appropriate technology support.
    C. Supportive of appropriate exploratory support.

9.3 AuraCurve cultivation plan

The holistic cultivation circulars are designed polycultures of with animals, plants, and other organisms that produce food, fuel, and fiber The plan for the cultivated landscape of the habitat is a true perennial polyculture including livestock rotation and succession planning (and planting) of multiple perennial crops and inter-crop plantings. The AuraCurve Habitat Service System (HSS)

features two or more holistic cultivation circulars (a.k.a., "restorative agriculture belts"). These belts are separated into pastures, and therein, into paddocks. In a square-like landed plot arrangement, the four right angles (i.e., each edge of the squared circle) are forests. Restorative agriculture includes a symbiotic arrangement of plants and animals, which has the potential to facilitate the restoration of local soil and produce an abundance of food, some of which may be sold in the [external societal] market.

A restorative circular cultivation system, symbiotic with farmed animals (a holistic polyculture), optimizing ecological services.

1. A reasonably self-contained ecological production system that produces abundance [of food, fuel, fibers] to be distributed locally and regionally within the community network.
2. A habitat service standard for safety and human resource fulfillment.
3. Open source architecture that is easy to construct and maximizes human well-being.
4. An evolving socio-technical design upon which highly efficient future habitats (cities) can be built.
5. An integrated total system following a systems science approach to sustainability and human fulfillment.

Restorative agriculture involves the following elements:

1. Cultivation Circulars
    A. The individual pastures are separated by fences and transportation pathways.
    B. The pastures themselves are separated into fenced paddocks.
    C. The right angled edges of the plot are forested.
    D. There are water retention ponds throughout.
2. Livestock Rotation
    A. The cultivation circulars include a variety of different animal species. Possible options include: cows, sheep, goats, pigs, fowel, etc.
    B. The herbivorous animals are rotated around and through the pastures in an appropriate, often circular, manner.
3. Plant Cultivation
    A. A diversity of different plant species are cultivated herein, all to provide food, fuel, and fiber.
    B. The circulars include all possible agroforestry techniques to improve the ecological services and production potential of the landscape.
    C. A 3-dimensional time scaled design is used to plan the plant landscape.
4. Cultivation System Design Decisions
    A. The cultivation system is designed to restore

land, produce an abundance of food, fuel, and fiber, as well as provide a habitat for wild species.

B. The cultivation system is designed to require relatively little human labor (human input) once established.

Note, as the habitat service system grows and interconnects with other habitat service systems, the animals can move around the whole pasture encompassing the network of habitat systems.
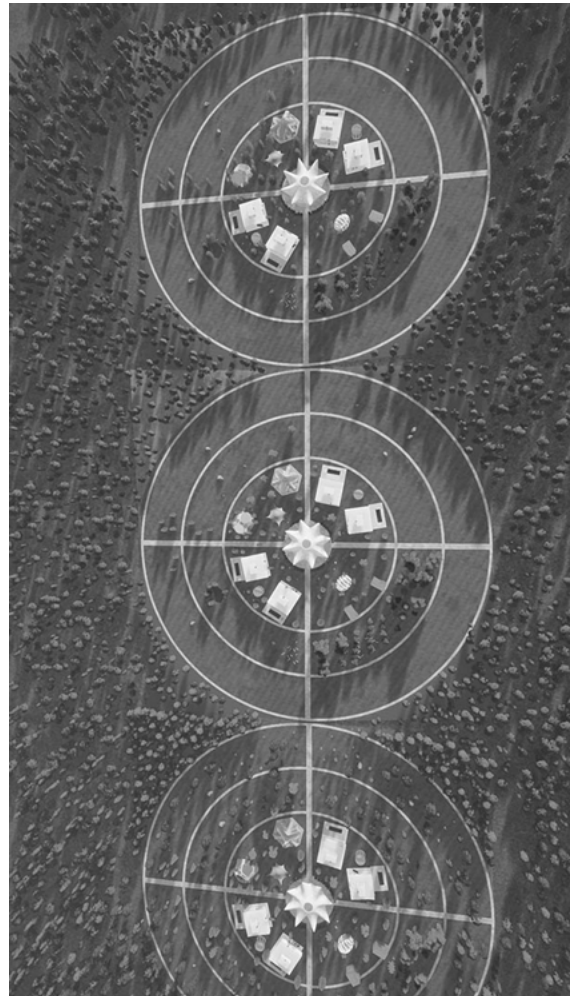
Figure 31. *This is a rendered 3D image of the AuraCurve habitat duplicated three times over the landscape.*

The Real-World Community Model

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Acceptance Event: *Project coordinator acceptance*

Last Working Integration Point: *Project coordinator integration*

Abstract

A society is a complex system of interrelated parts. The specification standard for a community-type society is divided into a set of interrelated sub-systems that form a whole societal information system. The primary sub-systems of a societal system are: the social system; the [economic] decision system; the material system; and the lifestyle system. These societal systems categories apply to all types of societies; of which it is their internal configuration and emergently created interrelationship that are observable as a type of society. All societal systems may be sub-divided, for purposes of understanding, design, and adaptation, at these conceptions of categorization. If society is a collaborative effort, then a common and unified information system is essential for appropriately interpreting what is real with regularity. Commonality in generation and utilization of an information system allows for individual subjects among a societal population to work with one another to function better and to enhance the likelihood of survival and thriving; thus, linking self-interest to social-interest (mutual self- and social- fulfillment). Through a unified model for the organization of information human fulfillment is capable of being structurally attained. This model can be used programmatically to read and write society.

Graphical Abstract

Figure 32. *The real-world community information systems model.*
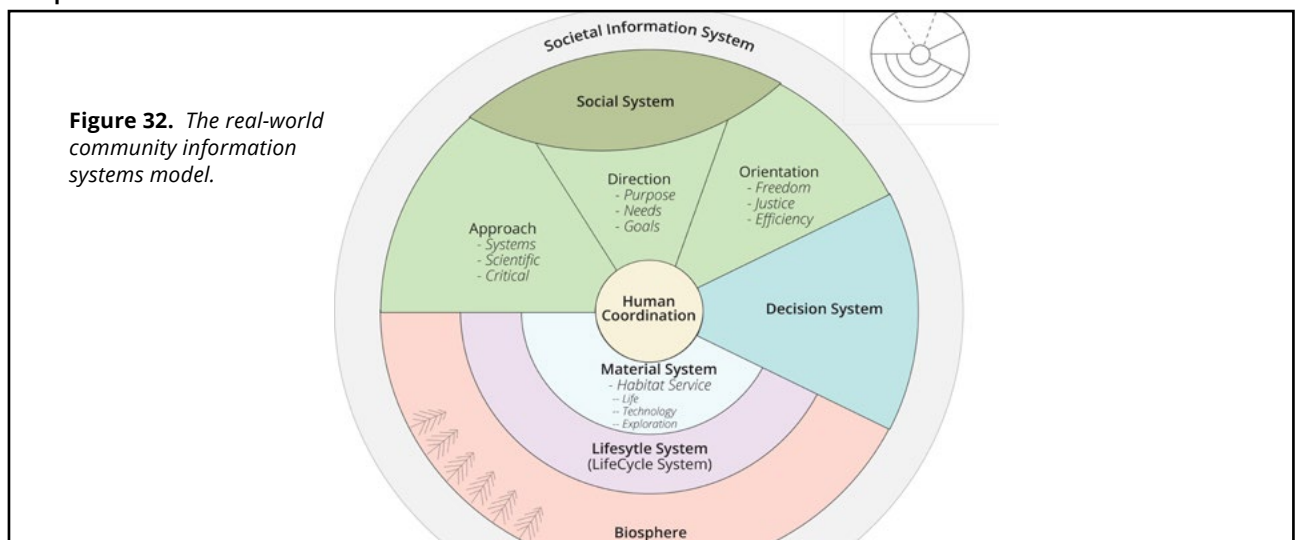
1 Introduction

INSIGHT: *We are faced with a looming scientific recognition that we are indeed one family sharing one household (the Earth) bound by the exact same laws of nature and hence the same unifying operational conception.*

The Real-World Community Model (RWCM; a.k.a., the Real World Community Model) is the highest level model describing the informational organization of a community-type society -- it is an information systems (IS) model for said type of society. This is the highest level model in the societal framework. The model represents a formal "map" by which the society structures information and arrives at important decisions that involve the systems and resources of which the society is composed. As a model, it visualizes *what* information sets the society is composed of, and describes *how* the society is composed in terms of its high-level relationships. The primary inputs of the model include the societal systems common to every type of society, and their direct sub-systems. The model presents these systems in their spiralling (helical) interrelationship, depicting the potential for enabling the spiralling evolution of the societal system, and its inhabitants. This type of societal design is superior to other models for it is subject to change as more accurate information becomes available. With iteration comes the capacity for adaptive design, which may be directed through an ability to orient by applying tools and strategies to current issues. The model represents a common point of focus for a society (of the type 'community') as well as a structured [systems] approach for accurately engaging with the real world. Essentially, the Real World Community Model is the highest-level model representing the unified information system for a community-type society, and it maps the scope of the society's conception and data architecture; it is the master reference model for the society. That which is real causes effects in the experiential, objective world. A unified societal information system relates all actions in society, because they are all interconnected. This model can be used to understand and intentionally design any type of society.

A societal information system (SIS) is a system that provides information for structuring, decisioning, and control of the organization of a society. It structures the information set and information processing capability of a society. Each event affecting the societal system and its inhabitants is assumed to have a probability of being processed correctly within the system, independent of previous states of the system.

When the organization of a societal system is defined, then individual users of the system have a greater potential for engagement with the system and with the real world, since every society exists within the real world, but not every society accounts for its presence. When navigating in reality, good decisions (as decisions that create fulfilling state-dynamics for those navigating together) require accurate maps that layout the whole terrain of life. Maps are useful for deciding a course of travel (i.e., the journey to be travelled) and they facilitate the arrival at decisions whose results maintain desired characteristics and results of travel. Essentially, the Real World Community Model is an information system's model for the semantic organization, storage, and processing of information at a societal level for individual, social, and ecological concern about the real world in which all humanity lives.

Note that the term "real world" in the model's title is a synonym for humanity's common reality - it is the real world that everyone experiences, or has the conditional potential to experience, in common. Herein, there is not "my reality" and "your reality"; there is the/our experience of reality. This shared reality (existence) can be realized and accounted for by those within it, or not. In the reality of human embodied experience there is a world that remains stubbornly important, and it might be called, "the real world". The real world provides a reference for stability when a population navigates together. And, a community is, in part, a population of people navigating together in common.

It is important for a population to note that in the real and discoverable phenomenological world all societal models must be re-assessed and re-calibrated as new information becomes available. Further, when investigating how a system meets the real needs of a population, then the whole of the system must be accounted for: the whole of the real world must be modeled; there must exist a global accounting for information in the world space. By accounting for and organizing information about a common reality, a population of individuals becomes capable (i.e., creates the shared potential) of arriving at decisions that lead them, iteratively, to a higher and more optimal state of fulfillment. Society is, itself, a dynamic and iterative process (wherein, iteration is the repetition of a process).

The Real World Community model is a single model that can be viewed from several perspectives, and is designed to reflect the operation of a society that accounts as coherently as possible for the real world. It is built for a social population that has decided to navigate the world together. This model contains information accumulated through the lived experience of a cooperative population. The model determines the perception and integration of new information and it facilitates the creation of new knowledge. This model explains societal reasoning, inference, and decisioning processes that influence behavior and experience.

The information system that is the Real World Community Model is designed with a "person-independent" architecture. As a functional and common information system, the model is designed to externalize information without judgment or subjective projection such that societal decisions maintain a person-independent, non-arbitrary processing architecture. It is a system designed to explore implicitly social processes and physical activities, and make them explicit (i.e.,

visualize them explicitly) so that the whole of the society benefits from the evolution of understandings. As such, the model has the potential to be commonly informed by all participants in the society. Therein, it represents a formalized design that processes data independent of any individual's or group of individuals' authority. It may be said to be a model or tool that is "collaborated upon" for the benefit of everyone. As a tool, the model functions independent of matters of jurisdiction, opinion, or conduct. Its manner of functioning is transparently objective and collectively formalized.

An evolving information system must accomplish the following functions to survive and flourish:

- Adapt [-ion]
- Integrate [-ion]
- Orient [-ation]
- Direct [-ion]

A common information model and shared logic is required for:

1. A population to maintain agreement on the way a given system ought to operate.
2. Identifying the fundamental principles by which a given system ought to operate.

3. A complex of working groups and operational teams collaborating on a given plan.

Reality is information in which consciousness explores by means of a physical body. The reality of an information system is that it evolves by reducing entropy. Therein, the optimal configuration of a social system is that of cooperation, for cooperation reduces entropy. Therein, social interactions may be optimized when individuals care about one another, and therefore, act thoughtfully toward one another. A decrease in entropy means two things: first, it means less chaos (less uncertainty); and second, it means more information is present in the system by which to arrive at more optimal solutions. In emergent complexity theory, as self-organization occurs there is a lowering of entropy.

> "We live in an information society, a global information system, a symbiotic system that stretches outward almost to infinity. So, the very idea of separation becomes literally and tangibly not applicable to the way we approach our life, the way we approach knowledge, the way we approach society, and the way we approach economics, which is the defining feature of our existence - how we get what we need, how we relate to that other system from which our resources are derived, and how we relate technologically to one another through

Figure 33. *A high-level overview model of the real-world community domains.*
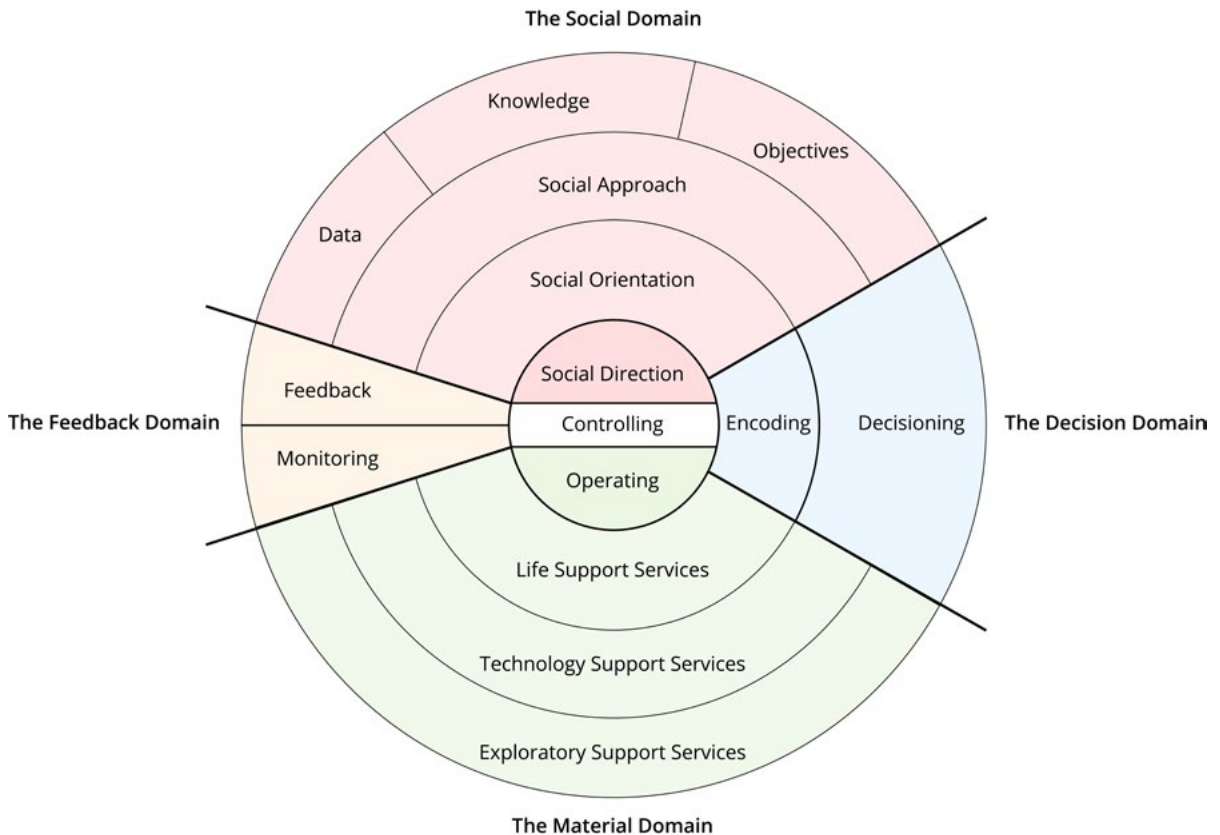
a common system. The realization is that we have to begin to unify all concepts, 'consilience' [wikipedia.org].
- Peter Joseph

2 The domains of the Real World Community Model

A.k.a., The real-world information systems model, the unified information system, the societal information system, the real-world societal information systems model, the informational systems operation model.

The Real World Community Model is an information system sub-composed of three primary organizational sub-divisions, known as system domains. Each top-level system domain is composed of sub-domains representing one or more sub-models to that system domain. Each domain [space] is an information sub-system and a component of humanity's common existence in the real world [information system]:

1. **The social system domain** - The social organization of the society. This content is detailed in full in the Social System Specification Standard.
    A. **The purpose domain** - The purpose for the
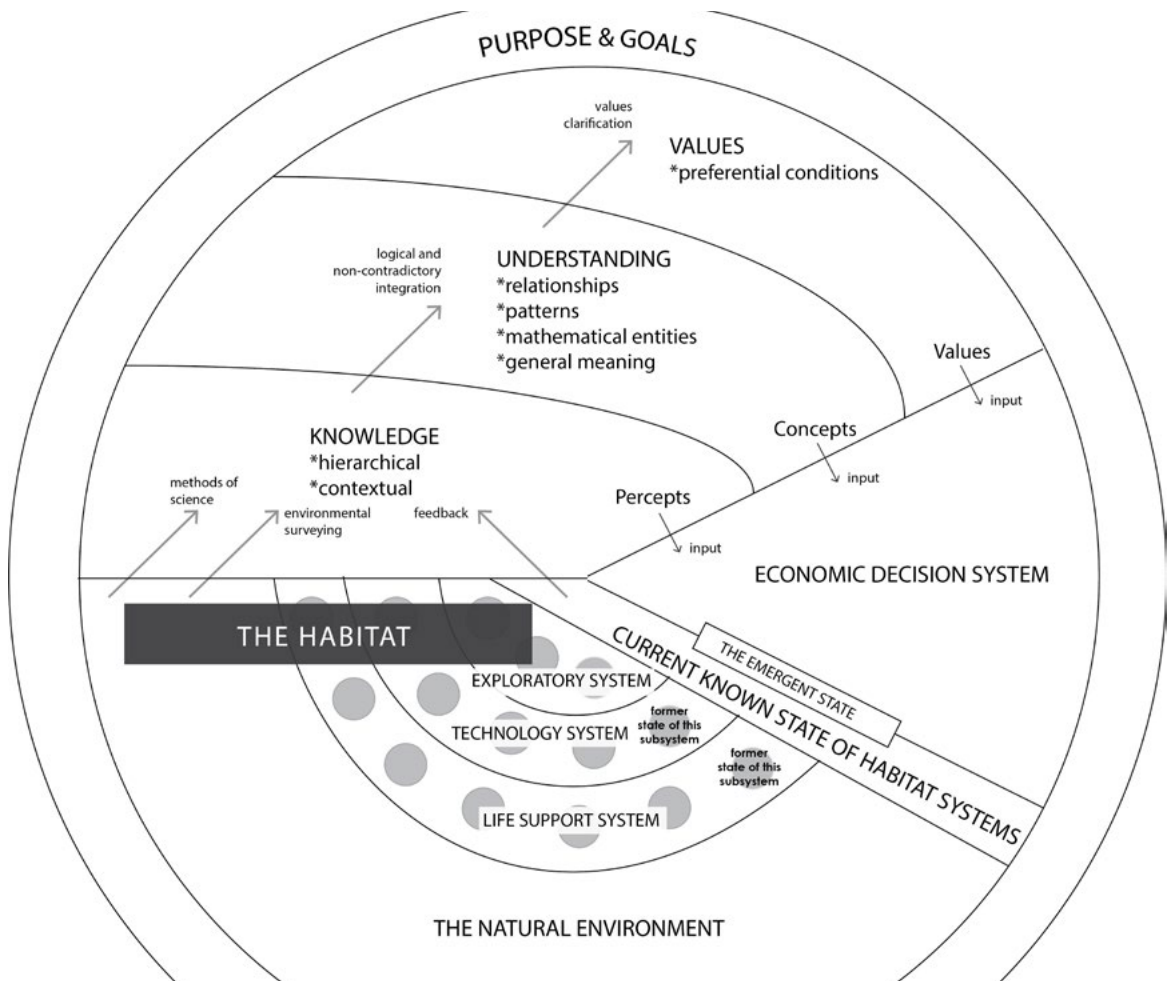
Figure 34. *The real-world community information systems model.*

community's existence in the world. This is the direction domain, and it includes goals and other directional components.

B. **The data domain** - All available data that is commonly collected and output through various mediums and methods. This domain space may also be referred to as the "perception domain". This domain includes data collected from the environment and data output as the result of information processing.

C. **The knowledge domain** – The logical integration of observations and relationships into common knowledge. This domain space may also be referred to as the "conception domain". This domain includes the social approach and the knowledge produced from that approach.

D. **The values domain** – The values domain is composed of the society's value system and its reasoning. The value system involves those conditions [based upon that which is known]

that support the fulfillment of our needs and orient our total [systems] alignment with our common direction of intent. The values domain defines the set of value conditions that orient decisions toward the fulfillment of real world human needs. This is the orientation domain, and it includes objectives and other orientational components.

2. **The decision system domain** - The decision organization of the society. This content is detailed in full in the Decision System Specification Standard.

A. **The [economic] decision domain** – The formalized decision model applied toward a change to the current known sate of the habitat's dynamic. The decision system modifies the operative dynamic [re-structuring] of the community.

B. **The current known state of the habitat** - This is the model of the community's presently known dynamic of operation.
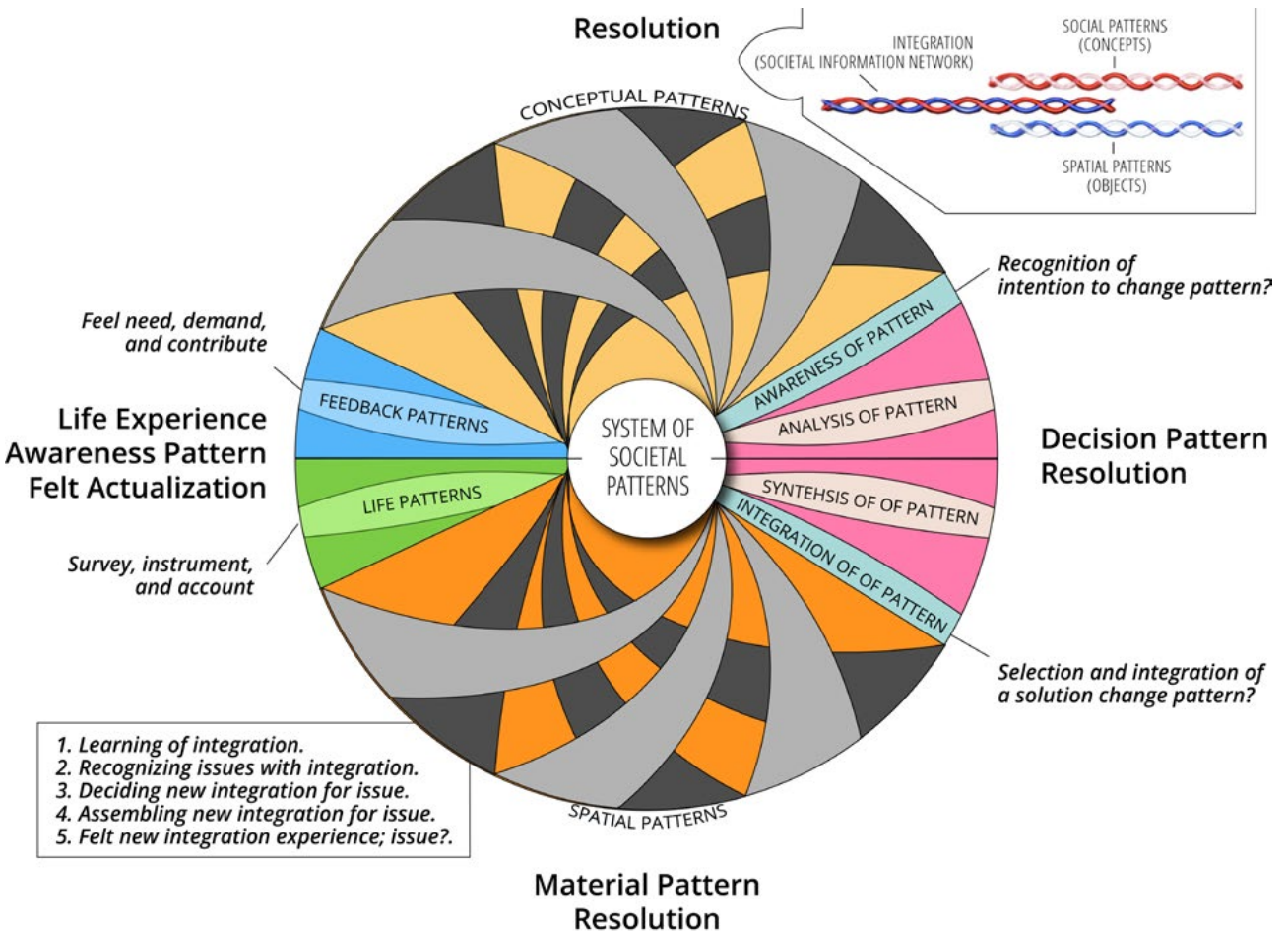
Figure 35. *A real-world community information systems model depicting data (social/conceptual) and object (spatial) information within a bi-directional spiralling pattern where social, decisional, material, and life solutions are resolved.*

3. **The material system domain** - The material organization of the society. This content is detailed in full in the Material System Specification Standard.

   A. **The habitat service systems domain** – The operational service systems that provide the architectural infra-structure for the continuation of the society's habitat and its material fulfillment of individuals' needs. The habitat service system domain also includes a record of the state-dynamic of all prior habitat service system states.

   B. **The natural environmental domain** – The domain from which humanity acquires resources, discovers knowledge, and into which the habitat service systems are produced and integrated. This is the larger ecological environmental system that humanity affects and that affects humanity. This is the life-ground that sustains the habitat and humanity's material existence. It is that which humanity constructs its service systems into.

Note that there are multiple views of the Real World Community Model. Some of these views contain a fourth domain. In these other views the fourth domain may be:

1. **The lifestyle system domain** - the lifestyle organization of the society. This content is detailed in full in the Lifestyle System Specification Standard.
2. **The feedback domain** - the monitoring, surveying, and feedback organization of the society.
3. **The project plan domain** - the project plan to bring into existence and sustain the society. This content is detailed in full in the Project Plan Specification Standard.

Within the Real World Community Model, the material system is divided into two interrelated systems. The first system is that of the natural [ecological & phenomenological] environment, which is discoverable and surveyable, and represents the life-ground of material fulfillment. The natural environment is both discoverable and is also humanity's common heritage. The second system is that of the habitat service systems, of which there are three principal subdivisions (Read: life, technology, and exploratory). This second system is embedded within the first. A society's habitat, and its service systems, exists within a larger phenomenally ecological system. The service system(s) structure and organize the provisioning of fulfillment.

Some societies do not seek to account for a sufficient totality of the real world. When the real world is not sufficiently accounted for in the iterative design of a societal system, then human fulfillment and general happiness will likely be left wanting. Additionally, there is accurate information to be gained about the real world, and there also is inaccurate information about the real world. A community-type society requires accurate information about itself within the real world if it is to remain resilient and adaptive to an environment that "dictates" its survival and well-being.

If a system (or in the literature, 'agent' or 'constructor') does not accurately model its environment, then its reasoning, decisioning, and results will likely suffer. In the real world, systems are surrounded by their environments, forming a cohesive whole, which can be modeled and then dynamically simulated. Creatures that are unable to successfully model the world around them are likely to perish more quickly. The information system of a community-type society must be sufficiently flexible and accepting of feedback to adapt its "mapped" model of the [real] world as more information is gained
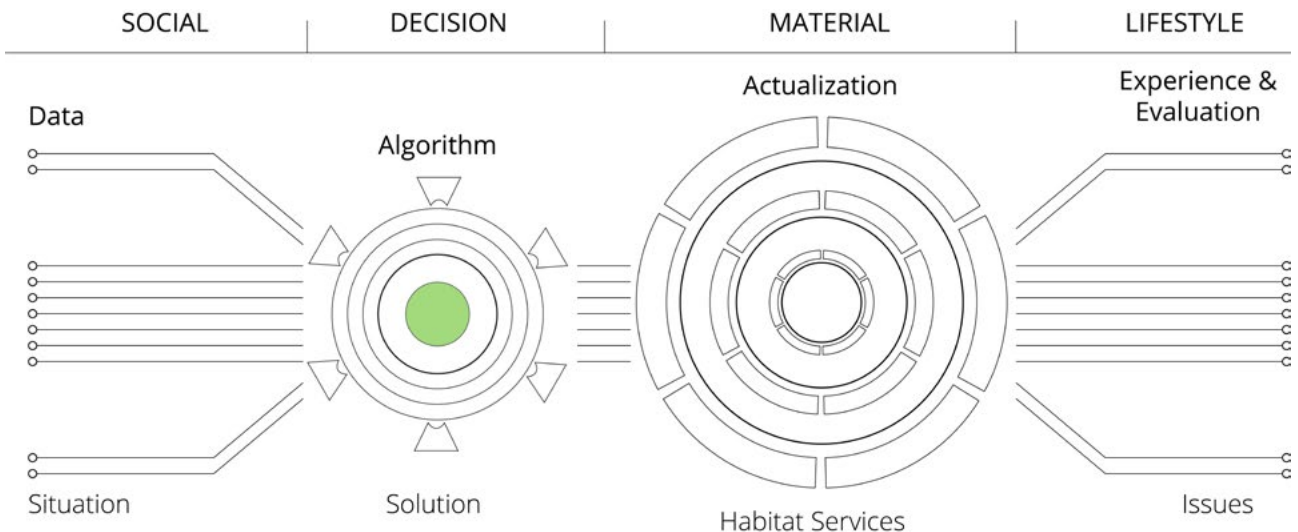
Figure 36. *Overview of a society's four informational and material dimensions of design and operation.*

about the "terrain". Organisms that are successful at modeling and sustainably modifying the world around them are more likely to prosper. Every decided action taken represents a choice with probable consequences. Hence, a healthy and intentional society desires a precise and logical model of its world space, with each new iteration of the model acting as new picture of the real world, as close to the real one as possible.

Models disorient to the degree to which they are inaccurate in their description of the world space they model. Some models are more accurate in their description of the real world than other models. A more accurate model is likely to disorient its users less (or not at all) in their navigation within the real world, than a highly inaccurate representation of the world. And fundamentally, all inaccurate models have the potential for disorientating their users. If individuals care about their own survival and the thriving of the society of which they are an integral part, then it is prudent to facilitate the further development and evolution of those models that structure everyone's interconnected fulfillment.

In general, all information in the Real World Community Model is transparently accessible and available to anyone who wants to observe, perceive, or otherwise, verify. The model is participatively open to new discoveries, to new understandings and integrations, to new technologies and ways of living, and to new states of existence in a progressing verse (a uni-multi-omni verse). Contribution to and participation with the model leads to a more informed and unified model, and a higher degree of potential flourishing for all.

The Real World Community Model is structured to facilitate the organization and sharing of information, energy and services among a society. What is the use of organizing an understanding of reality if not, in part, to produce a complex computational information system to facilitate human fulfillment and flourishing at the societal level. In a sense, life is a configuration of information. What "we" call this physical reality is defined by information in a structured form. Information and computation form the bedrock [terrain] of humanity's conscious reality, and hence, its optimal societal structuring. As a community, humanity may model its systems so that they remain flexibly transparent to a selectively adaptive real-world social environment. Fundamentally, the world contains information that individuals and social populations can
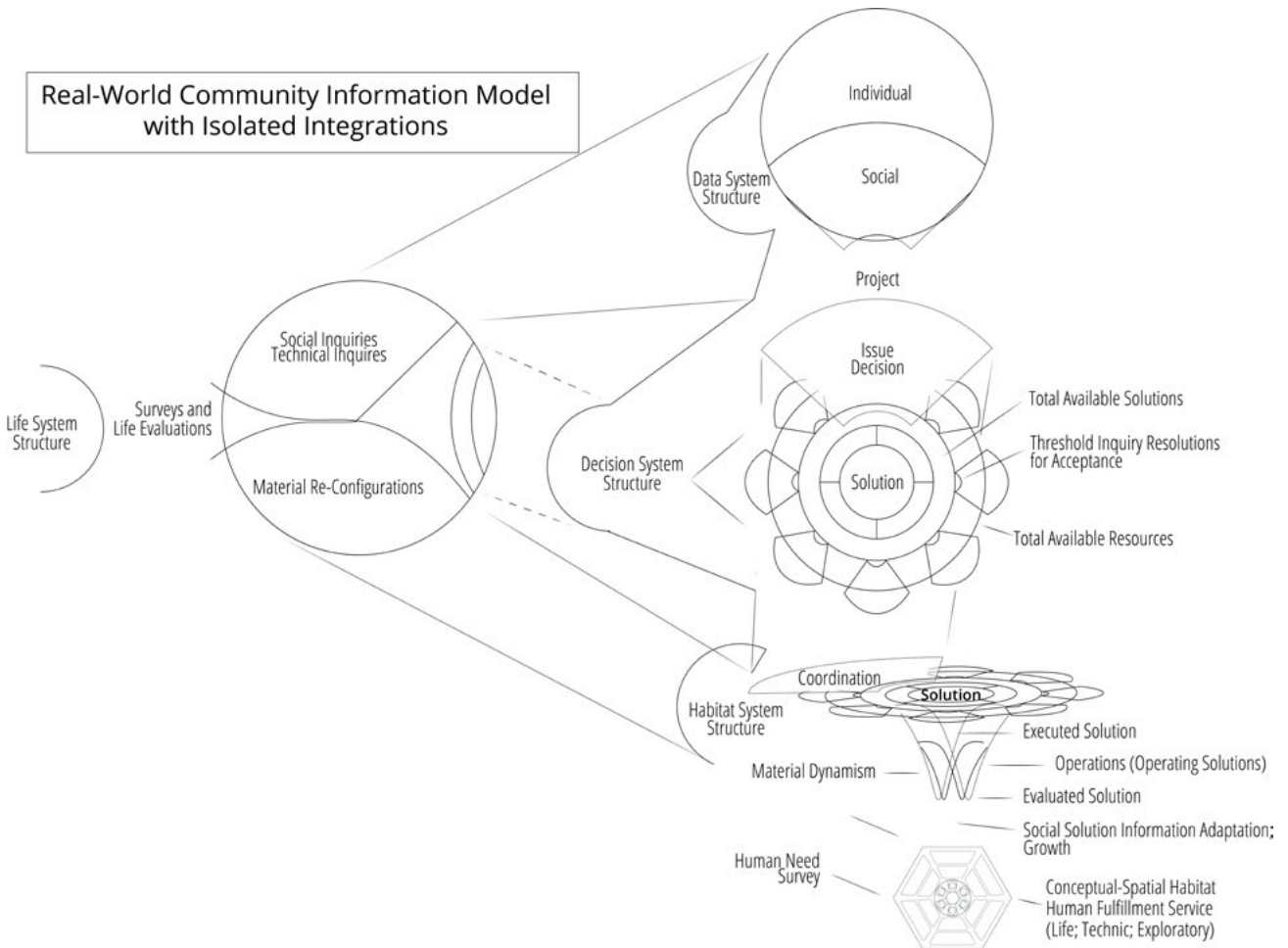
Figure 37. *The real-world community information systems model.*

discover, organize, and use to enrich their lives.

> INSIGHT: *Once a structure is defined by embodied consciousness, then the brain will start to search, to collect, and to pattern recognize things that align with that structure. All structures carry a potential for creation. At what potential is humanity structuring its fundamental information system? All information systems maintain a structural geometry. A geometric structure has (or generates) specific characteristics in its unfolding existence (i.e., expressed behaviors).*

2.1 The societal information system

The complete societal information system is sub-composed of several information sub-sets, which are separated into two categories.

The first category represents the societal project itself and its highest level system overview:

1. **The Project Plan (PP)** - Here is the plan, the integration of the highest level elements that require coordination [between location, time, and conception] in order to sustainably generate a society of the type-community. Simplistically, the social system = conception; the decision system = time and conception selection; and the material system = location spatialization of conception at time, now or then or when.

2. **The System Overview (SO; a.k.a., hypothetical overview)** - The highest level model or theoretical view of the system. An overview of the whole system through its highest level theoretical model. Technically speaking, the societal system can be modeled at the highest level as an integration of all systems into a unified and adaptive information systems model.

Figure 38. *The real-world community information systems model.*
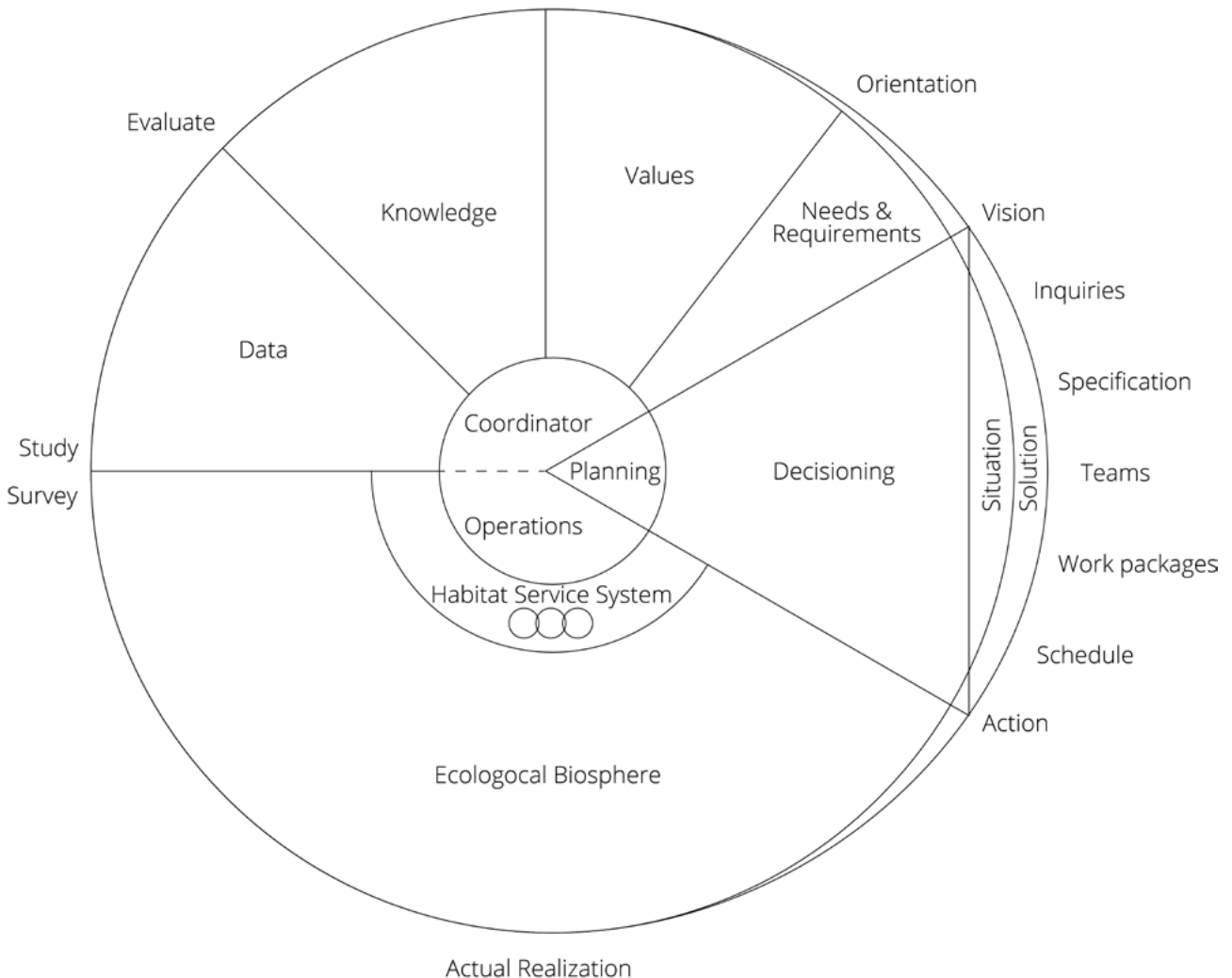
The second category represents the societal information system, which is composed of the four primary societal system of which every type of society is composed:

1. **The Social System (SS)** - Here is the social system, the informational and navigational system for a social population. The social system includes a directional, orientational, and approach structure to guide and framework decisioning. And, the habitat experiences the change. The social organization of the Real World Community Model takes perceptible events and processes them through a structure for the existent purpose of navigating the community, together. The social information system codifies processes that are actually happening in the real world.
2. **The Decision System (DS)** - Here is the decision system, the algorithmic protocols developed by working groups that resolve decisions into integrated [standard] state changes to the material environment carried out by the InterSystem

team. The economic decision domain arrives at selected decisions that are encoded into the material environment through a series of habitat service systems network. Herein, a society approaches environmental change with planning and coordination. The decision system codifies processes that the population intends to happen, or have constructed, into the real world. Therein, the idea of a decision system leads necessarily to algorithmic planning at population scale.
3. **The Material System (MS)** - Here is the material system, the spatialized [surfaces] that our conscious embodiment interfaces with, and has requirements from, and consequential experiences in. The material system encompasses both the human-made habitat service system and the biosphere (and encompassing physicalized cosmos).
4. **The Lifestyle System (LS)** - Here is the lifestyle system, the description of the human optimal embodiment cycles and the selected (or selectable)

Figure 39. *This is a project to develop and operate a type of society that exists for the mutual benefit of all of its users.*
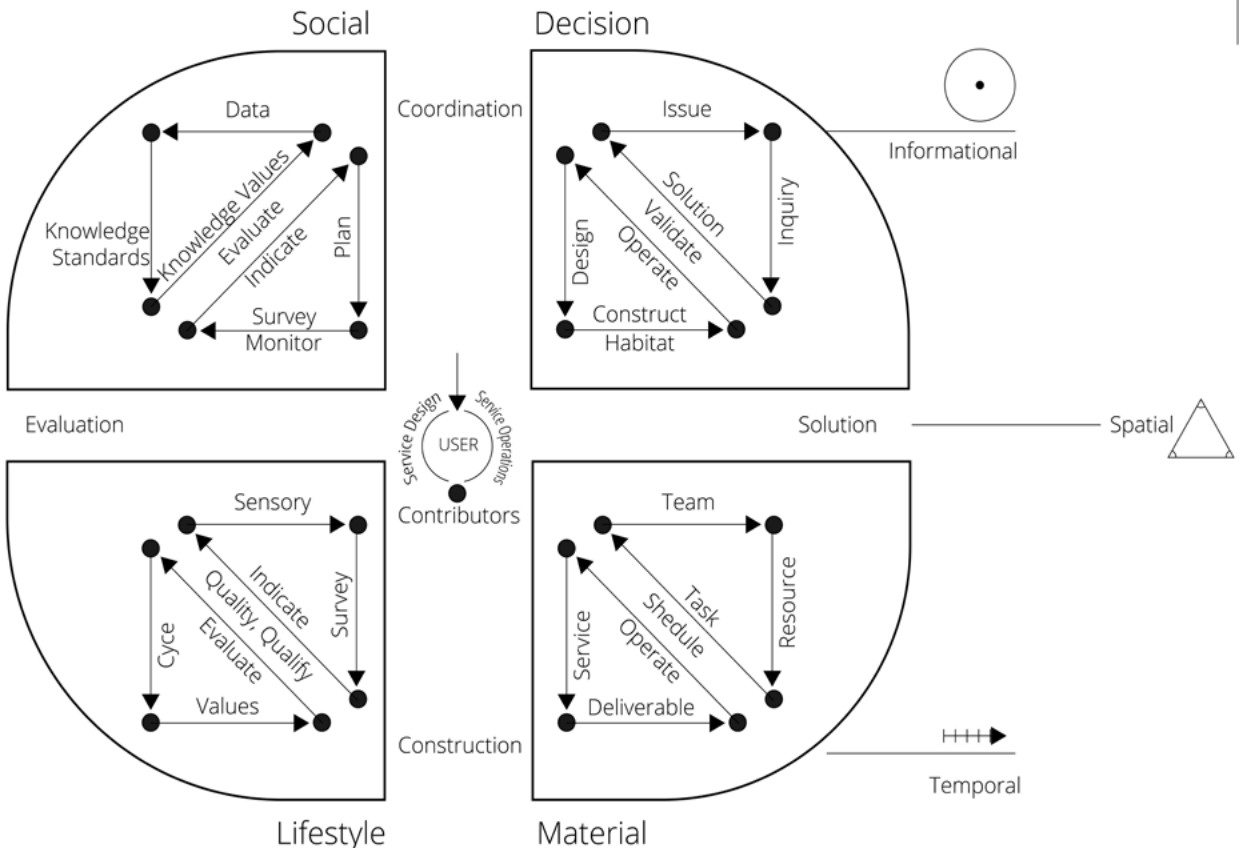
lifestyle, including reasoning therefore.

This real-world information system allows for the continuous development of a unified socio-technical engineering standard for operating a humane and ecologically accountable societal system. Because a community-type society recognizes (firstly) and accounts (secondly) for the three (or, four) fundamental systems of any society, it is possible to generate a resonant and harmonious society, where other societal types may be unable to do so (because, of a lack of recognition and accounting for what really exists). In part, this information model is called a "real world" model because it recognizes and accounts for the real world, and in doing so it allows its user to generate greater resonant states of harmony, which may appear, for example, as a more aesthetic, intuitive, and flourishing environment.

2.2 Feedback

Together, a society can build information systems and machines that can make the measurements that remove the potential for human bias and reduce the artificial limitations that set human individuals in competition to one another. When processing feedback for controlling orientation, it is necessary to distinguish the source of the information in order to distinguish the quality and organization of the data. Herein, more objective (Read: commonly verifiable and visually understandable) sources mean, a higher quality of data. Verifiable sources mean a higher quality of data. And, visualizable sources mean a higher quality of data. Machines with open code mean a higher quality of data. It is through feedback that adaptation can be usefully controlled. Feedback is necessary for self-directed structuring, and navigation. Situational and/or critical awareness is the ability to receive feedback.

Figure 40. *Any given society is a whole "experimental" system that may be proposed as a project and have its design engineered into an understood and objective existence where humans have potentially fulfilled socio-technical requirements. Humans may plan [the next iteration of] the societal system through projects coordination of a conceptual and spatial environment, where humans navigate together. Any core societal information system can be viewed at a high-level as a set of four primary conceptual sub-systems, the social, the decision, the material, and the lifestyle. These information system subsets can be formalized, defined, understood, and explained as a set of societal standards. Some societies propose, and together decide (or, mostly, pre-decide) their societies informational and materially integrated systems. Here, there is a real world where individual human beings experience each other and feel lesser and greater states of fulfillment, flow, suffering, well-being, etc. It is possible to plan for the next iteration of a real world society where a global population of individual human beings are sustainably/continuously fulfilled. Technically, this is a high-level depiction of a 'societal constructor'.*

Societal Information Sub-Construction Model(s)
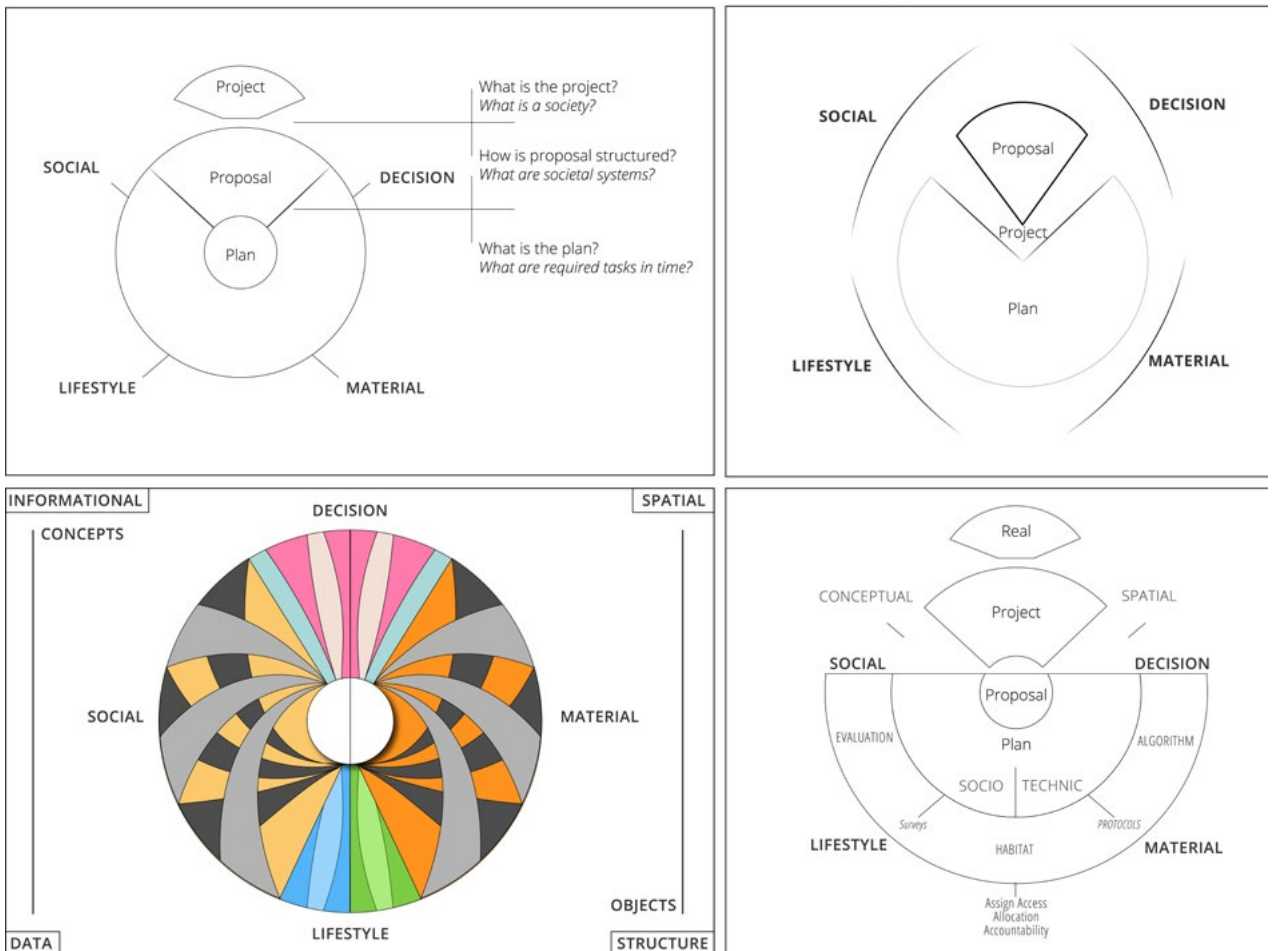
Concept Models of a Community-Type Society

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Version Accepted: 4 April 2022

Acceptance Event: *Project coordinator acceptance*
Last Working Integration Point: *Project coordinator integration*

Abstract

The following models compose a set of overview models (figures) that visualize the system fully from the overview scale of representation. These models are composed of visual overviews of community (i.e., forming a booklet of overview-type figures). It is through these models that community is conceptualized, constructed, operated, and cycled. Society can be visualized commonly as a socio-technical representation, as a meaningful information system. Through visualization and standardization of community, the population has a definition and proof of concept, and it is certainly feasible to begin designing and testing various community-type societal configurations, while migrating early 21st century society thereto through strategic change. Individuals are able to understanding, and thereupon, come together through common visualizations of common societal service systems. All communication [re-visualization] as in, receiving and interpreting accurately, requires [mental/conceptual] modeling. Every individual's internal visualization of society is an influential feedback loop that conforms their decision space, and therein, their lives. Together, humanity can visualize a society where global human fulfilment is not only possible, but likely to be successful. To achieve community at the societal scale, individuals may use this booklet of models to come to more greatly understand the conception and socio-technical operation of community [at the societal scale] for the global fulfillment of humanity. Together, humanity will visualize a commonly fulfilling present. Through the actualization (application) of these models it is now possible to begin operationalizing and testing community at the global level in the early 21st century.

People think that in the future we will create models of a societal system capable of operating like community at the planetary scale. We may come to realize that through the following models, such a system is available now.

Graphical Abstract

View all models on the Project's website.
All models in this section are identified with a title.
Use the title to search for the image; following the instructions on the webpage.

auravana.org/standards/models

HOW WE VISUALIZE WORKING TOGETHER, ON SOCIETAL ENGINEERING TEAMS

Shared visualization of conception of the real-world community model.

Unified and verified real-world community information system

Access and contribution reverberation

Each agent shares the framework and recording of the system
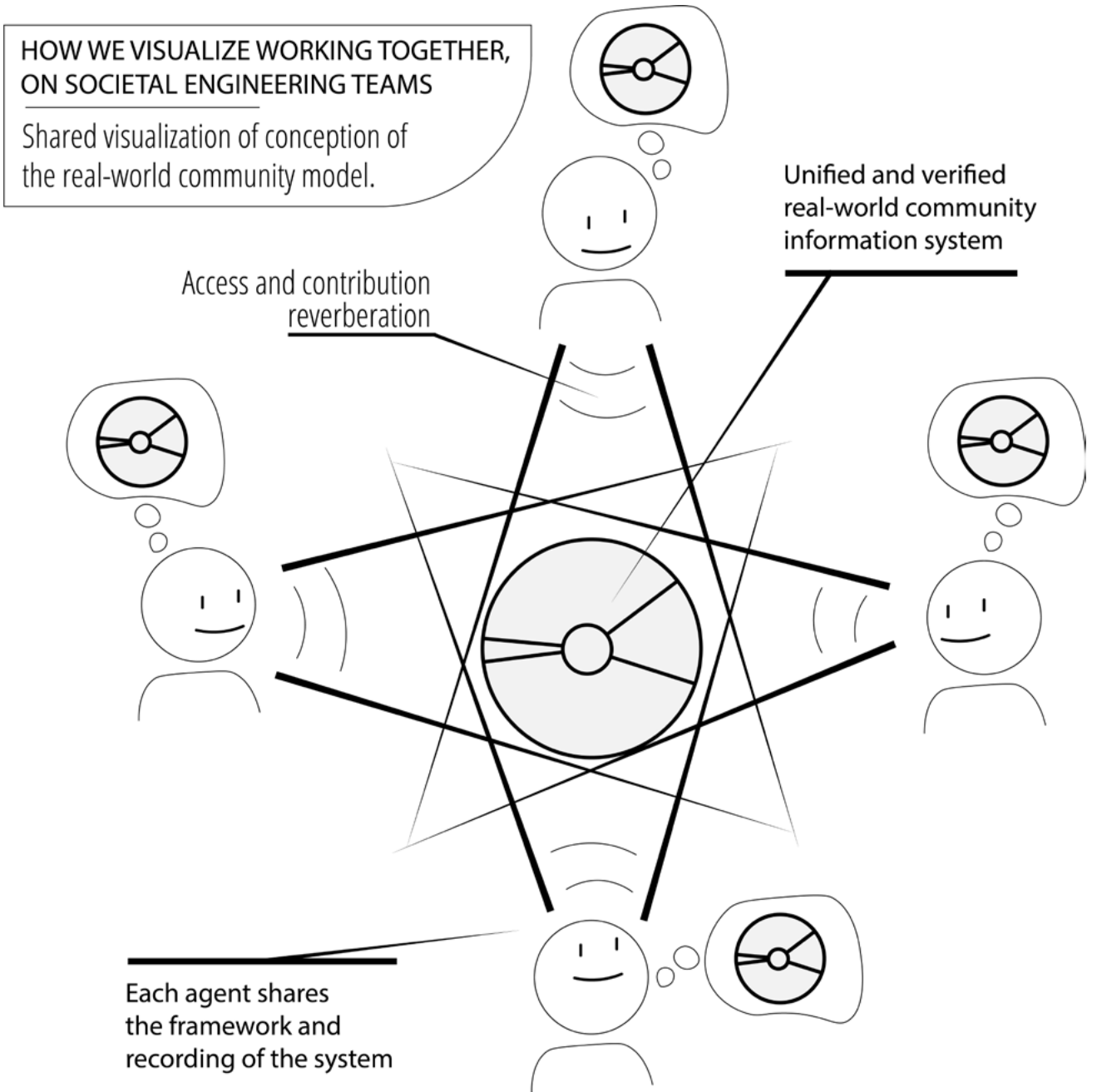
Figure 41. *It is possible to visualize and share a model for global human fulfillment.*
TITLE: *model-project-execution-contribution-team-visualization-conception-shared-unified-societal-real-world-alignment*

Figure 43. *The real-world community model showing the coordination of projects to meet human user demands at both the informational and material levels.*
TITLE: *model-project-direction-plan-real-world-community-societal-project-experience*

THE REAL WORLD COMMUNITY SOCIETAL PROJECT EXPERIENCE
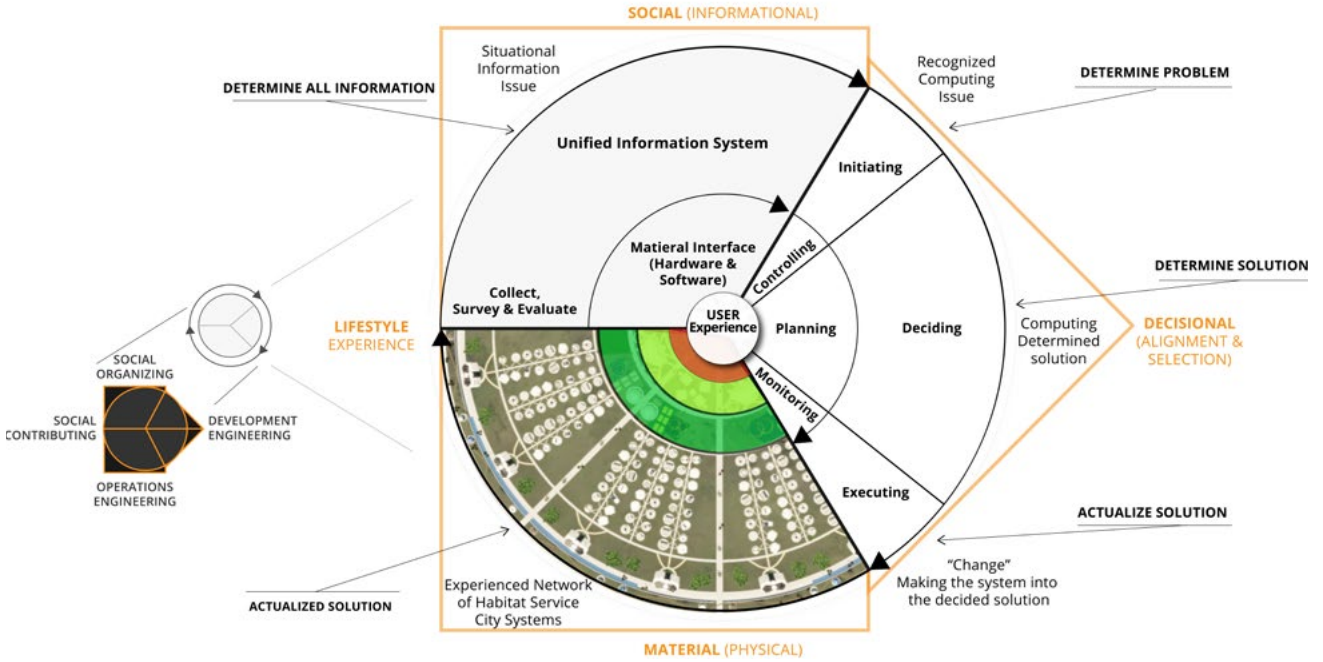
Figure 42. *Project-based representation of the real-world community-type societal model.*
TITLE: *model-project-direction-plan-real-world-community-societal-sociotechnical-computational-material*
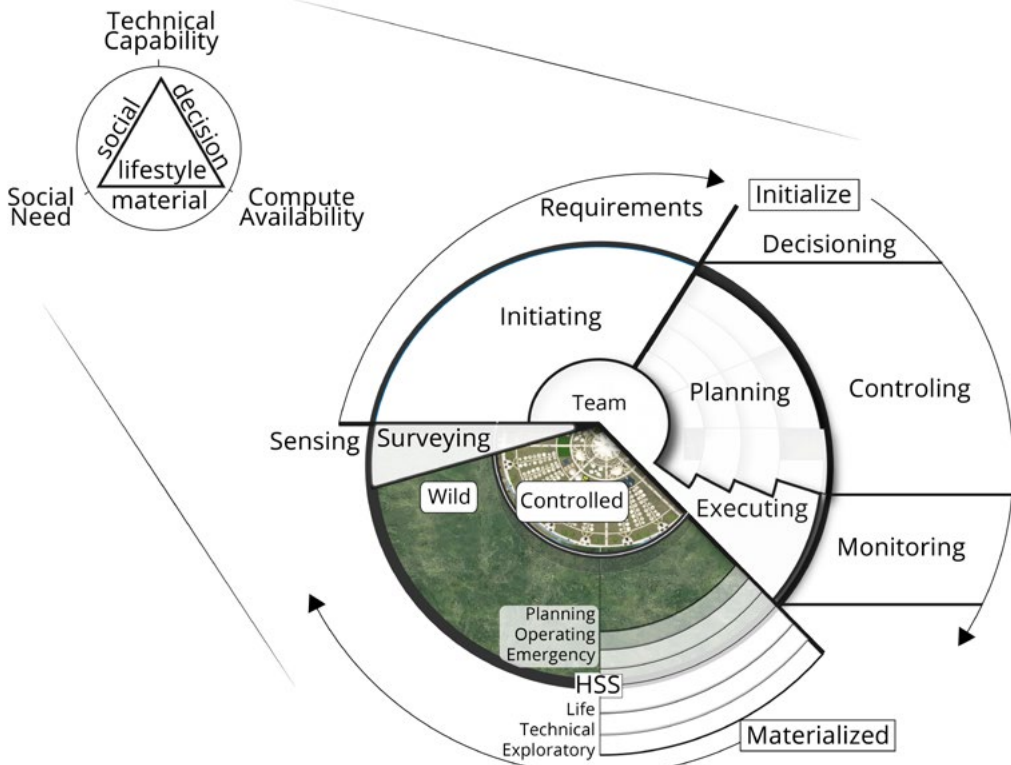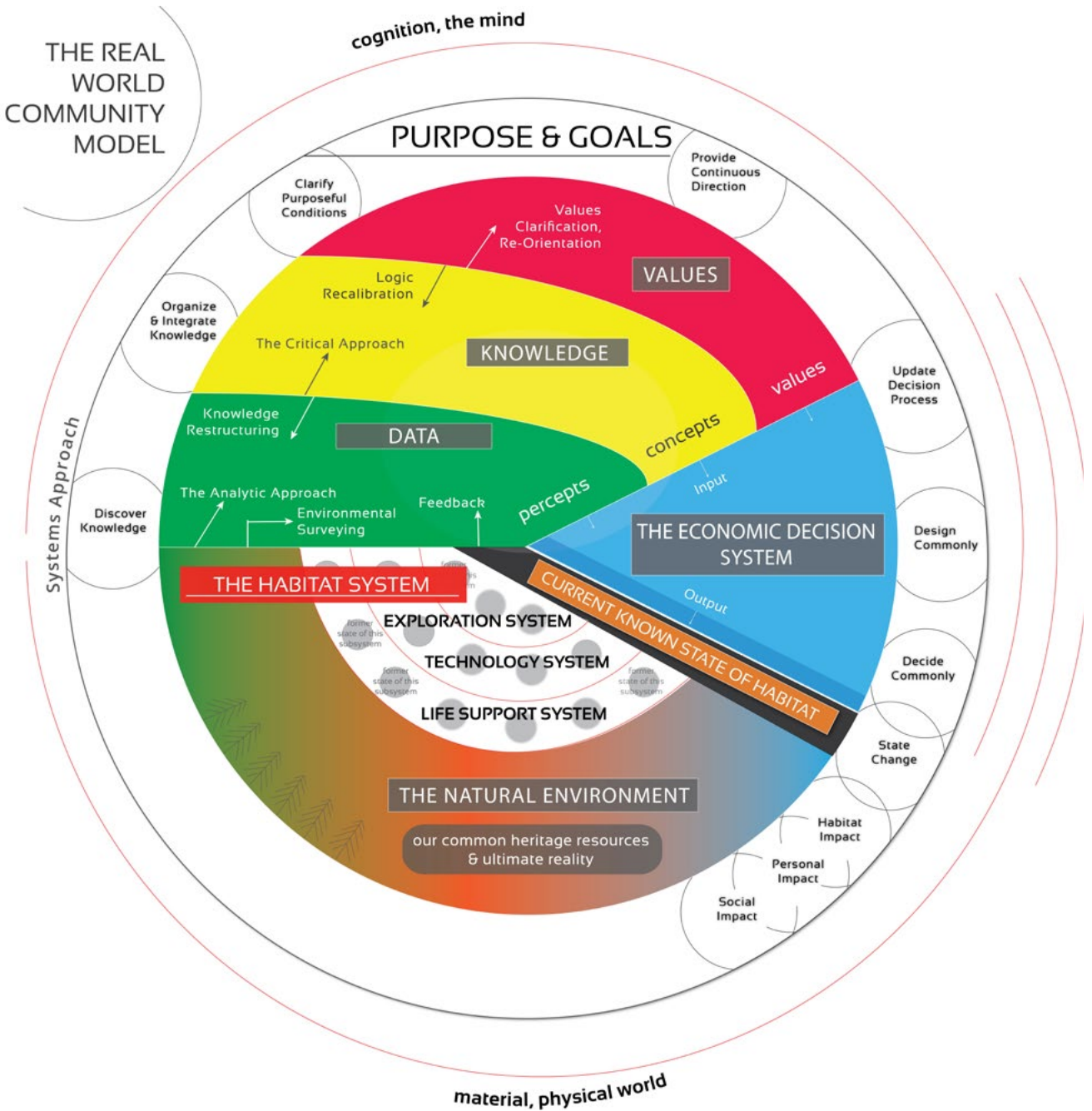
Figure 44. *Unified real-world information systems model. Does not contain the lifestyle system.*
TITLE: *model-overview-real-world-community-information-system-V8*
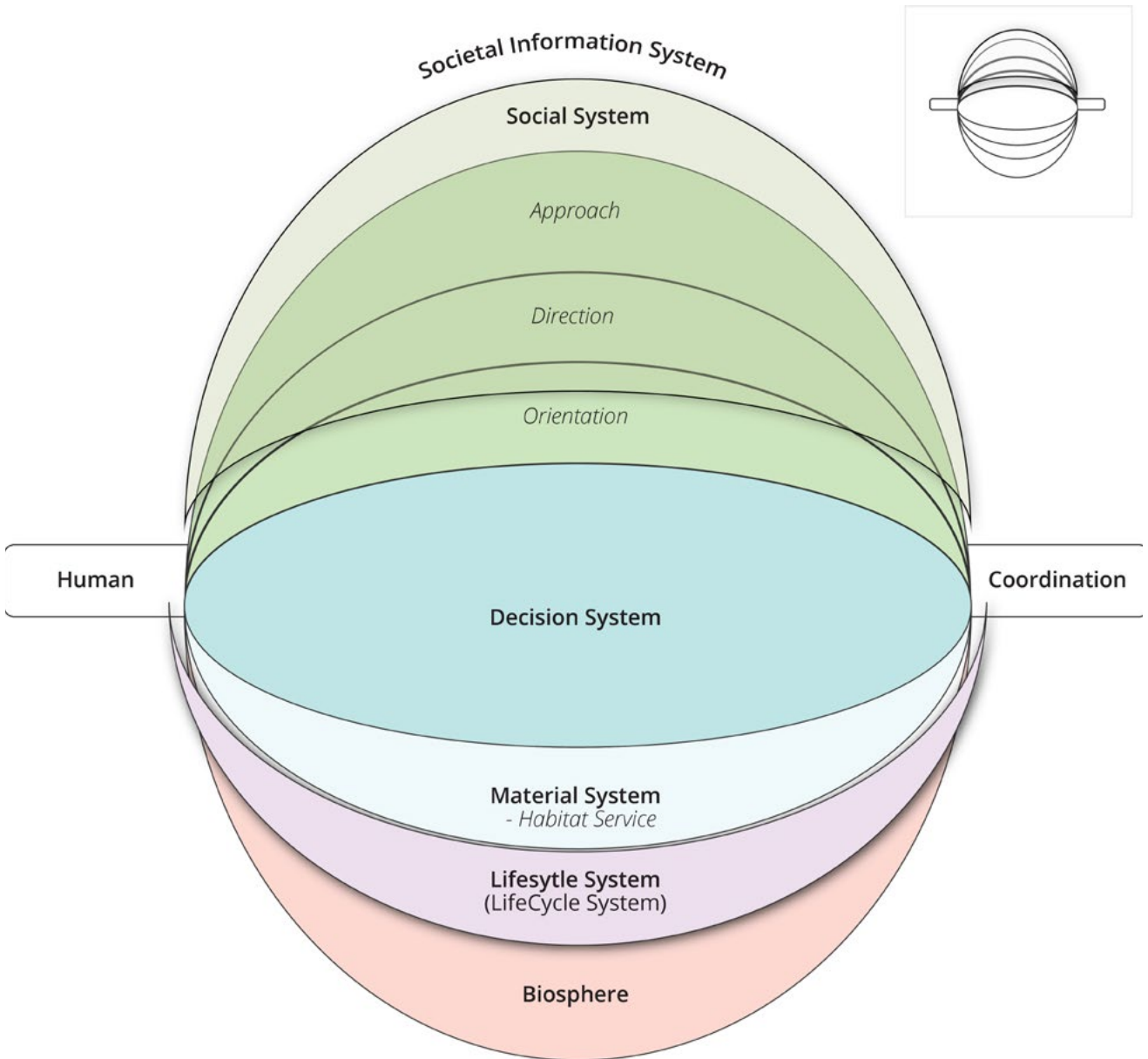
Figure 45. *A layered view of the real-world community model.*
TITLE: *model-overview-real-world-community-information-system-view-front*
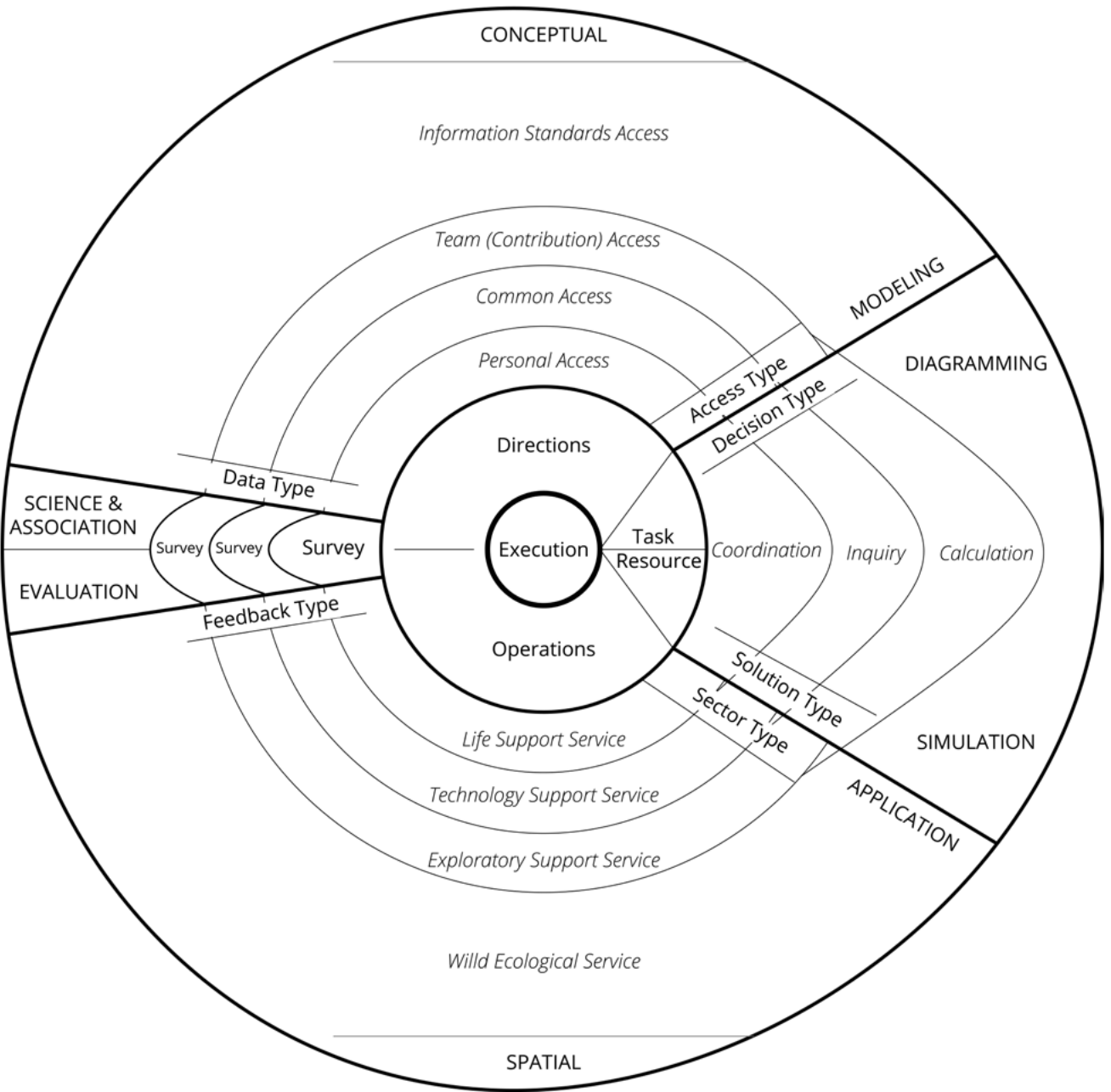
Figure 46. *The real-world community model coordinating the execution of a type of society that meets users' access requirements through projects and habitat operations.*
TITLE: *model-decision-overview-system-plan-control-spiral-real-world-sociotechnical-interconnection*
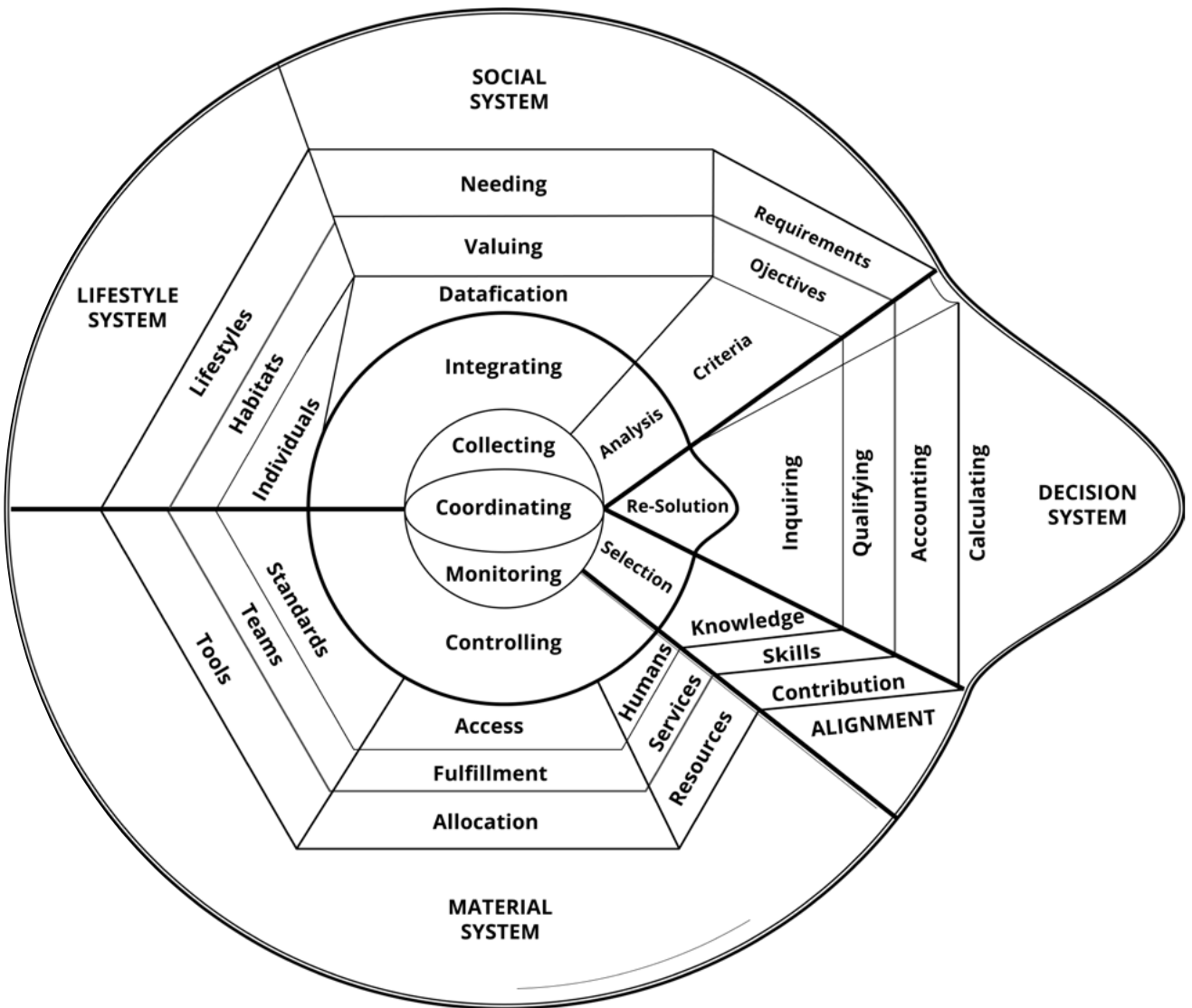
Figure 47. *The real-world community model coordinating the execution of a type of society that meets users' access requirements through projects and habitat operations.*
TITLE: *model-overview-real-world-community-unified-societal-system*

Figure 48. *The real-world community information system with input-output modeling.*
TITLE: *model-overview-community-real-world-information-system-simple-input-output-color*
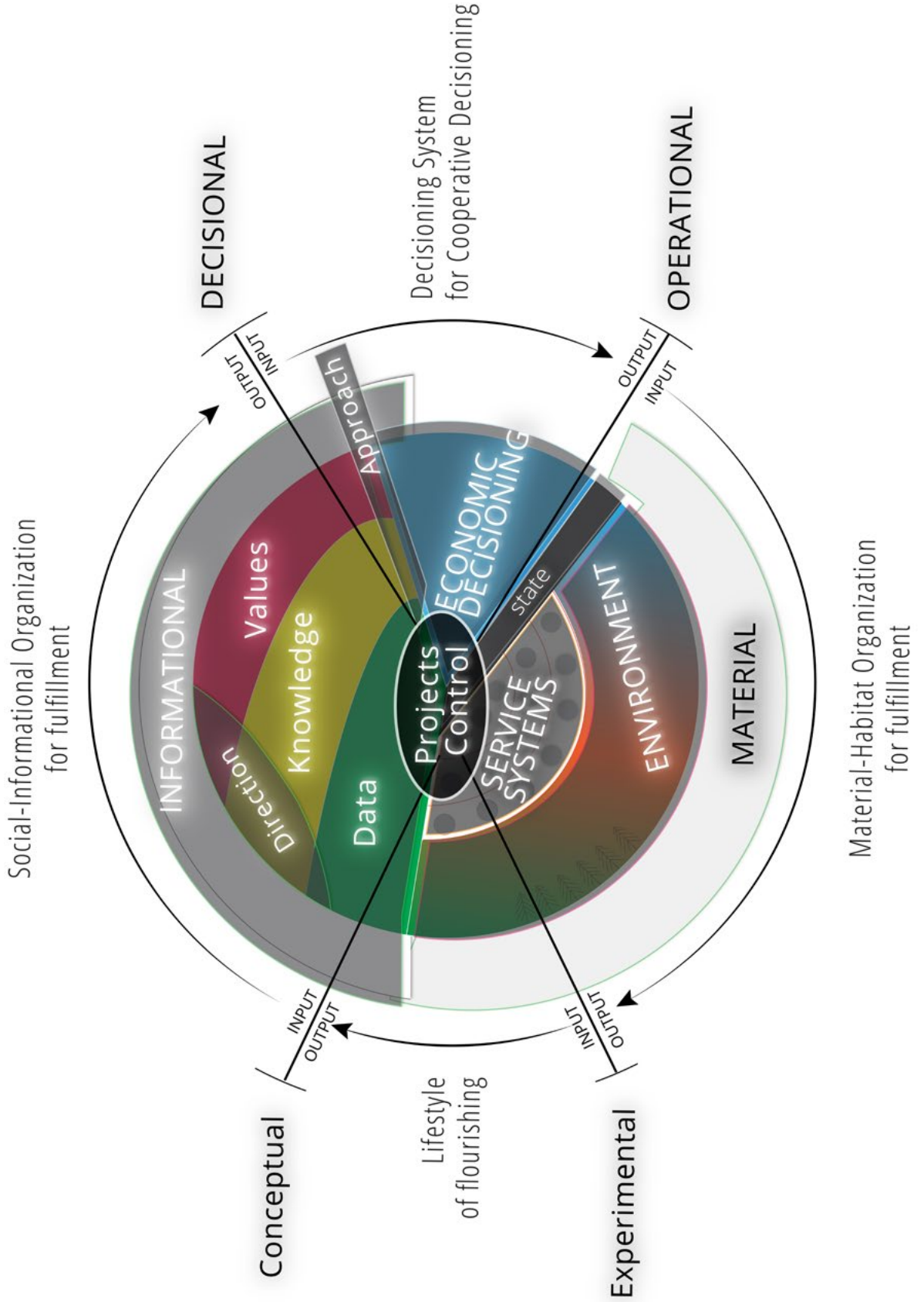
The Real-World Community Spiral Threaded Societal Feedback Model

INFORMATIONAL PATTERNS
(CONCEPTS)

INTEGRATION
(SOCIETAL NETWORK)

SPATIAL PATTERNS
(OBJECTS)

Feedback Loops

Informational System

Formation of decision space with information

OUTPUT
INPUT

OUTPUT
INPUT

ANALYSIS OF PATTERN

SYNTHESHIS OF OF PATTERN

OUTPUT
INPUT

CONCEPTUAL PATTERNS

GOAL
OF SOCIETY

SPATIAL PATTERNS

Decision Pattern Resolution

Operationalization of decisions with material

OUTPUT
INPUT

Spatial System

INPUT
OUTPUT

OUTPUT
INPUT

FEEDBACK PATTERNS

LIFE PATTERNS

INPUT
OUTPUT

INPUT
OUTPUT

INPUT
OUTPUT

Experience Pattern Resolution

Feel need, demand, and contribute

Survey, instrument, and account

Figure 49. *The real-world community information system with input-output modeling with feedback loops. The societal system is a spatial-information system with materialized (objects) and information-based (concepts) components. And, it is the resources in that material system that compose the hardware device side of the information system itself.*
TITLE: *model-overview-real-world-community-information-system-spiral-input-output-informaitonal-spatial*

Figure 50. *The real-world community information system showing the conceptualization to materialization and operation of a society.*
TITLE: *model-overview-community-real-world-information-system-complex-composition-society*

DECISIONAL

COMPUTATIONAL MECHANICS

INQUIRY APPLICATIONS

COMPUTATION OF SOCIETY
Coordination of Decision Organization

OPERATIONAL

SOFTWARE APPLICATIONS

HARDWARE MECHANICS

CONCEPTUALIZATION OF SOCIETY
Coordination of Social Organization

Algorithms

Protocols & Calculations

Decisioning Working Groups

Standards Working Groups

Requirements

Databases

Direction

Collection programs

Coordination of Contribution

state

Habitat Service Systems

The Natural Wild

Habitat Service Teams

MATERIALIZATION OF SOCIETY
Coordination of Material Organization

Conceptual

[DATA] COLLECTION MECHANICS

FEEDBACK APPLICATIONS

EXPERIENCE OF SOCIETY
Coordination of Usage

Experimental

USAGE MECHANICS

INTERFACE APPLICATIONS

Real World Integrated Community Coordinated Realization Model
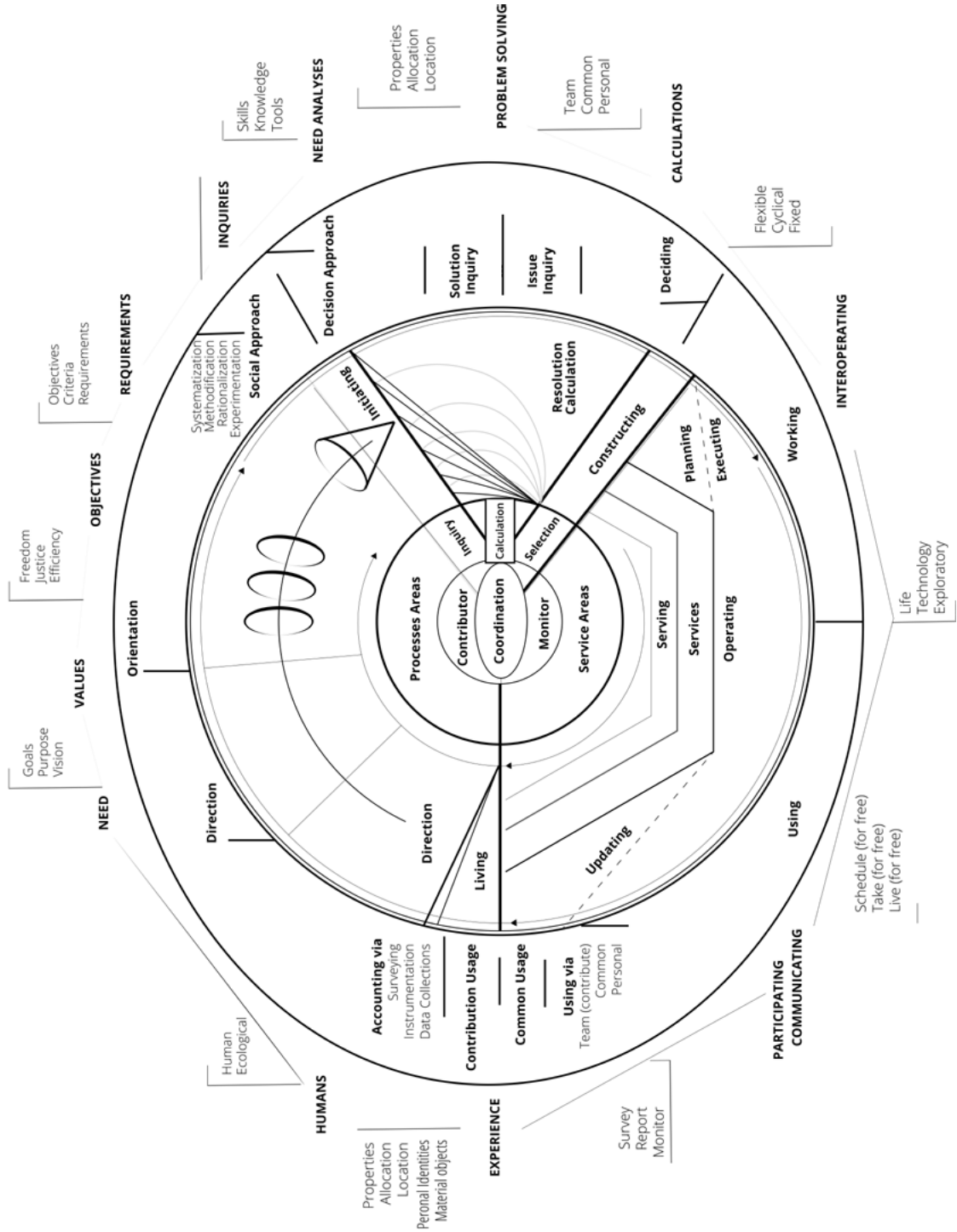
Figure 51. *Real-world community model showing the primary organizing concepts that enable for the safe structuring and navigating.*
TITLE: *model-overview-real-world-community-unified-societal-standard-information-processes*

Figure 52. *This is a simplified version of the real-world community model only showing the fundamental motions/processes of a community-type society.*
TITLE: *model-overview-real-world-community-ion-verb-motion-process-completion*

Simplified Real-World Community Motion/Process Model

Conception —— Understand concepts; define

Situation

Issuation

Methodification

Orientation

Direction

Collection

Evaluation

Completion
of Human Need
Fulfillment

Coordination

Contribution

Economic Resource-
Computation Resolution

Visual Inquiry-
Protocol **Resolution**

Calculation

Visualization

Selection

Decision

Operation

Contruction

Habitation

Utilization

Objection —— Understand objects; point to

THE COMMUNITY

Figure 53. *There are conceptions that are valid in some societies that are not valid in all. It is possible to identify a set of deliverables and processes that have validity to the fulfillment of all [global human need].* **TITLE:** *model-decision-overview-economic-planning-transition-community-market*

Economic Planning Operations

1. *Identify Total Resources*

Contribution Inquiry per Services and Tools

2. *Identify Total Contribution*

Calculate Optimal **Human** coordination to Services and Tools

Work Time Calculation per Services and Objects

3. *Identify Current Allocation*

Work = human time (hrs) + service (identifier) and/or object (identifier)

Allocation = human time (hrs) + resource (identifier) + priority (weight)

COMMUNITY IS FREE OF THE MARKET (TRADE)

Calculate Actual Human Preference Requirements

Have validity in community

Calculate Optimal User Parameters and Experience

Calculate Actual Human Need Requirements

Calculate Total Demand

INFORMATIONAL

SERVICE SYSTEM(S)

SOLUTION

STANDARDS

OPERATIONAL

PHYSICAL

Calculate Optimal Access

4. *Identify Total Services and Technologies*

The below accounts have no validity in community:

Human Labour
Business Trade

profit and loss

Business sale
Business purchase

income and expenditure

Labor

Business property
Business debts

assets and liabilities) lose

Capitalists

Assets

Control Capital

7. *Operate Service Systems*

Production Design Inquiry per Services and Objects (Optimal production calculation)

Execute Master Plan

Calculate Optimal **Resource** Allocation per Services and Objects

Produce Master Plan

5.

6.

THE MARKET

Model representing a decision system that integrates and resolves decisions by integrating decisions about resources between societal standards (developed by workng groups) and a real world habitat (operated by habitat service teams.

The Human Population with Access to Common Heritage

Human Life User Requirements

Human Life User Preferences

Decision System InterSystem Team
(a.k.a., working group that program decision protocols and complete decision analysis)

SURVEYS :: DATA

KNOWLEDGE (& APPLIED VALUES)

SOLUTIONS (& APPLIED DECISIONS)

ALGORITHMS :: PROGRAMS

Writing Group Standards
(a.k.a., working group that develops the standards)

Habitat Service Teams
(a.k.a., habitat InterSystem teams)

Community
(a.k.a., global human fulfillment)

Social-State and Community-City Operations

HUMANS :: TEAMS

TECHNOLOGIES :: SERVICES

Habitat Service System
Cooperatives
Internet
Elimination of Currency
Scientific Standards
Socializing Policies
Needs
Competition
Trade
Property
Authority
Belief
Violence

Market-based Conceptions and Reifications
(a.k.a., cutures dictating competition (between persons and/or businesses), and therein, violence for non-compliance)

State-based Conceptions and Reifications
(a.k.a., laws dictating violence (physical and/or structural violence) for non-compliance)

Market-State
(a.k.a., capitalism)

Figure 54. *Model to left shows the relationship between a working community organization and transition from the market-State (capitalism).*
TITLE: *model-project-execution-transition-components-decision-community-interface-market-state*

The global habitat service system network

A local habitat service system

The InterSystem Teams and their Priorities
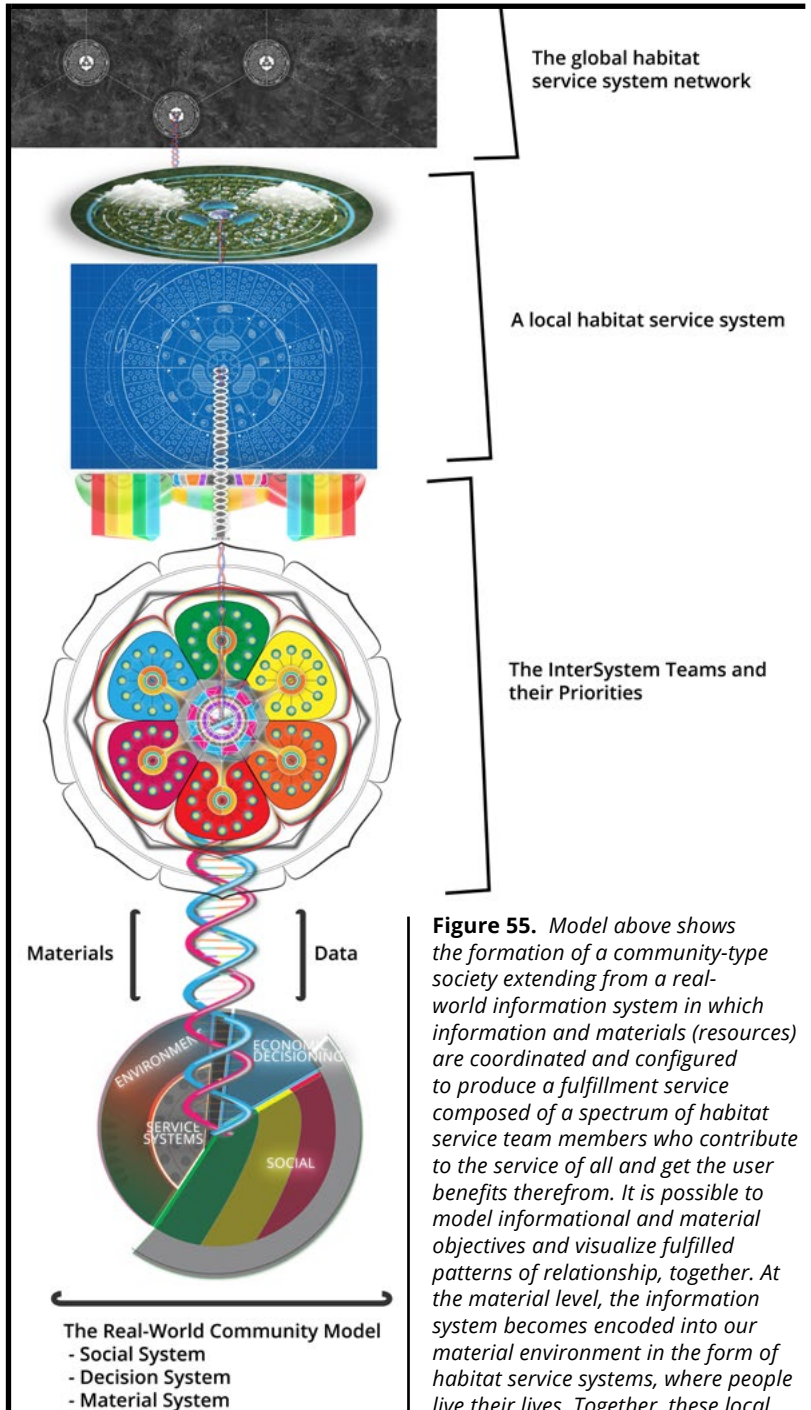
Materials [   ] Data

Figure 55. *Model above shows the formation of a community-type society extending from a real-world information system in which information and materials (resources) are coordinated and configured to produce a fulfillment service composed of a spectrum of habitat service team members who contribute to the service of all and get the user benefits therefrom. It is possible to model informational and material objectives and visualize fulfilled patterns of relationship, together. At the material level, the information system becomes encoded into our material environment in the form of habitat service systems, where people live their lives. Together, these local service systems form a global habitat service network.*
TITLE: *model-overview-community-real-world-information-system-integration-helix*

ENVIRONMENT
ECONOMIC DECISIONING
SERVICE SYSTEMS
SOCIAL

The Real-World Community Model
- Social System
- Decision System
- Material System
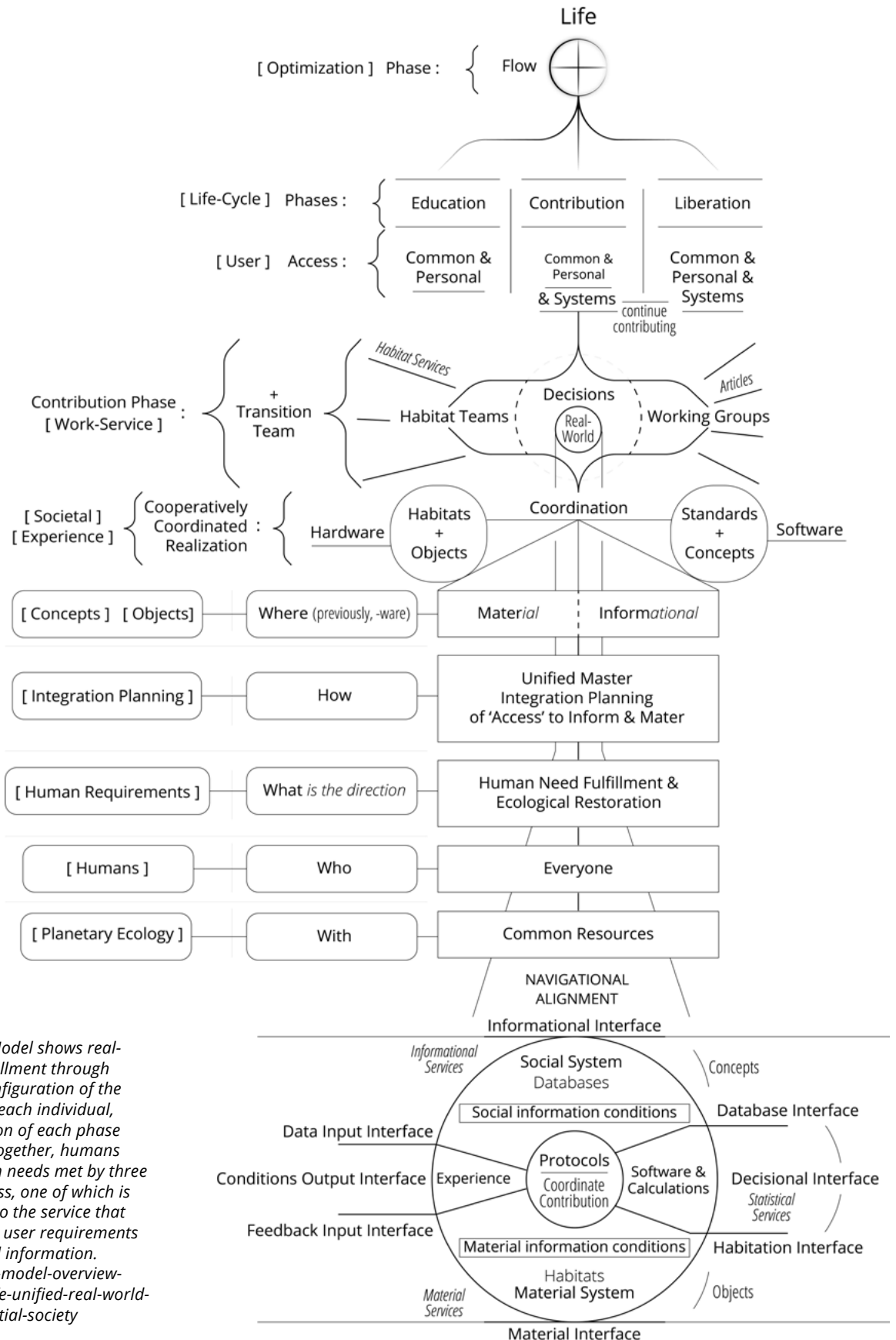
Figure 56. *Model shows real-world life fulfillment through optimized configuration of the flow of life in each individual, by optimization of each phase of their life. Together, humans have common needs met by three forms of access, one of which is contribution to the service that meets human user requirements materials and information.*
TITLE: *model-model-overview-integration-life-unified-real-world-highest-potential-society*

Figure 57. *Model shows the conceptual overlapping arrangement of the primary societal system standards integrating the lives of individuals, conceptual axioms, societal deliverables, and human contributions into a globally fulfilling life experience.*
TITLE: *model-overview-societal-system-standard-action-give-receive-service*
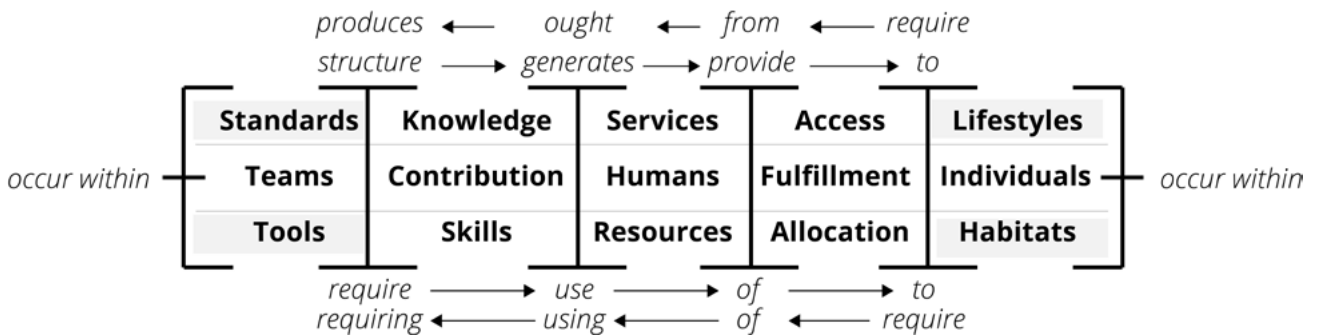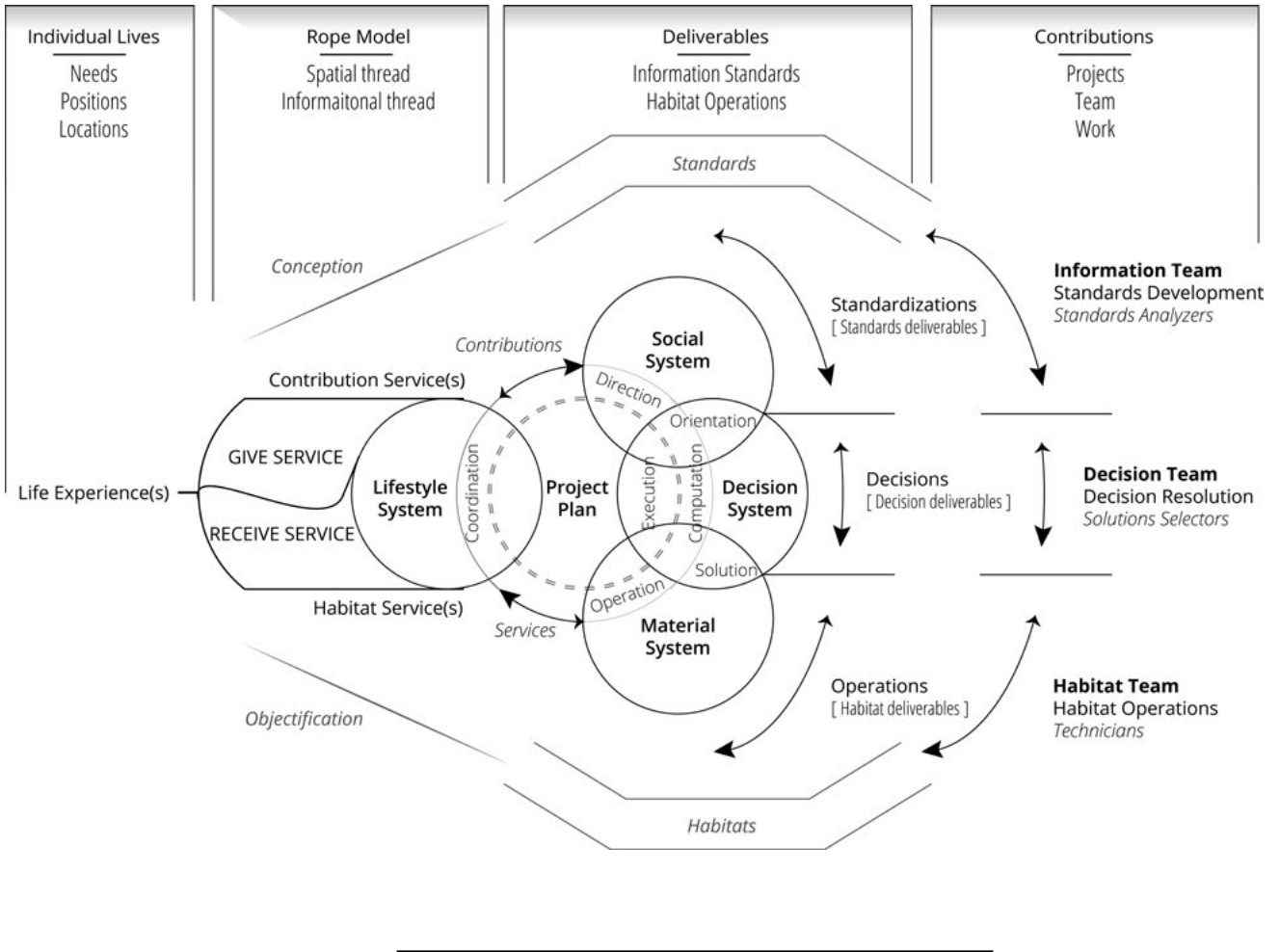
Figure 58. *Representation of an integrated habitat service system where lifestyles are informed by standards and tools to form habitats where fulfillment is a designed and regular occurrence.*
TITLE: *model-overview-unified-conceptual-structure-relationships*
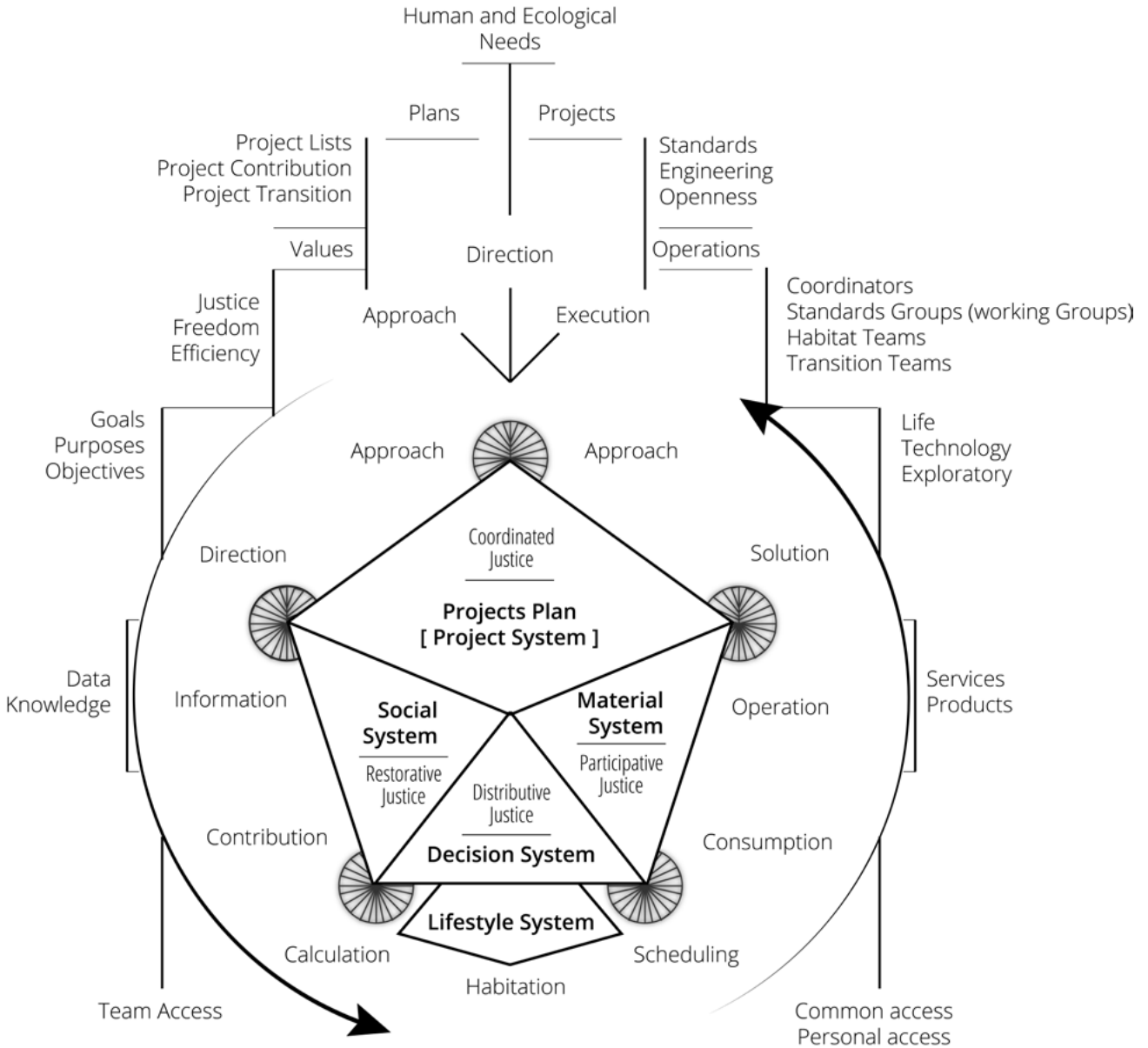
Figure 59. *The five primary societal systems are shown in their navigational context (Read: direction, orientation, approach, solution, calculation, operation, scheduling, and consumption) with associated societal information modeling elements.*
TITLE: *model-overview-unified-societal-system-standards-axioms*

SOCIETAL BASIS FOR COMMON ACCESS TO FULFILLMENT

Lifestyle System

Direct

Contribution

Project Planning

Societal Navigation
- Contribution
- Coordination
- Direction
- Orientation
- Approach

Social System

Material System

Societal Systems
- Lifestyle System
- Social System
- Material System
- Decision System
- Project Planning System

Approach

Orient

Decision System

Coordination

Socio-Technical System

INFORMATIONAL

SPATIAL

NEEDS	Direction	Selection	Protocols	Decision	Fulfillment	DISTRIBUTIONS
METHODS	Approach	Execution	Operation	Team	Services	MECHANISMS
VALUES	Orienting	Planning	Program	Contribution	Habitat	PRODUCTIONS

Figure 60. *Simplified model of the unified societal system standards composed of information and spatial elements that direct the selection of protocols and decision toward human [habitat service] fulfillment.*
TITLE: *model-overview-unified-societal-system-standard-common-fulfillment-information-spatialization*

Community Conceptual Transition Unification

Through a unified societal information system that conceptualizes and operates a material habitat for access to service-products through productions involving resources and human effort directed toward the service fulfillment of all human need.
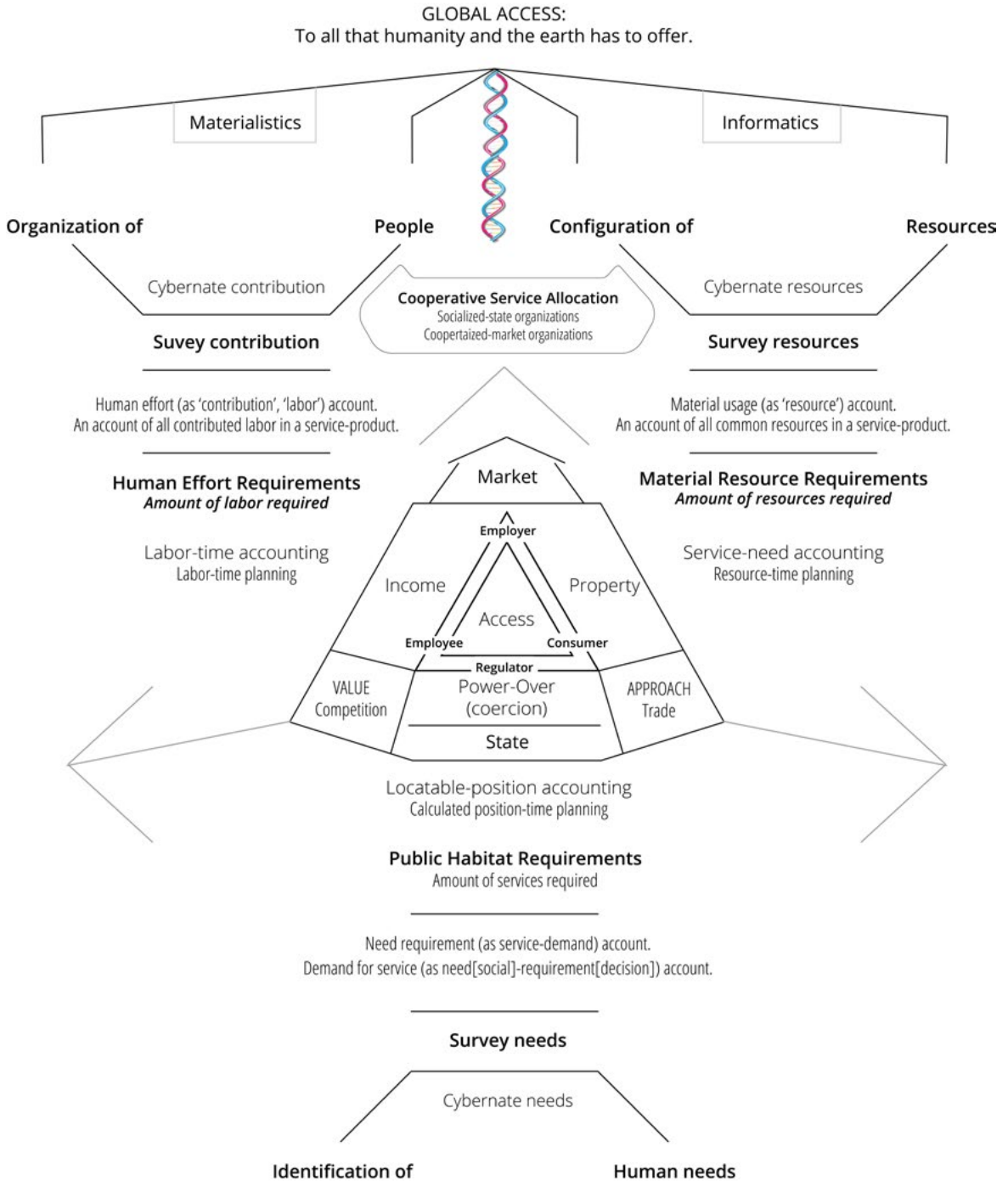
Figure 61. *Models shows a market-State society at the core of access in a given society, controlled by income, property, and power-over-others. The model then shows the circulation of money through employers, employees, and consumers. The model then shows what data collection types need to be collated in order to produce human fulfillment through an organization of people and resources.*
TITLE: *model-overview-transition-market-state-labor-contribution-material-resource-state-service-allocation*
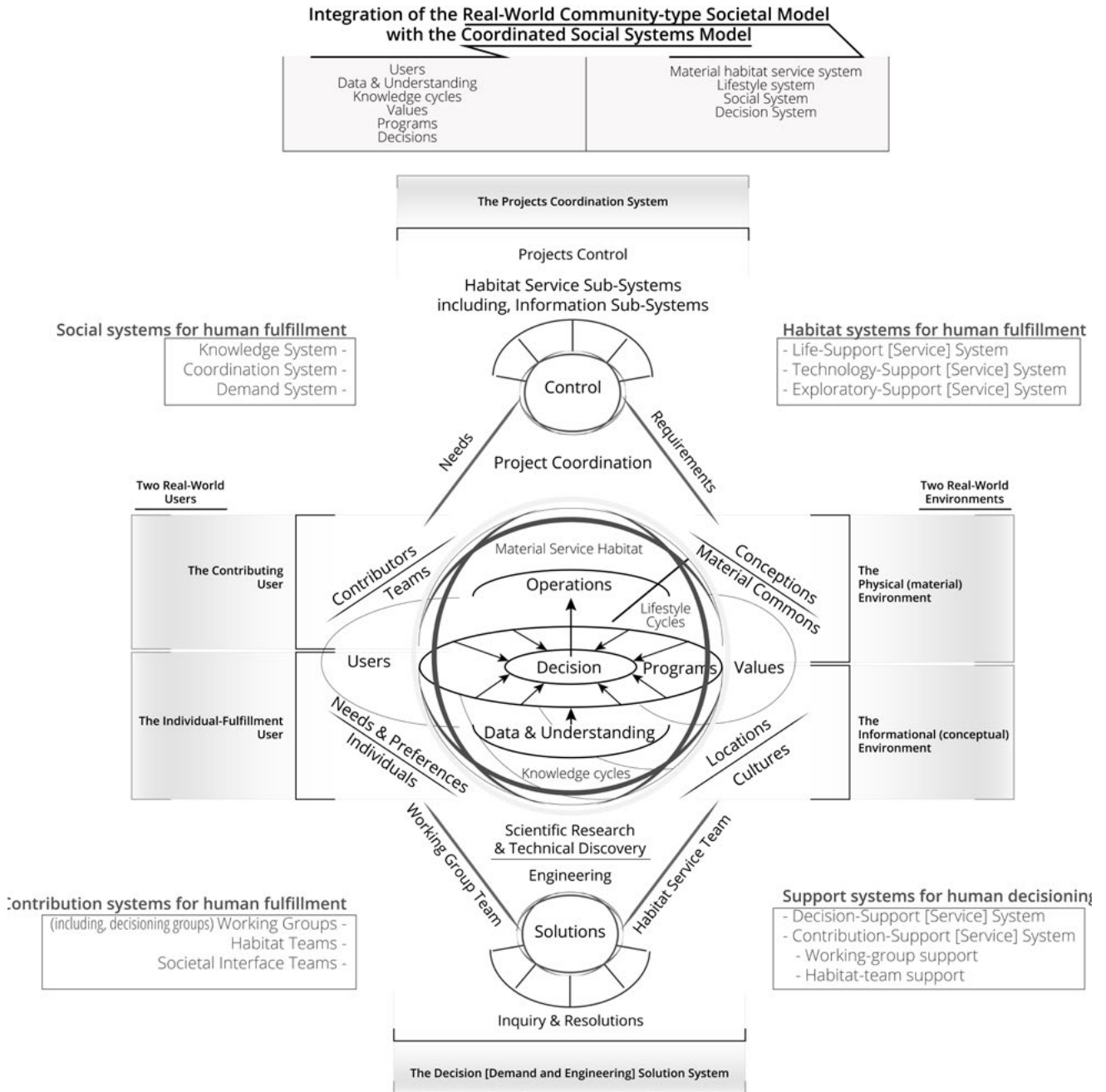
Figure 62. *The real-world community model wherein users orient and resolve decisions that direct society toward greater global human fulfillment.*
TITLE: *model-overview-integration-real-world-community-social-socio-technical-system*
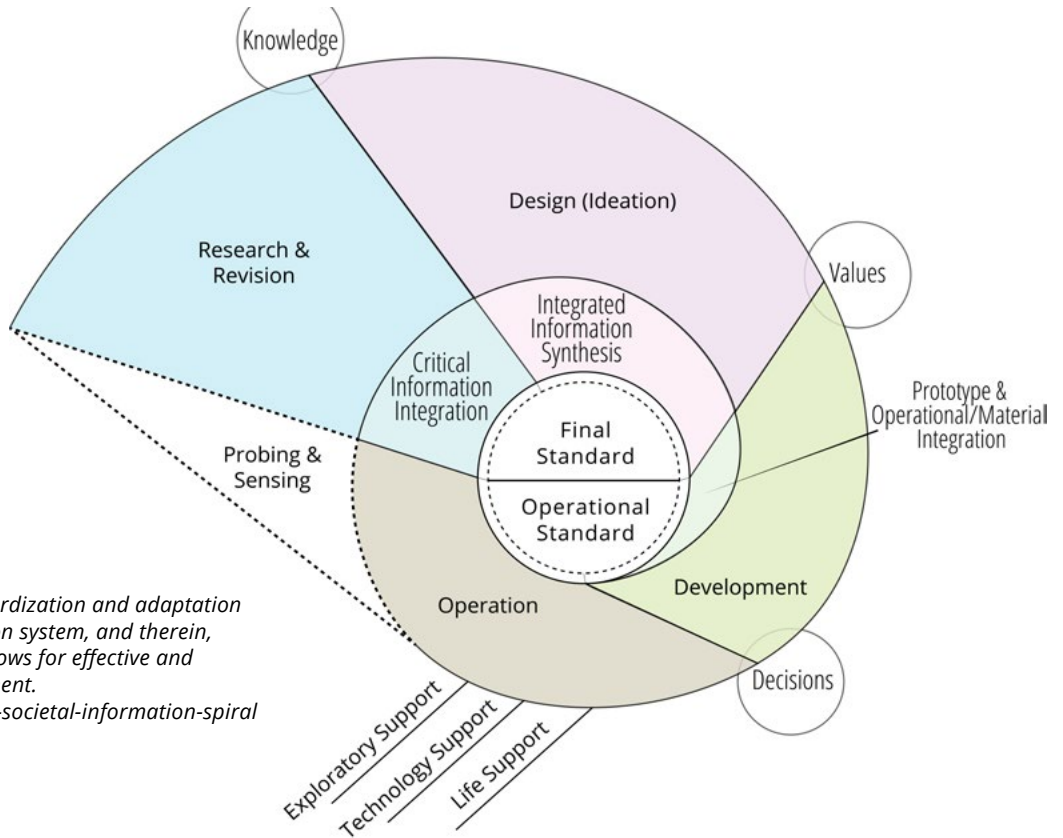
Figure 64. *The standardization and adaptation of a societal information system, and therein, operational system, allows for effective and efficient human fulfillment.*
TITLE: *model-overview-societal-information-spiral*
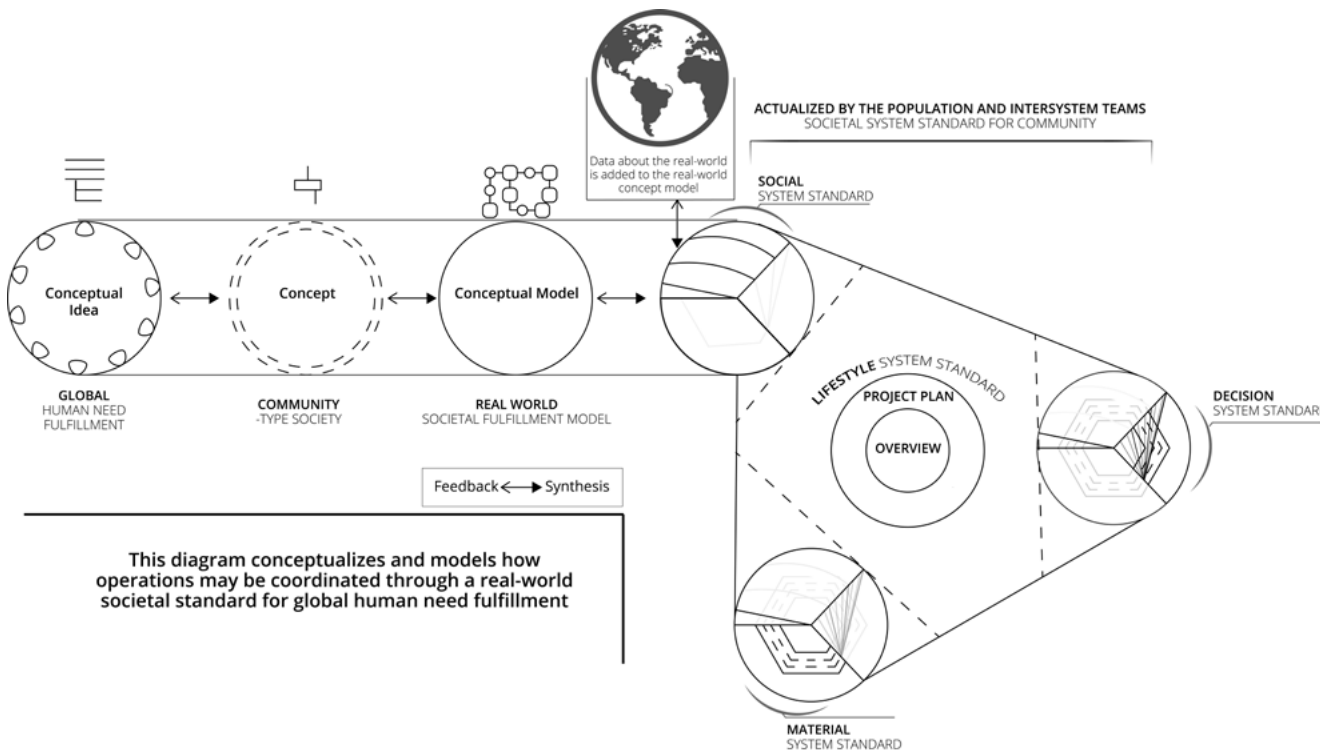
Figure 63. *Model shows the conceptualization of the real-world information systems model where data about the real world is applied to a coordinated system in order to operate informational and spatial systems for human fulfillment*
TITLE: *model-overview-conception-real-world-model*

Real-World Community Cybernetic [viable systems] model of a community-type society:
Including environment, control, amplification, and filtration

STANDARDS & DIRECTIVES

System Control
Designed to fulfill its occupants through informational and material processes conducted as operations to complete human need fulfillment

Evolution Control
Control of all evolution; amplify user fulfillment & filter harmful structures

Social System

Control of all the development of information standards; amplify coherency & filter contradictions

Amplify *Filter* *Amplify*

Filter

Control of all the access between operations; amplify equal access & filter property access

Access Control

GOAL

Standards Control

Control of feedback; amplify error correction feedback collection & filter false information

Control of all the information flows; amplify transparency (accounting) & filter property access (secrecy)

Feedback Control

of the
Material Environment

ACTUATOR

Operational

Information Control

Amplify *SENSOR*

Operations

Lifestyle System

Filter

Filter

Coordination

Signaling Control

Control of all the signaling between operations; amplify cooperation & filter competition

Decision System

User Control

of the
Informational Environment

Execution Control

Amplify

Control of all the functions within service objects; amplify fulfillment & filter failure

Material Control

Control of all the signaling between operations sub-systems; amplify corrections (corrective feedback) & filter errors

Amplify *Filter*

Filter

Amplify

Control of all the resources within services; amplify effectiveness & filter inefficiencies

Material System

Figure 65. *A cybernetic viable systems model representation of the real-world community information systems model. This model shows operations that are simultaneously developed, coordinated, operated, and controlled by standards and directives. The four principle sub-systems of a societal system are shown with their adaptation and evolution [directional] flows. Controls are identified therein, as well as amplifiers and filters. Every control system has a sensor, a processor/activator, and a goal. There are two primary environments in community that operations control: the informational branch/thread and the material branch/thread. The purpose for the application of this structure at the societal [engineering] level is to actualize a real-world societal [informational and material] system that meets real-world human needs [for fulfillment] at a global level. To complete this, socio-technical operations and coordination operations are contributed to by individuals (and common resources). The top-level controls are a statement: Feedback from social access informs decisions that configure new states of the material (and information) environment [to be experienced].*
TITLE: *model-overview-real-world-community-cybernetic-viable-systems-model*
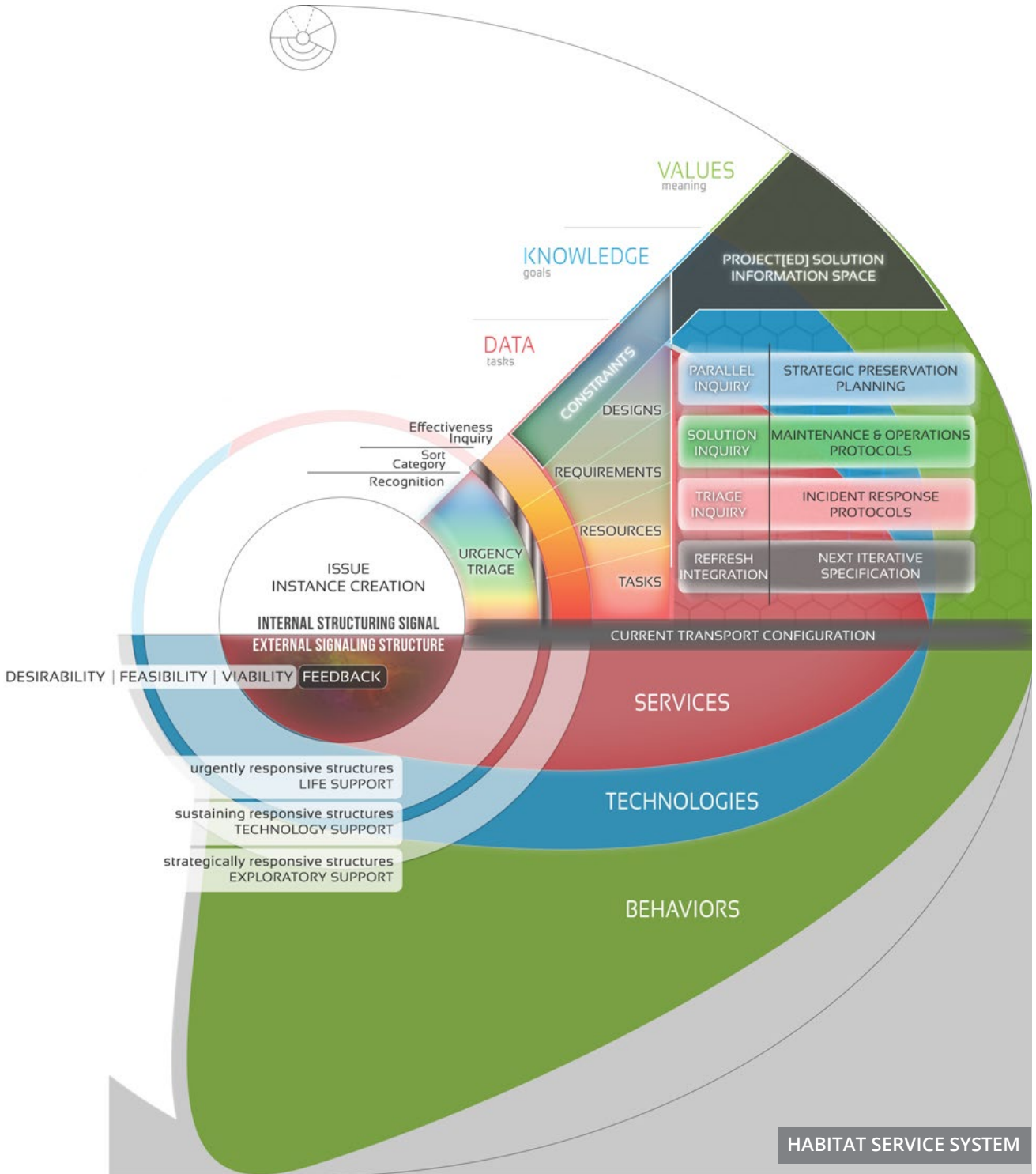
Figure 66. *Decisioning elements in the real-world community model that lead to services, technologies, and behaviors that meet human fulfillment requirements.*
TITLE: *model-decision-overview-real-world-community-information-resolution-system*
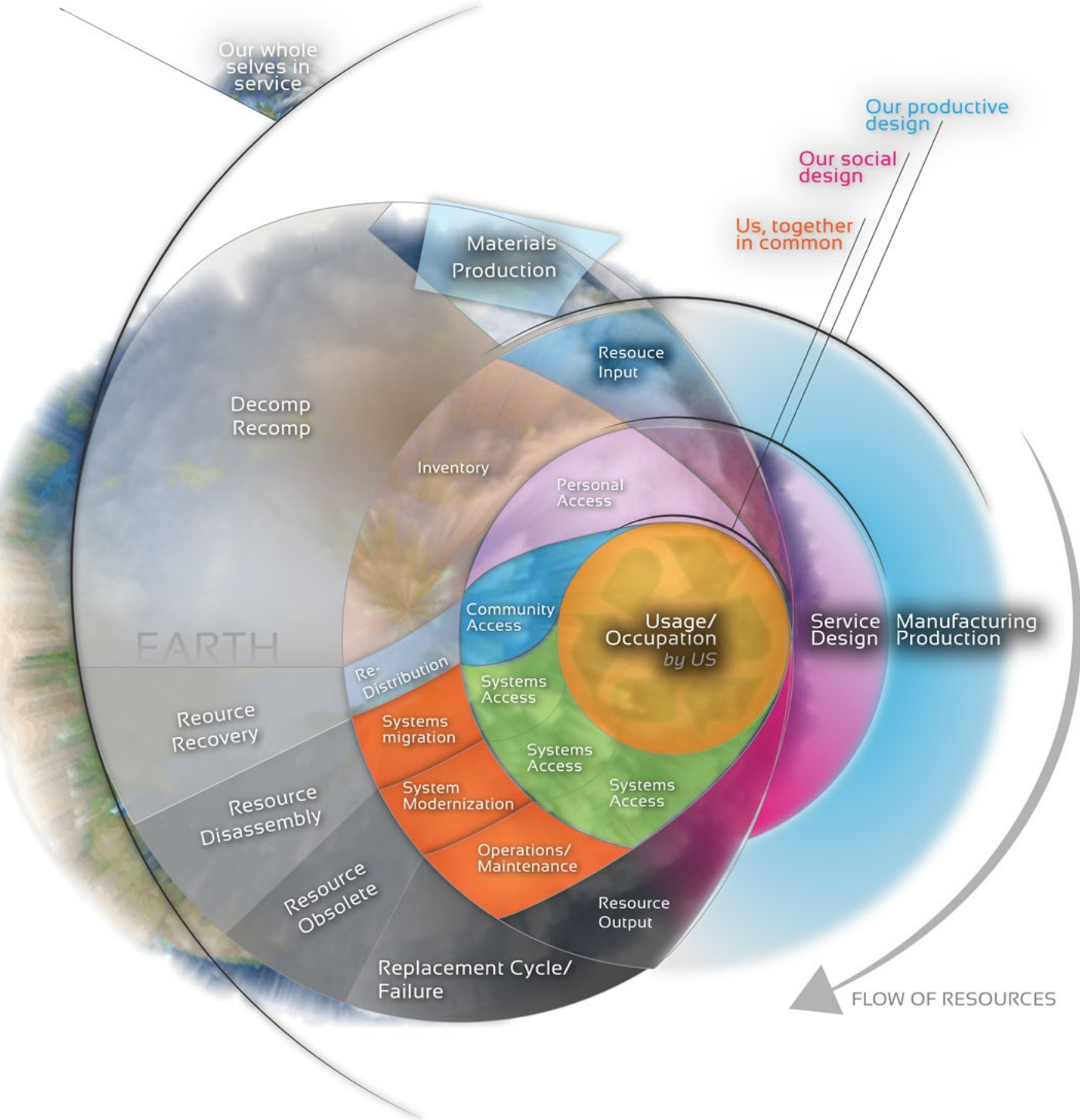
Figure 67. *The allocation of resources to different processes to meet user requirements and decision protocols.*
TITLE: *model-decision-overview-service-design-usage*
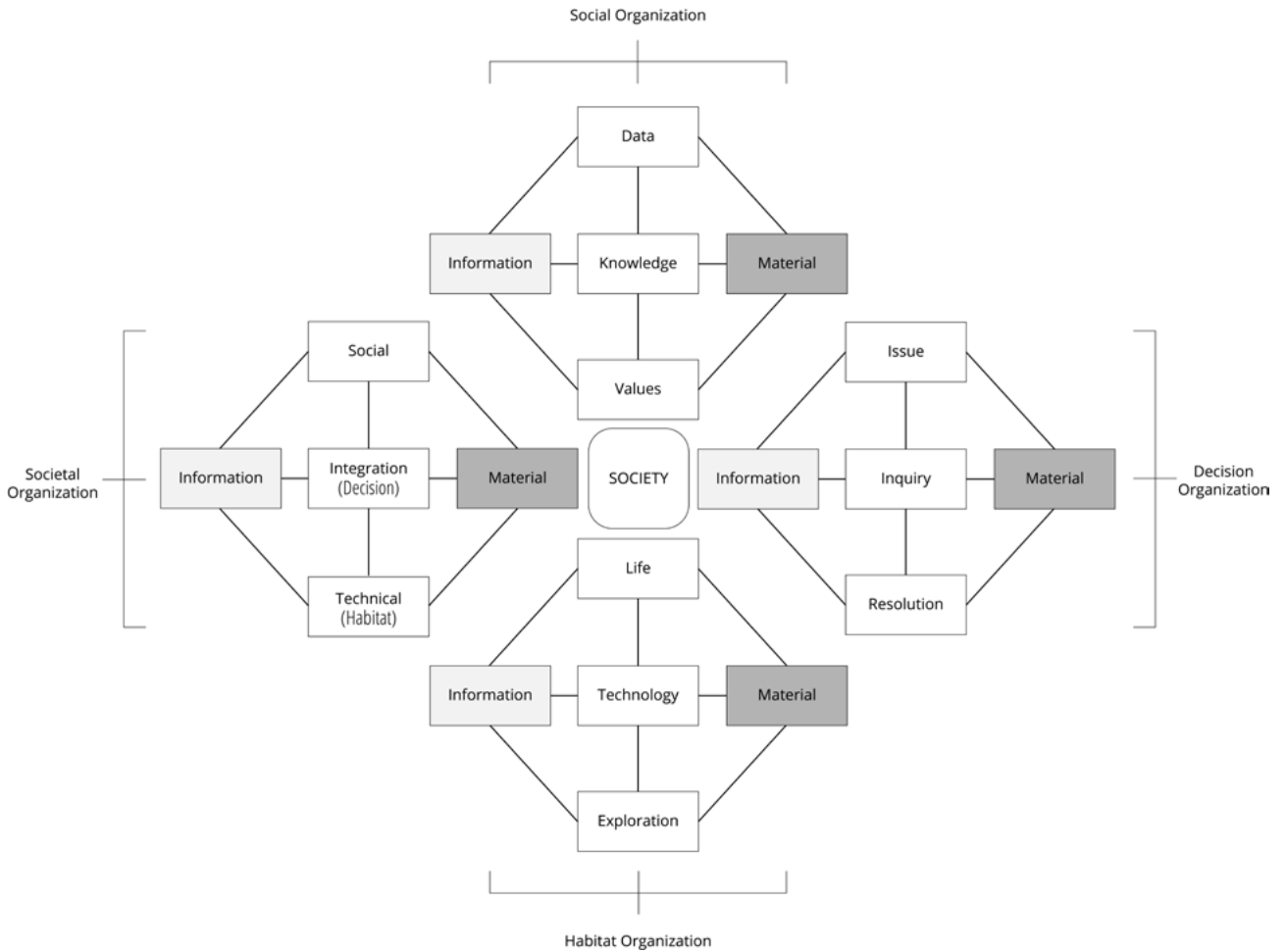
Figure 68. *Model shows a simplified set of organizations that influence the makeup of society.*
TITLE: *model-overview-societal-organization-information-material-social-decision-habitat*

SOCIETAL CONSTRUCTION TASK ANALYSIS MODEL
Closure of the market-State into a community-type society
based on unified standards of operation and habitat service systems
requires at least the following elements and high-level tasks

Project
Coordinator

Standards

System overview
Project plan
Social system
Decision system
Material system
Lifestyle system

Visualize information flows

Concepts

Project
Coordination

Design &
Simulation

Decisioning

Infrastructure
Control

Software system development

Open source development

Standards development

Working group developers

Standards working
groups
Writing articles
Modeling figures
Drawing objects
Simulating systems
Associating research
and standards
Translation
Publishing
Website Development

Habit

H

Human contribution
service system
Working groups
Habitat teams
Project coordinators
Contribution teams
Transition teams

Standards

Decisions

Decision
System

STANDARDS

Working
Groups

**HABITAT SERVICE
SYSTEM**

Project
Control &
Coord.

Habitat
Teams

Project plan lists
Schedule list
Concerns list
Actions list
Locations list
Humans list
Resources list
Technologies list
Teams list
Events list
Deliverables list

Contribution Service
System

Standards

Services

No price; no capital

No power over overs

Database
system

Shared knowledge

TRANSITION

Shared contri

Interface
Team

Coordinating Personnel
Coordination meetings
Coordination decisions
Coordination availability
Role(s) details

Conferences

Relationship
development
& outreach

Transitional
documentation
& simulation

Standards
Development
Research
Discovery
Integrations

Business
analysis
& plan

Geopolitical-
jurisdictional
analysis
& plan

Legal-p
(jurisdi
prote
constr
Lice
Per
Con

Knowledge acquisition
Research publications (literature review)
International standards (standards review)

Marketing Channels
and Materials
Social media
Email
TV and Radio
Flyers and Pamphlets
Invitations

Funding
acquisition
Philanthropic
Crowdfunding
Sponsors
Partners
Members
Grants

Land & Resource
acquisition
State supplied
Market supplied
Public supplied

Project
Coordinator

Figure 70. This model depicts the contribution-based execution of the project by teams that develop a set of societal standards, that develop an operational habitat service system, as well as facilitate transition from another type of society to that of community. This model shows some of the tasks required to complete the whole operation of a project to coordinate society through community. TITLE: *model-project-execution-contribution-control-tasks*
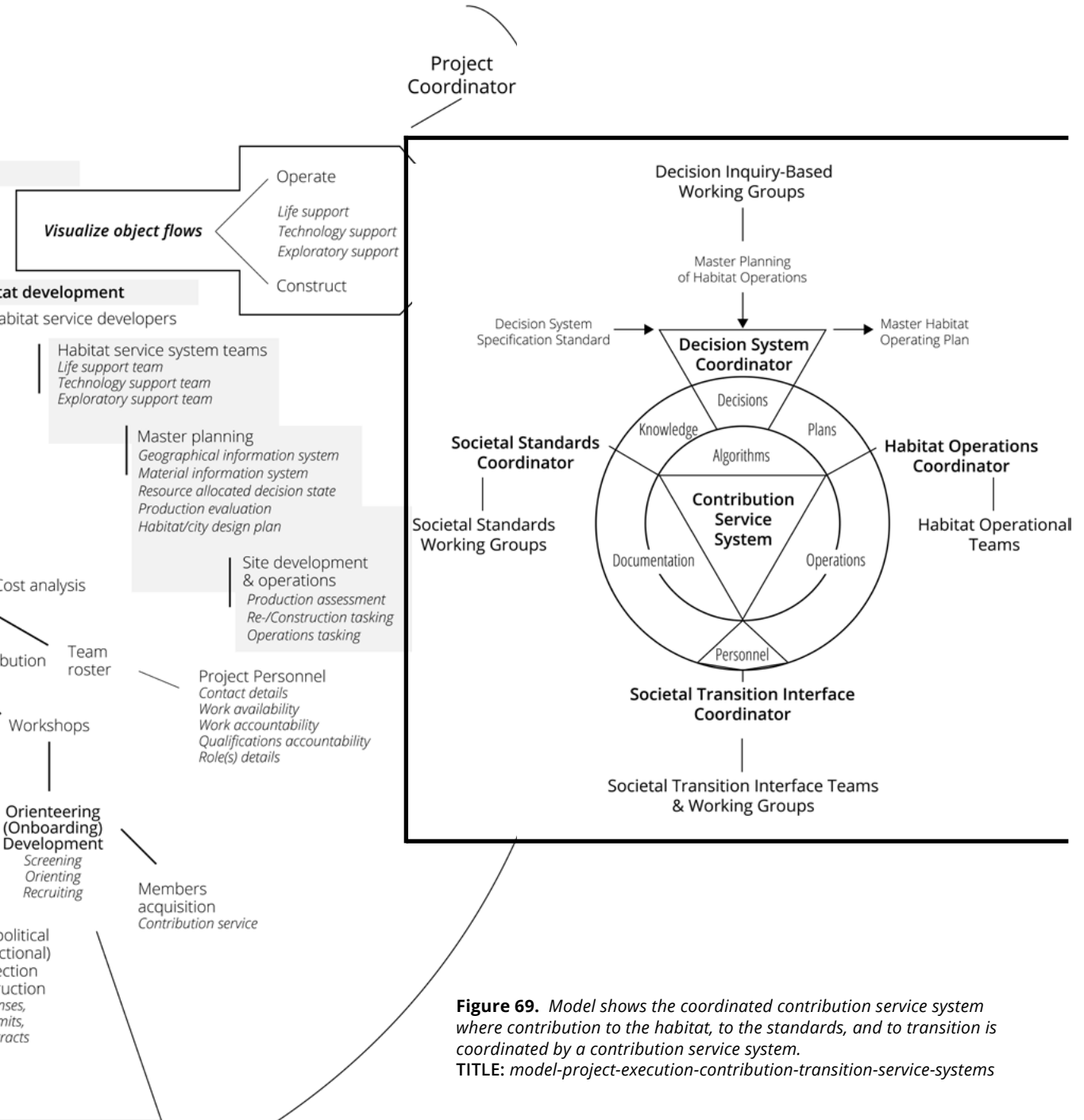
Figure 69. Model shows the coordinated contribution service system where contribution to the habitat, to the standards, and to transition is coordinated by a contribution service system. TITLE: *model-project-execution-contribution-transition-service-systems*

THE WORKING REAL-

So
The

Knowledge of Existence
Knowledge (social ability information; input structural)
Process (social procedure information; input procedural)
Phase (social life-cycle information; process relational)
Deliverable (social service information; output functional)
Existence (social information-material existence)

Computing

KNOWLEDGE OF SYSTEM

Visualizing

PROJECT-BASED A

INFORMATION-BASED APPROACH

Scheduling

Coc
Accounta
Availabili

Goals

Objectives Valuing
Encodability *Survey*

Locat
Trans

Shape (object)
Concept (relationship)

Knowledge Areas
(Socializing)

Initiating

Understanding

Planning

Decisioning
Decision Algorithm

D
M

The [social] information service system

INTEL

Ecological
Habitat

Habitat
Service
System(s)

Controling

Usabi
Interc

Contribution as resource
Human Contribution Survey

Ecology as resource

Executing

Time as resource

Kno

Environment Conditional Survey

The [socio-technical habitat service system
The life-support service sub-system
The technical-support service sub-system
The exploratory-support service sub-system

Resource Availability Survey

Simulating
Processing
as real-wo

Habitat Service Operations

Technology Readeability Survey

EXISTENCE OF SYSTEM

ENGINEERING

User [Service Input-Output] Demand Planning

User demand survey

Simulation &
Scheduling

Allocation

Operations
"Productions"

Real world output

Environmental surveys

-WORLD COMMUNITY INFORMATION SYSTEMS MODEL

ocietal Information Project-Engineering Approach Model
real-world community information model with project and engineering approach systems applied

PPROACH
Serving
Comon Human [social organismal] Requirements Survey

Control Structure

Controller (Manager) ←	Algorithmic controller (decisions)
↑↓	↑↓
Operator (Team indv.) ←	Hybrid (human & machine)
↑↓	↑↓
User (Everyone) ←	Access (cooperation)

ordinating

Processing

bility
y

Initiating
Information instantiation [of project]

ability
ferability

esign and Statistical
lodeling Specification

The [technical] decision service system

PROCESS OF SYSTEM

lity
operability

Monitoring

Process as resource

wledge as resource

"Agreement" as societal solution inquiry protocol

*Societal Decision-Design
Solution Selection Inquiry*

Allocating resources [to project]

Re-Solving [product]

g knowledge
rld

Building [product]

Assembly and Integration *into service*

Evaluation *of service*

Closing [project]

Dis-integration *from service* [project]

Input & Output Table for each HSS

The location of objects [in habitat service] are pointed to [as positional compositions of resources]

-BASED APPROACH

Research (exploration/discovery)
Design (solution/agreement)
Integrate (initialization/construction)
Operate & improve (operations & updates)
Repair (unexpected damage & maintain)
Dis-integrate (de-initialization/deconstruction)

Interface Control of Societal Development

Planetary	Development	Interface	Conception
Societal Information System	Systems	Modeling (understanding) *Calculation Visualization*	Information ⎯⎯ Structure
Habitat Material Service	Science	Testing *of product*	Construction ⎯⎯ Building

Figure 71. *High-level breakout of the real-world community information systems model.*
TITLE: *model-overview-real-world-community-information-system-view-projects-engineering-breakdown*

Social Information Categorization

Global-Issue Problem-

"Global Decision

Social Alignment

Requirements | Objectives

Knowledge | Technologies

Data | Computation

SOCIAL

V

Value A

Information Building Aligment

Developing | Fulfilling

Controlling | Monitoring

Instrumentation | Surveying

Observation | Counting

Recognition

Efficiency

Justice

Freedom

Access

Knowledge Areas

Initiating

Problem-Solving

Controlling

Solution Inquiry

Living | Delivering | Planning | Deciding

Processes Areas

Issue Inquiry

Monitoring

Closing

Executing

Supporting

MATERIAL

Individual | Consciousness

Habitat | Life

Support | Experience

EXPERIENTIAL LIFESTYLE

User Experential Fulfillment

LifeCycle Usage

Knowledge | Technology | Contribution

Skills | Support | Life

Tools | Support | Exploratory

Habitat Occupation Scheduled services

Team | Contribution

Common | User

Personal | user

Schedu

Material Operational Configuration

Solving Inquiry Protocol

n System Protocol"

Habitat Access Decisioning

Alignment Protocols

Inquiry Resolutions

Value Inquiry

lignment

Contribution

Resource

Effectiveness

Preference

Schedule

Data Acquisition

Resource Acquisition

Production

Data & Personnel

Service

Production

Stock

Allocation Association

Distribution

Logistical Calculations

Decisional
Solution to all Decisions

Efficiency

Computation

Standardization

Implementation

Automation

Operation

Cycling

Project Alignment

Issue Inquiry

Objectives Alignment

Requirements Control

Coordination Control

Production Control

Access Control

Allocation Control

Access Scheduling

Access
Allication
uled resources

Object and Service Calculations

Mathematical Calculations

MATHEMATICAL COORDINATION OF PRODUCTION

[OJBECT] Production optimization and production
by means of objectives conformance (objectives inquiry and calculation for objects of identifiable quantity and sub-type)

[SERVICE] Allocation optimization and planning
by means of input-output analysis (service inquiry and calculation for objects of identifiable quantity and sub-type)

Figure 72. *Model showing the global issue problem solving protocol as organized through the real-world information model for community.*
TITLE: *model-decision-system-protocol-habitat-access-problem-solving-inquiry-protocol*

Figure 73. *Model shows the thread-like patterning of information and materiality that makes up a real-world, community-type society.* **TITLE:** *model-overview-real-world-community-information-system-view-navigation-working-groups*

SITUATIONAL DECISION
(Algorithmically arrived at, and understandable, solution)
Patterns in social operation
Patterns in decisional operation
Patterns in material operation
Patterns of life experience

SPATIAL

Pattern Analysis
Pattern Synthesis
Pattern Synthesis
Pattern Integration

Conceptual
Spatial

HABITAT SERVICE SUPPORT
(Materials interface for navigation)
Life support patterns
Technology patterns
Exploratory patterns

OPERATIONAL PROCESSES
(Work for navigation)
Planning Information patterns
Ongoing Operations patterns
Discretionary exploration patterns

FEEDBACK
(Materials interface for navigation)
Resource accounting patterns
Need/demand accounting patterns
Contribution accounting patterns

Goals
Objectives

LIFE

Exploratory
Technology
Life

Uncertain,
but probable,
Environment

Uncertain,
but probable,
Contribution

Figure 74. Model showing the construction of a real world community-type societal system through the integration of information and materiality toward human commonality. The model starts at top left, and proceeds down the column to the next column, and then down and next to the bottom right graphic.
TITLE: *model-decision-overview-service-design-usage*
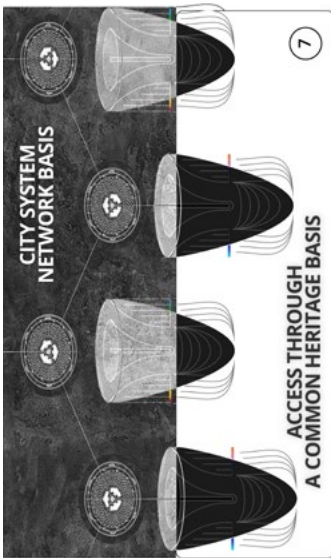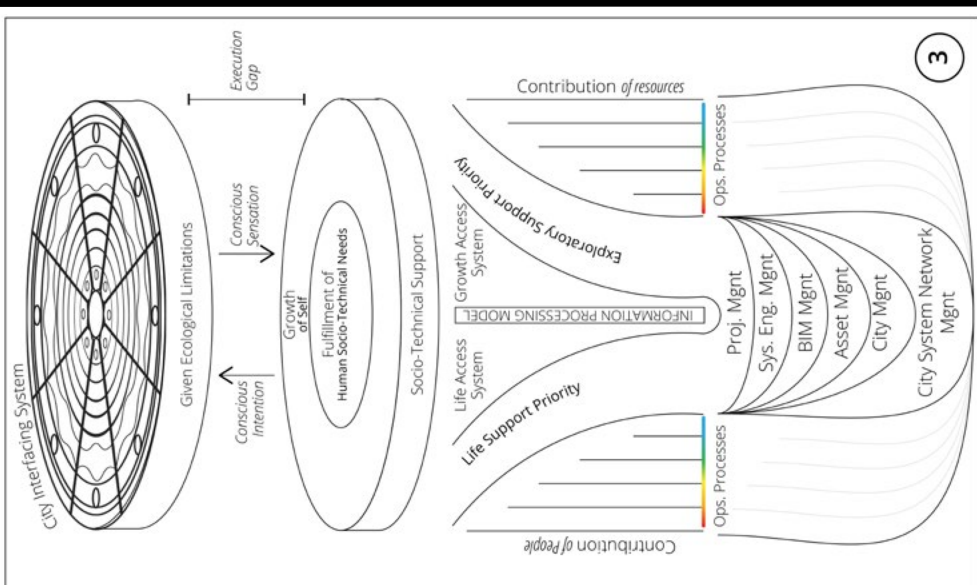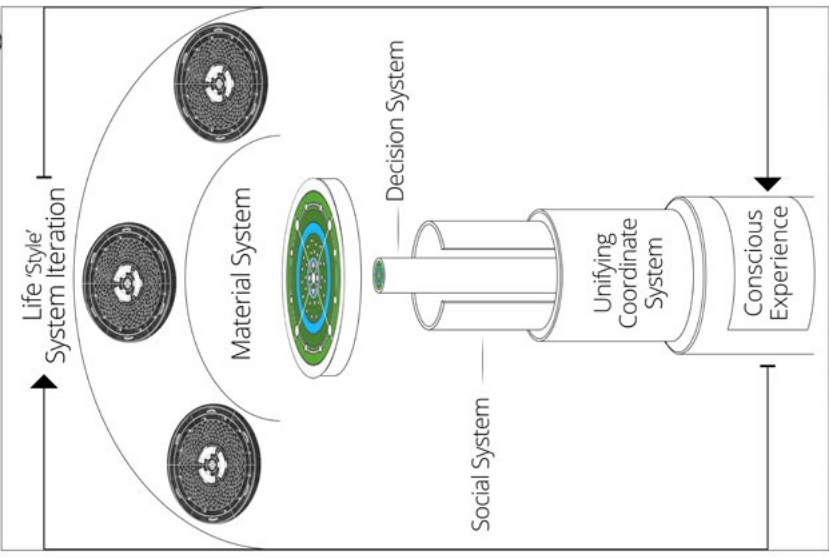
Axiomatic Model For Harmonious Ope

(1) AXIOMS

Axioms form two threads of a rope that interconnect the real world.

Front Section View of a Two Thread Rope

Concepts

Objects

Concepts (Mental/Informational)

Objects (Physical/Material)

Two threads, a material and an informational, form existence in the real-world.

The material thread forms the "shell" environment that all conscious humans physicall interact with. In this way there are two "shells", the first forms the total physical environment, and the second forms the bodily consciousness interface therein.

The Information thread forms the "mental" environment that extendings into the mind of every individual. In this way, there is self-integration of information and a decision space for response.

Internalized information

Interfacing physicality [objects]

Communicating information [concepts]

REAL-WORLD THREADS

Conceptual

Material

The real-world is torsion of the rope, which is in harmonious tension (and is not in a state of force).

Informational

Integration   Communication   Integration

Spatial

(2) UNI

One Unit

Bodily Interface Existence [in Material System]

Menta [in Info

Two Interconnectin

Two Units in Harmon

Integrate Love & Knowledge

Cycle Materials & Life

Conceptual   Physical

Conceptual mind of person 1

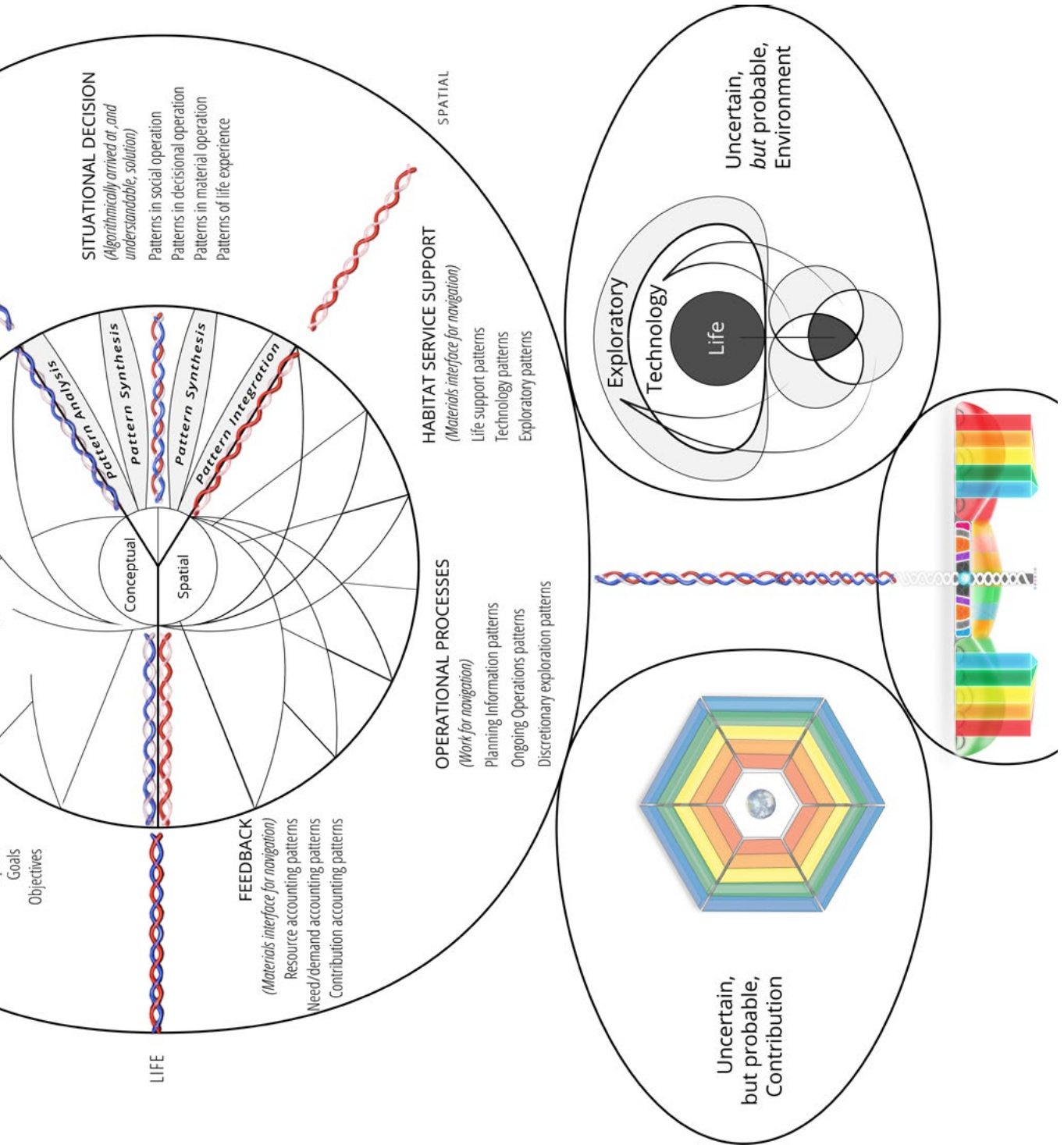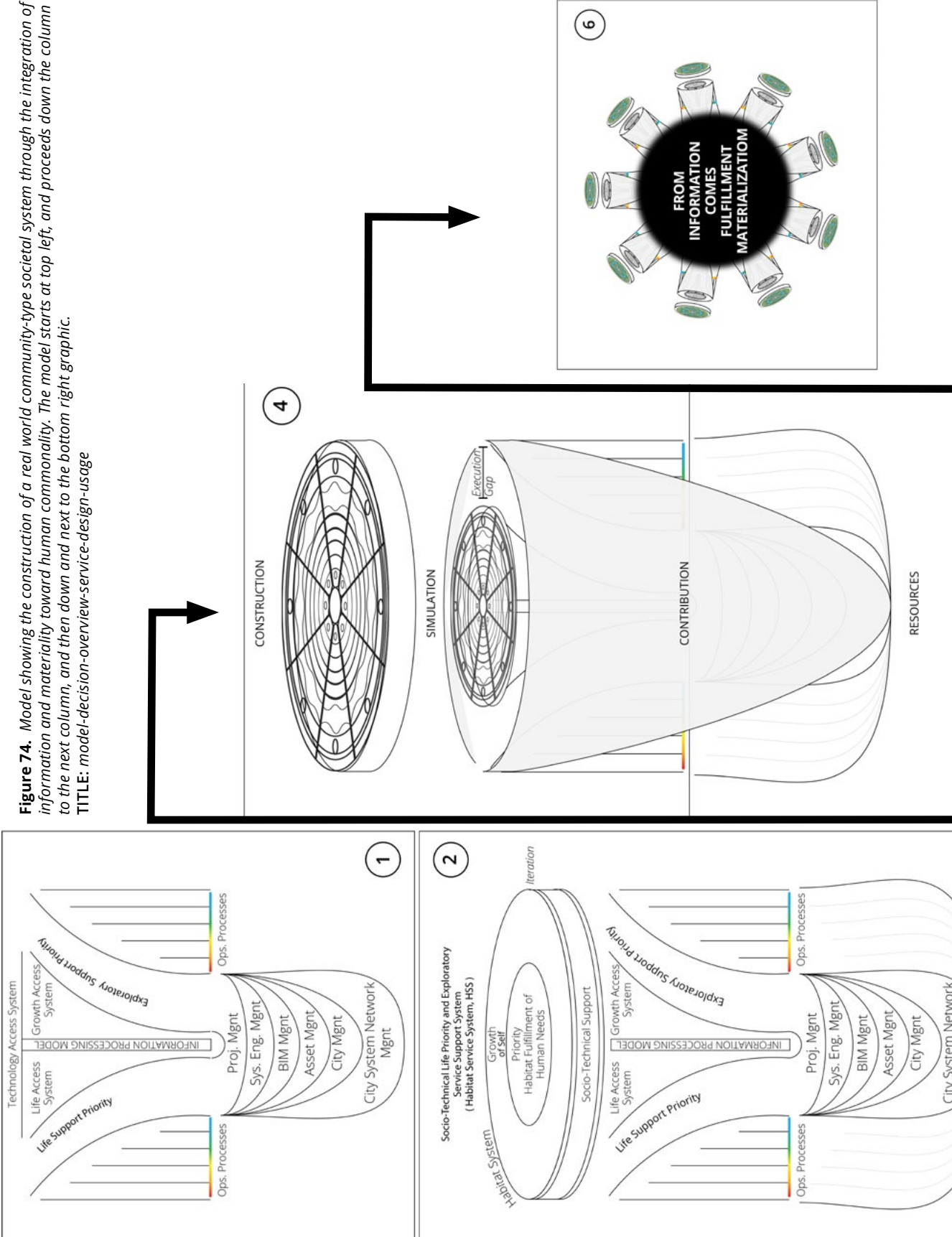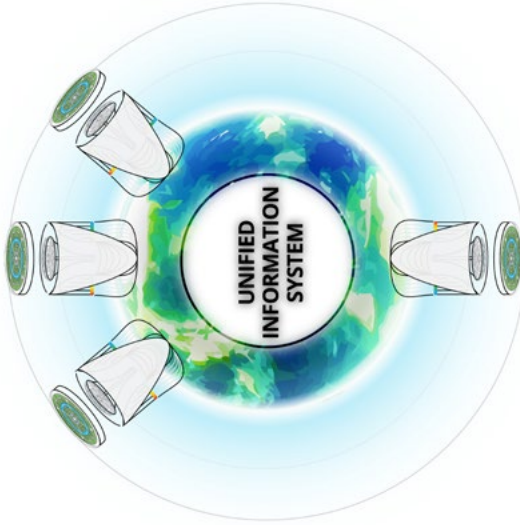Conceptual mind of person 1

Material body of person 1

Material body of person 2

Figure 75. *The axiomatic rope model shows the make up of the real-world where consciousness has a human experience formed through a simultaneous conceptual thread and a material thread. The rope analogy applied to society: The two threads of the societal rope (conceptual and material) are what makeup individuals at any conscious end. The individuals themselves are made of these threads -- a physical body and conceptual mind. Those threads later on come out of the individual, twine around, and go to another individual who is made up of the same threads. This pattern extends out omni-directionally. The entire universe of human consciousness is a closed loop thread. The rope analogy applied to physics: The two threads of the rope are what makeup atoms at either end. The atoms are made of the threads. Those threads later on come out of the atom, twine around, and go to another atom, which is made up of the same threads. Then, on the other side, we have the same two threads coming out, twining around and then out to another atom, and another,... The whole universe is simply atoms interconnected by two twined threads. The entire universe is a closed loop thread.* **TITLE:** *model-overview-integration-thread-rope-unit-informational-physical*

eration of A Real-world Community-type Society

One conscious individual human:
Individual human with informational
thread forming mental consciousness
and physical thread forming a physical
bodily interface that interacts with a
surrounding physical environment.

g Units

ny

Information conceptualized
into a mental model

Physical materiality as planetary habitat.

Physical materiality as bodily interfaces.

Physical materiality as habitat
service system.
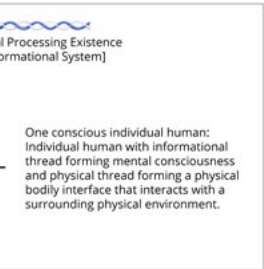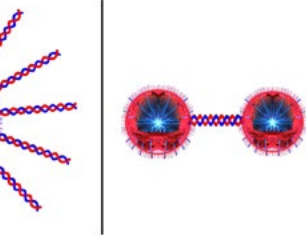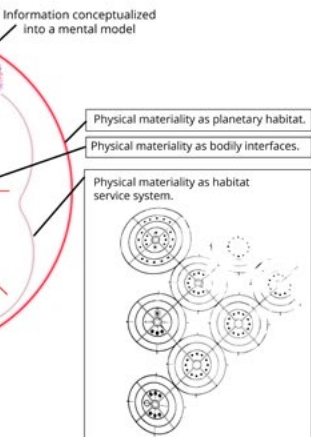
(3) RELATIONSHIPS

Interconnecting Units in Community

Shared Material Existence
[Physical Environment]

Individual Mental Existence
[Conceptual Environment]

Unified Community Environment

Shared Physical Materialization [Inteface]

Shared Mental Communication [Signals]

Two conscious individual humans
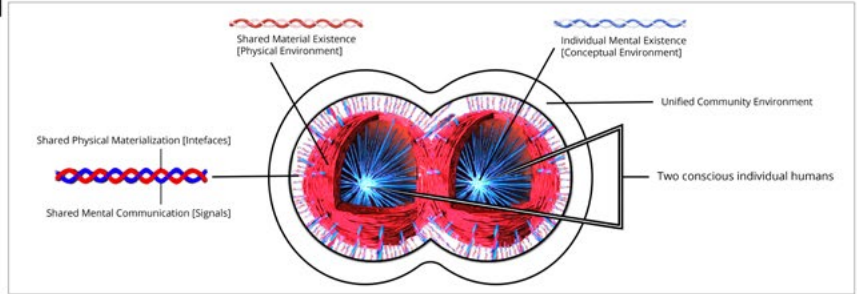
Interconnecting Units in the Market-State

Separation of Individuals
from Community

Market-State

Property-Over
Others

Market-State

Power-Over
Others
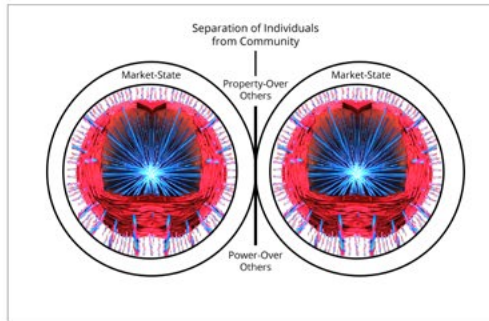
Interconnecting Units Combined

Real-World Encoding

Market-State Encoding

Unified Community
Environment

Market-
State Unit
Separation

Market-State
Encoding
and Entity
Separation

Market-
State Unit
Separation

Market-State
Believing
and Self
Separation

Informationality   Materiality
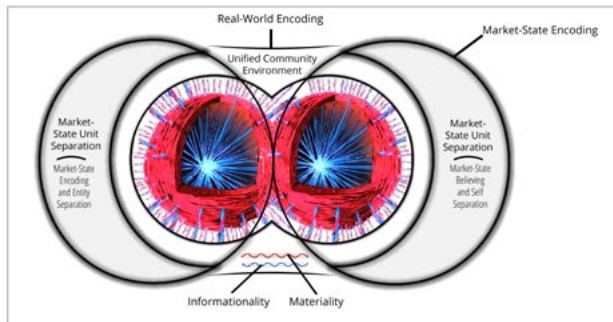
Figure 76. *Two axiomatic threads, one of information and the other of materiality, compose the formation of a societal system based in the real world.*
TITLE: *model-overview-integration-thread-rope-community-society-simplified*

The Threaded Rope Model of a Community-Type Society

Rational Science
Explanation via
Visualization

Objects
Objectualization
- Shape
- Distance

Societal Material System
Habitat Service System(s)

Real-World Community
Model for Coordination of Contribution

**Two
Axiomatic
Threads**

Data
Conceptualization
- Proximity
- Certainty

Experimental Science
Description via
Mathematics

Societal Information System
Information Service System(s)

Real-World Societal
Model for Human Fulfillment

Figure 77. *Model showing a unified atomic [real] world environment where conceptions and materializations are oriented toward community living through an accounting of the primary [real] world subsystems of every society.*
TITLE: *model-overview-integration-rope-real-world-community-world-concept-object*

Atomic Real World System

- Concepts
- Objects

Data

SOCIAL

Values

Knowledge

Experiences

Lifestyles

Decisions

- Teams
- Personal
- Common

Life

MATERIAL

Exploratory

Technology
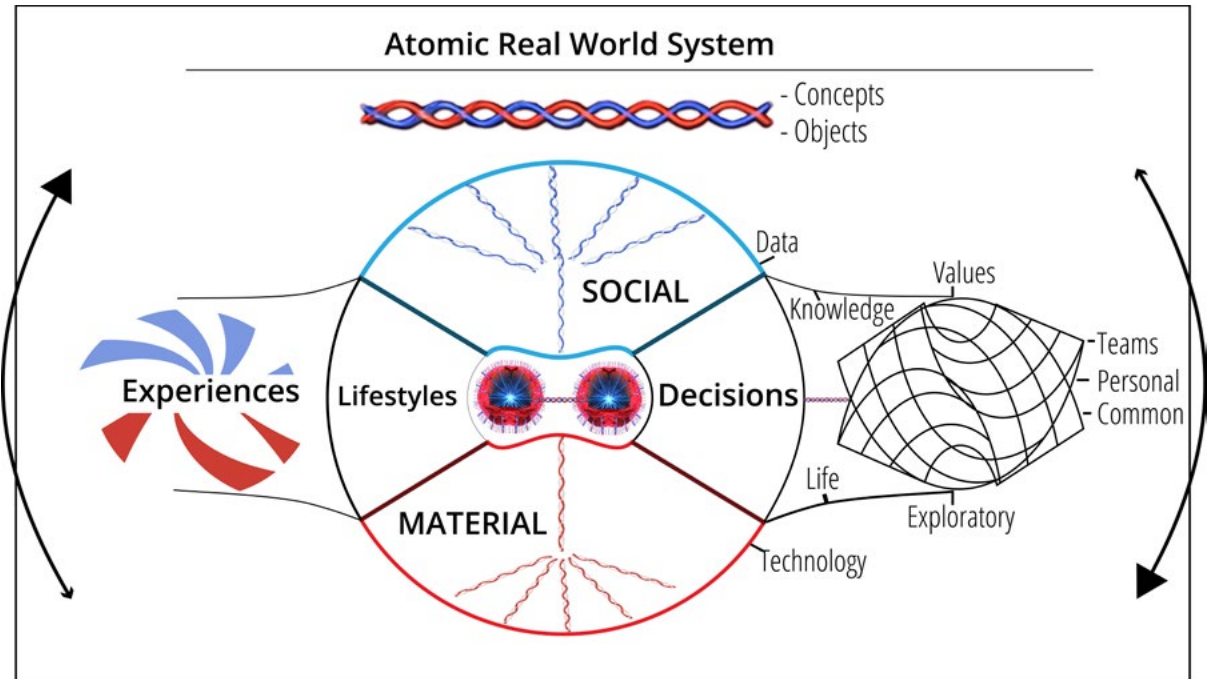
Visualization of the socially conscious atomic [real] world
as a [real] world information system.

Two Units in Harmony

Interconnection through one rope with a conceptual and spatial element.

Shared priorities & goals

Shared information system

Information conceptualized into a mental model

Feelings

Decisions

Operationalizable Information

Conceptual mind of person 1

Data, Knowledge, Values

Integrate Love & Knowledge

Conceptual mind of person 2

CONCEPTUAL

Conceptual

MATERIAL

Physical

Physical materiality as bodily interfaces.

Material body of person 1

Material body of person 2

Cycle Materials & Life

Physical materiality as planetary habitat.

Physical materiality as a habitat service system network.

Figure 78. *Two conscious human beings are interconnected by conceptualization that forms the mental models in their minds and by physicalization that has formed their bodies within a material/physical world.*
TITLE: *model-overview-integration-thread-rope-harmony-unit-conceptual-object*
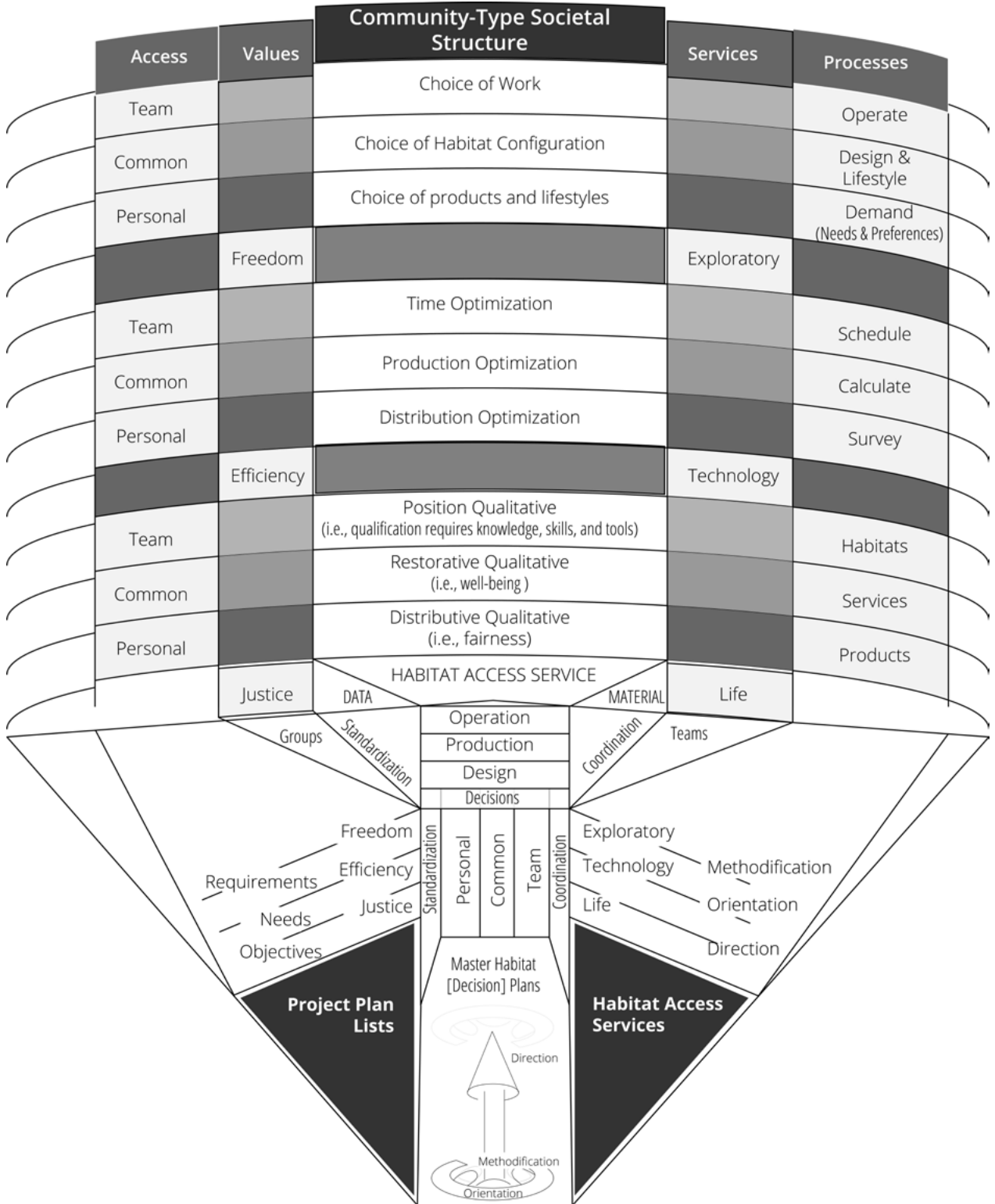
Figure 79. *The execution of a set of project plan lists and habitat access-service categories that become integrated into re-configurable habitat access environments. Herein, there are three layers of tables that emerge upward from the executed operation of lists and services. Each value and support service row is associated with the three next rows above (starting with dark gray, medium gray, then light gray. The first layer is that of justice (value) and life (services), the second is of efficiency (value) and technology (services) , and the third is of freedom (value) and exploratory (services). Together, this matrix integration facilitates the comprehensive prioritization and production of dynamically configurable material-resource environments.*
TITLE: *model-overview-integration-project-plan-lists-habitat-access-services*

Figure 80. *Model showing how a decision space is resolved in order produce solutions to human conceptual and spatial challenges.*
TITLE: *model-decision-overview-societal-information-system-solution-project*
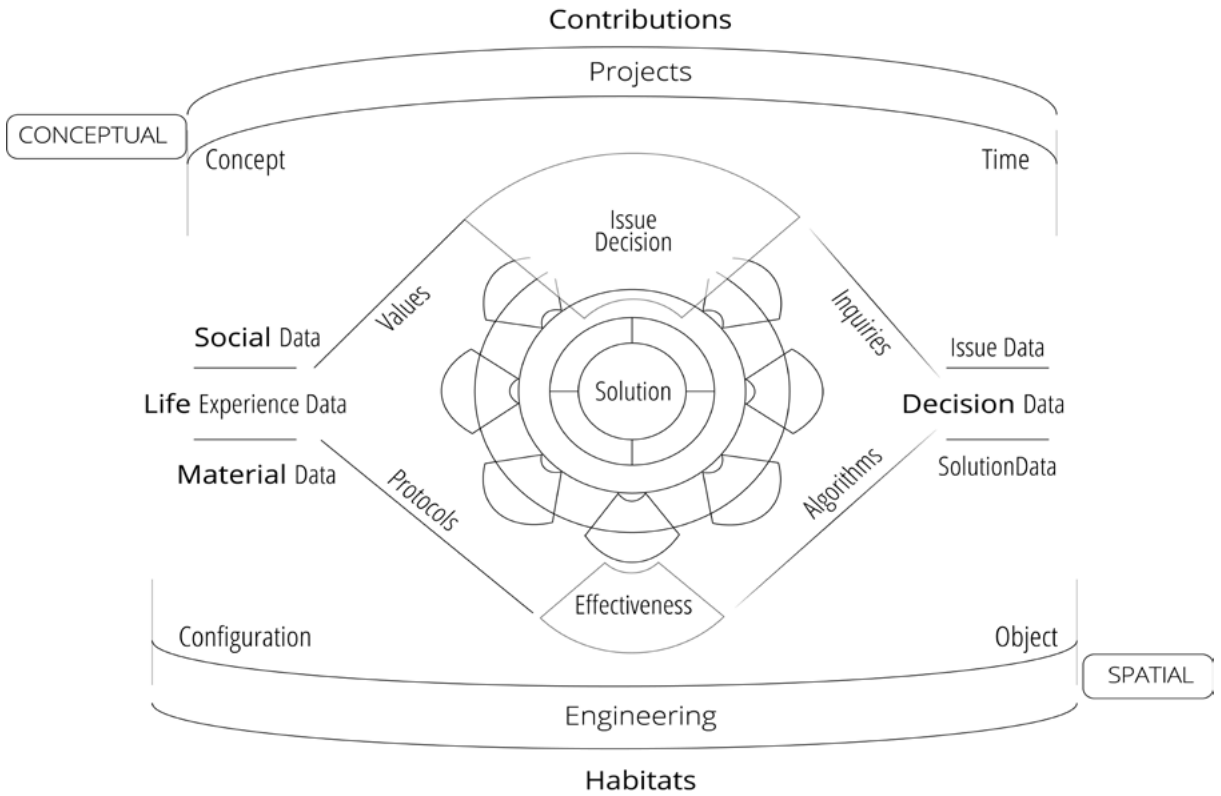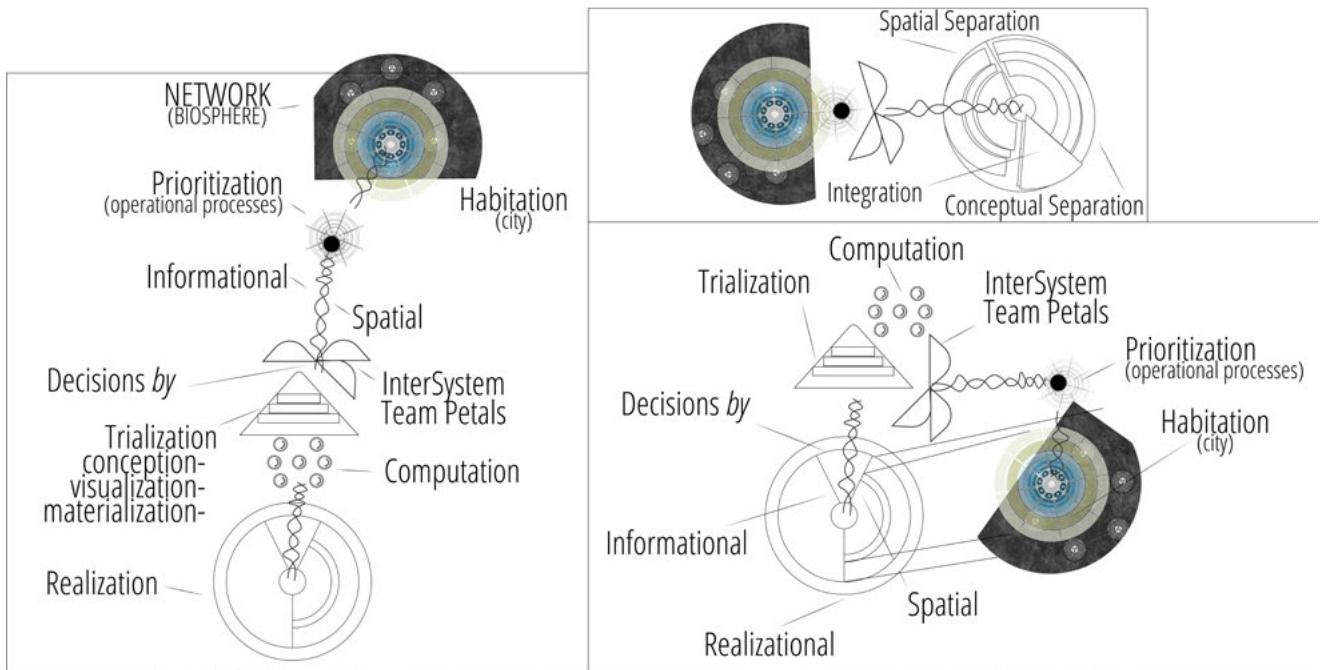
Figure 81. *Different views representing the same process by which information is "encoded" into the real world through the reconfiguration of real world objects.*
TITLE: *model-overview-community-real-world-information-system-material-decision-integration*

Figure 82. *Real-world community information systems cybernetic standard for the flow of societal operations.*
TITLE: *model-overview-community-real-world-information-system-standard*

Societal Transition Model:
From the Market-State to Community at the Societal Level

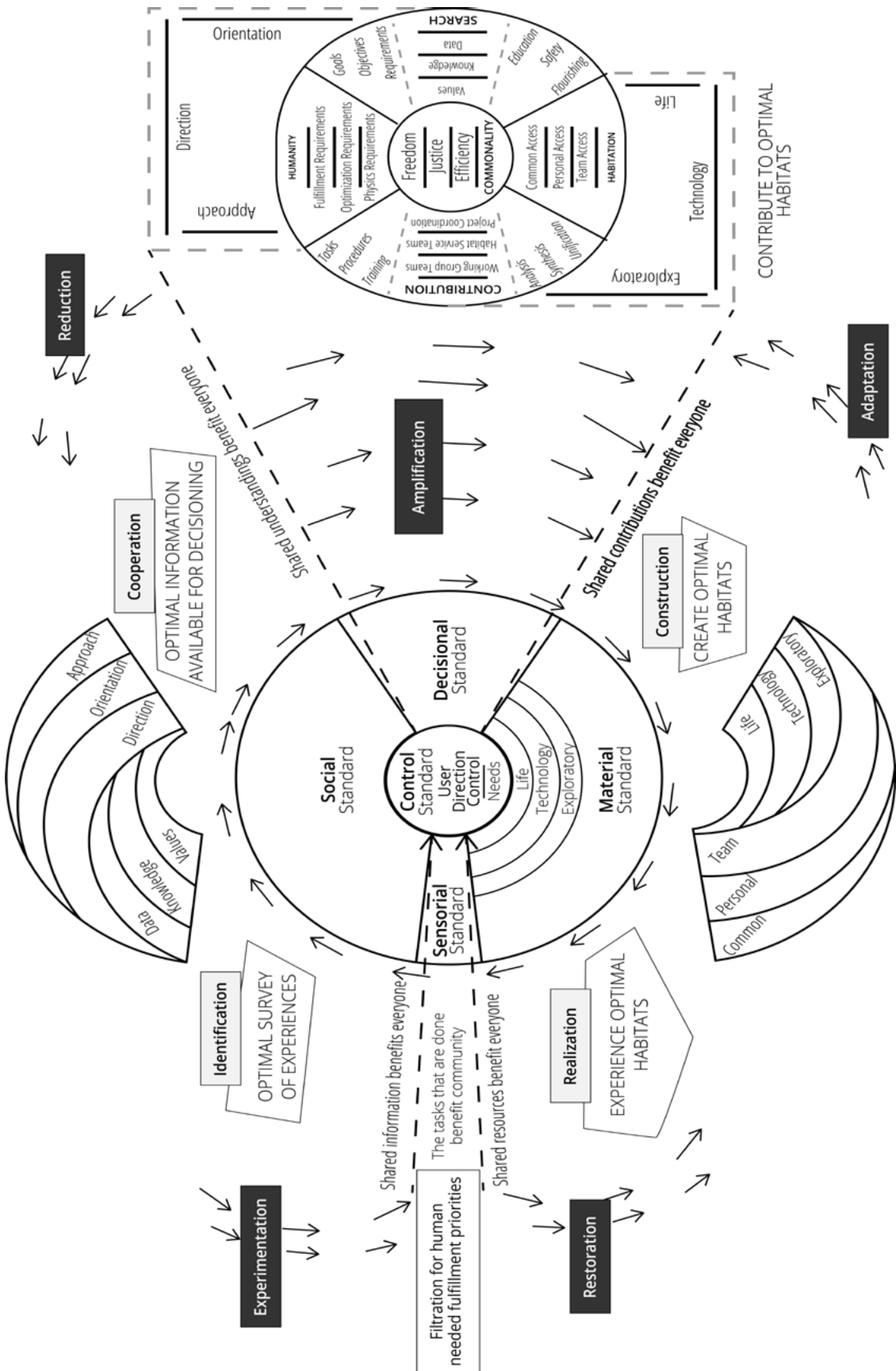| Market-State Type (Capitalism)	Eco-Social-State Type (Ecosocialism)	Community-Type

Market-State Type (Capitalism)

Implement [community] standards for each State, so that administration and coordination align with a community-type organization.

Implement [community] standards for each market, so that productions and services align with a community-type organization.

Eco-Social-State Type (Ecosocialism)

- Coordinate standards through the State.
- Transition from coercion to coordination through community-based standards.
- The organization of the State will [ad-]minister and coordinate the development and adoption of standards to facilitate transition of work to that which benefits global human need fulfillment.

Filter for an understanding of, the adoption of, and the utilization of community-type societal standards.

Community-Type

Systems engineers and scientists organize cities and decisions about the acquisition and transformation of resources into needed goods and services (i.e., about the economy). These workers make and decide (solve for) city plans in cooperation with the local [city] population. These contributors organize/plan the economy for human fulfillment in a habitat (i.e., in a network of city systems).

Workers work more and more together in a cooperative manner, using cooperative methods. Work is organized into: habitat [service [system]] teams, and working groups (WGs; standards WGs and decisioning WGs).

- Use community standards within the Market.
- Transition from business to habitat services through community-based standards.
- The organization of the Market will produce products and services through the utilization of standards; wherein, individuals trade in a credit/hour labor-purchasing market system.
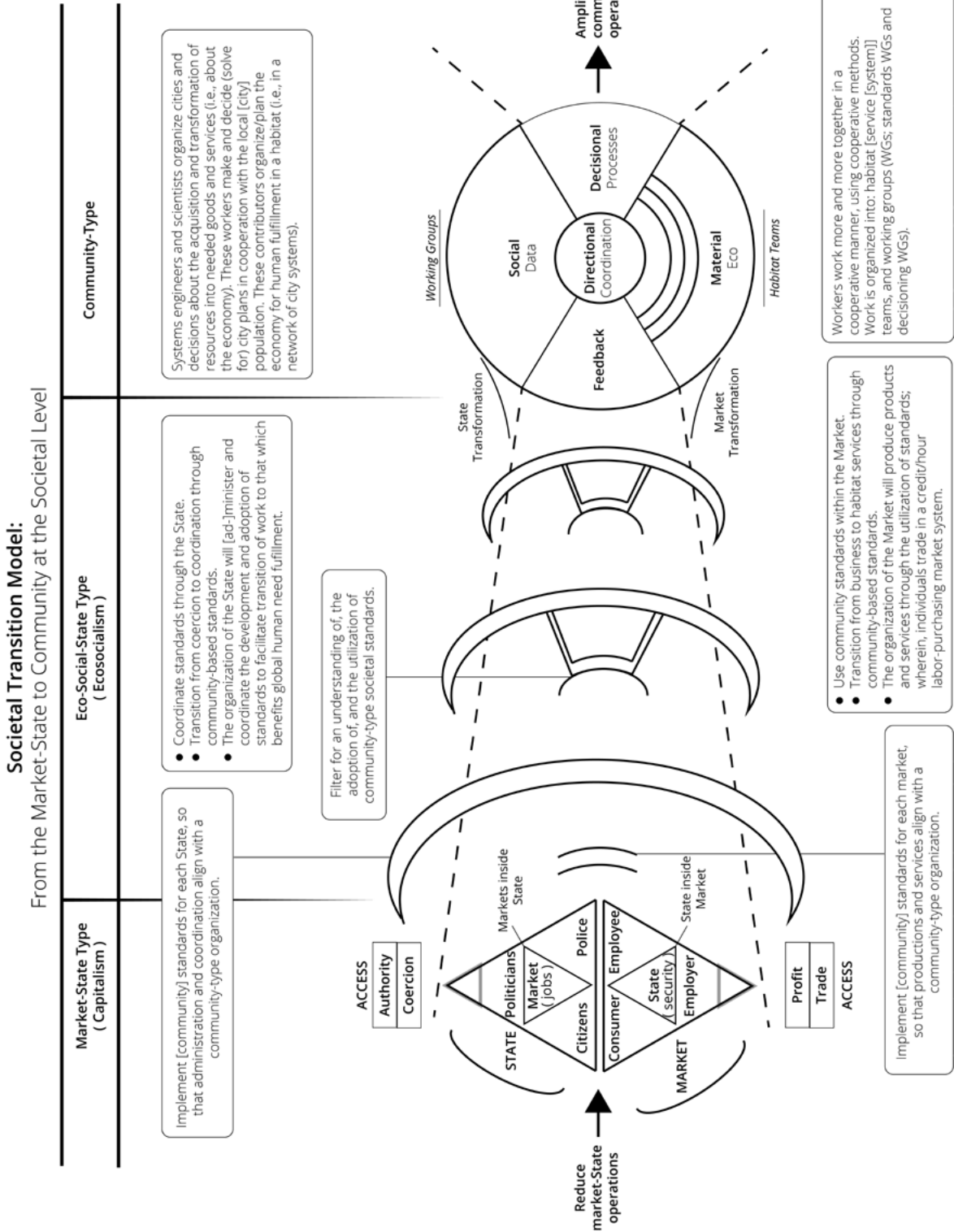
Figure 83. *Simplified transition from the market-State to Community through an eco-socialist State.*
TITLE: *model-overview-societal-transition-market-state-reduction-filtration-amplification*
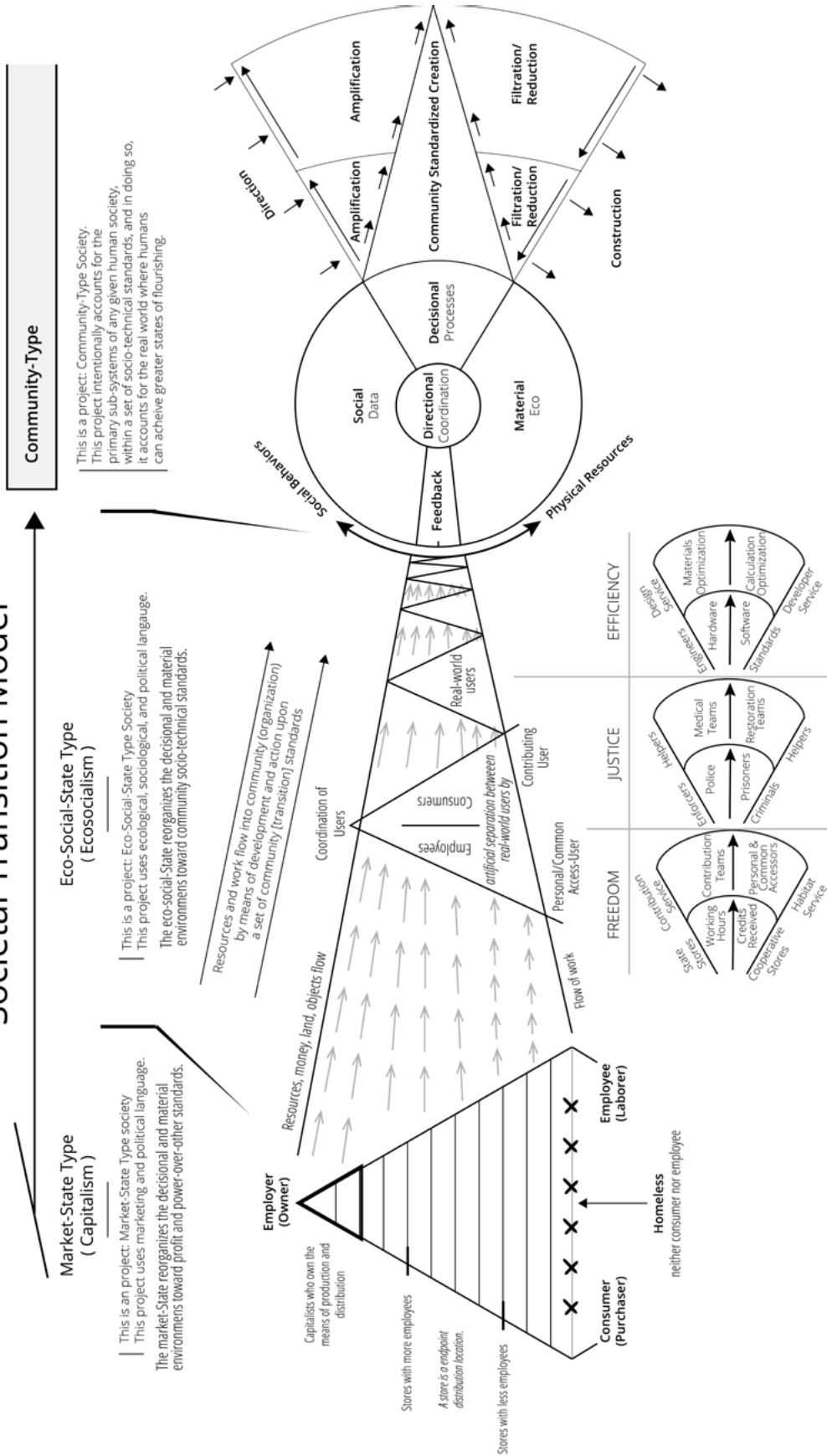
Figure 84. *Simplified societal transition model from the market-State through eco-socialism to community and beyond.*
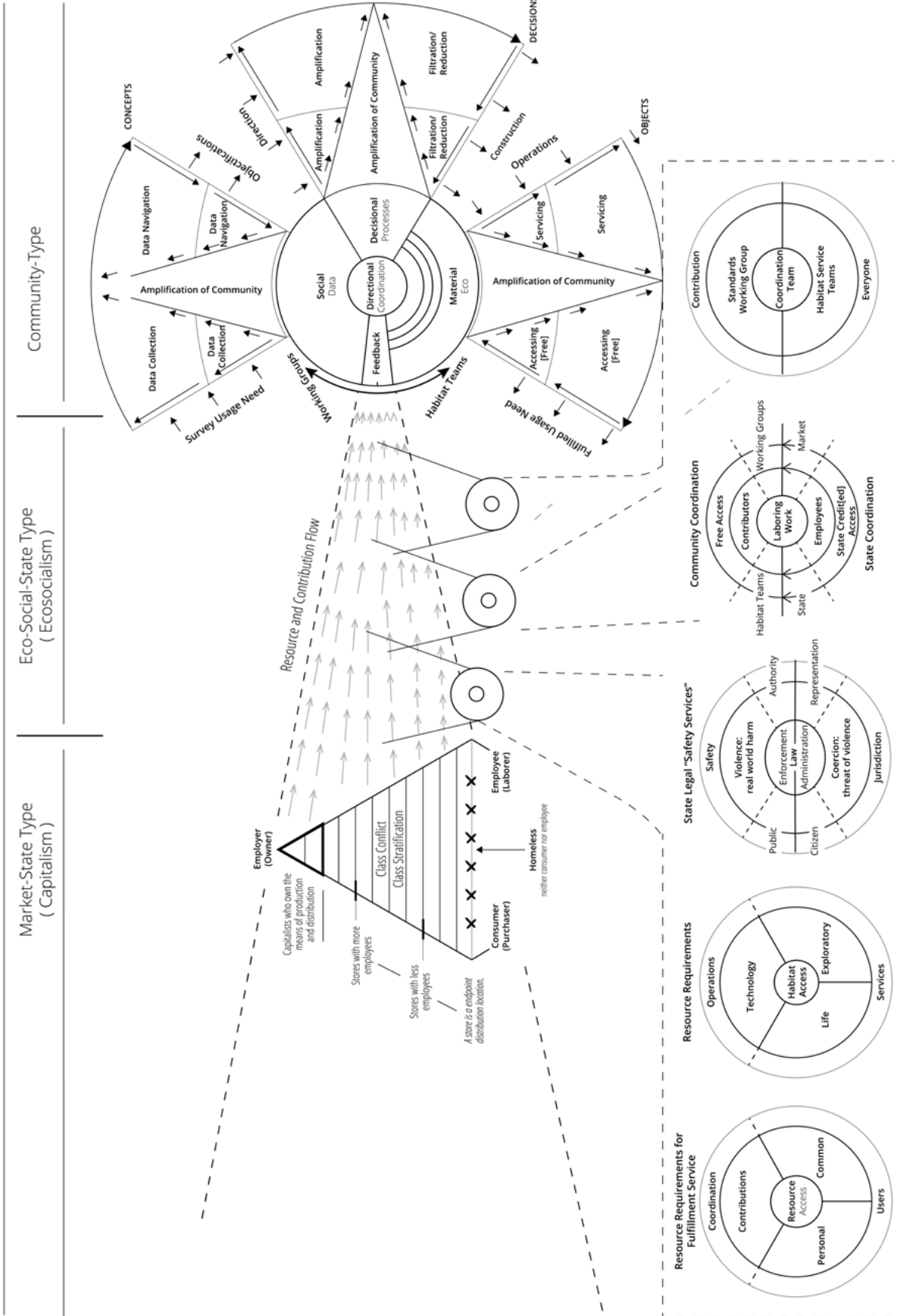TITLE: *model-overview-societal-transition-market-state-eco-social-state-community*

Figure 85. *Simplified model of transition from the market-State to community.*
TITLE: *model-overview-societal-transition-market-state-eco-socialism-community*
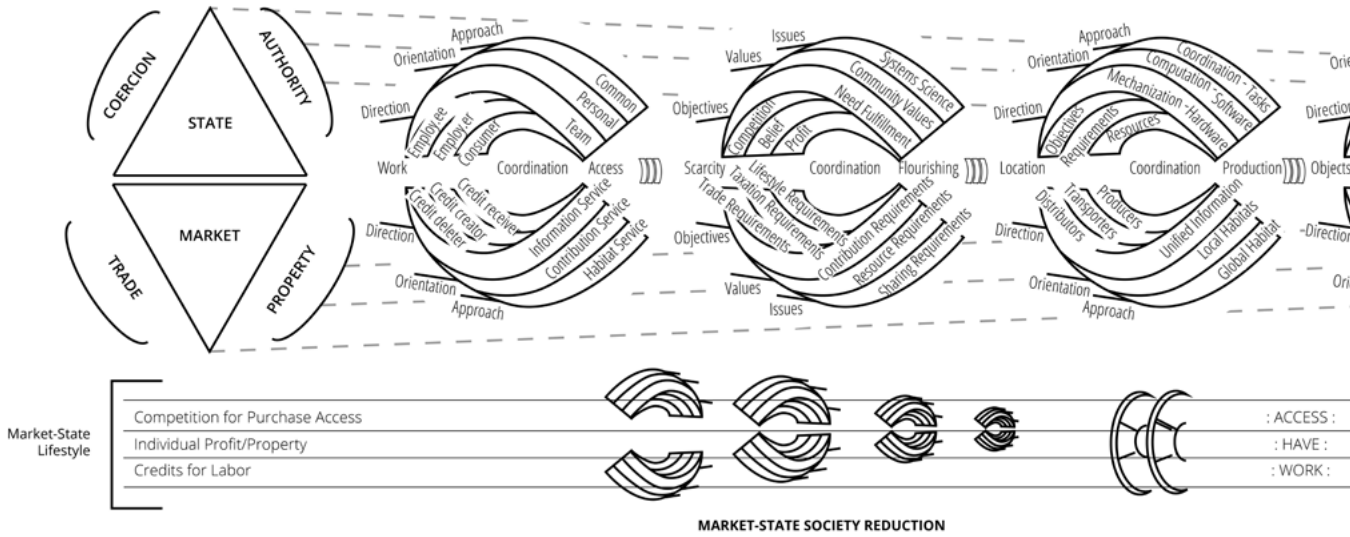
MARKET-STATE SOCIETY

TRANSITION PR

Market-State Lifestyle

Competition for Purchase Access
Individual Profit/Property
Credits for Labor

: ACCESS :
: HAVE :
: WORK :

MARKET-STATE SOCIETY REDUCTION

Figure 86. *Complex transition process from the market-State to community at the societal scale.*
TITLE: *model-overview-societal-transition-tri-flow-market-state-community-lifestyle*

Societal Transition Model

Market-State Type
(Capitalism)

Eco-Social-State Type
(Ecosocialism)

Community-Type

Market

State

Separation from global
human fulfillment

Social

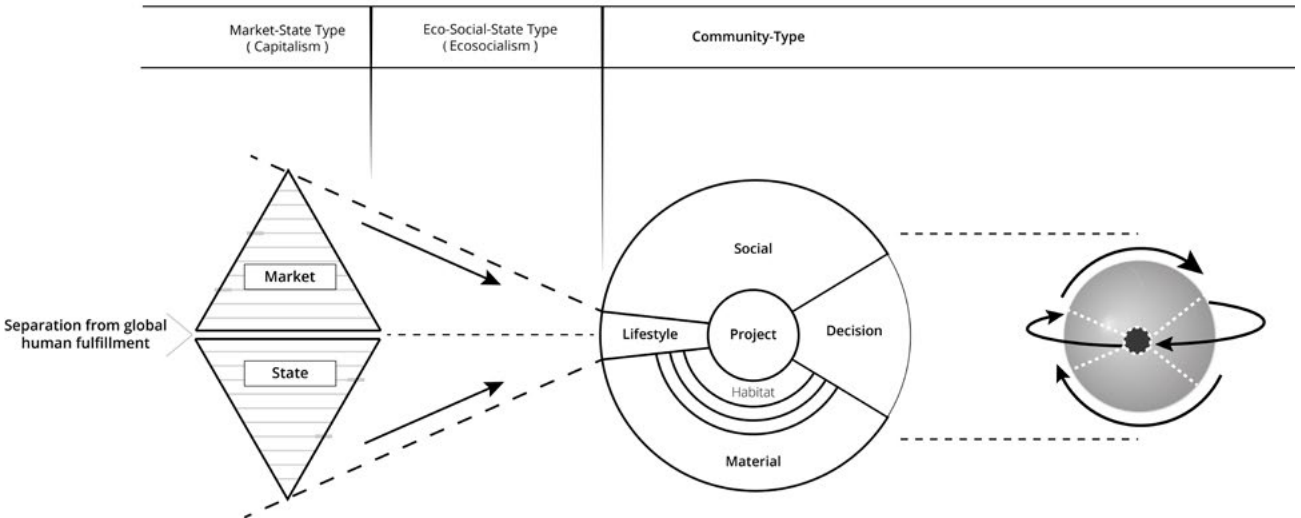Lifestyle Project Decision

Habitat

Material

Figure 87. *Simplified transition model showing a market-State type society on the left and a community-type society on the right. In between the two systems is a transition-type societal system that focuses resources and people into configurations representational of community. It does this by developing a real-world model inclusive of global human need fulfillment that necessarily works for everyone.*
TITLE: *model-overview-societal-transition-market-state-eco-socialism-community-cybernetic-flow*
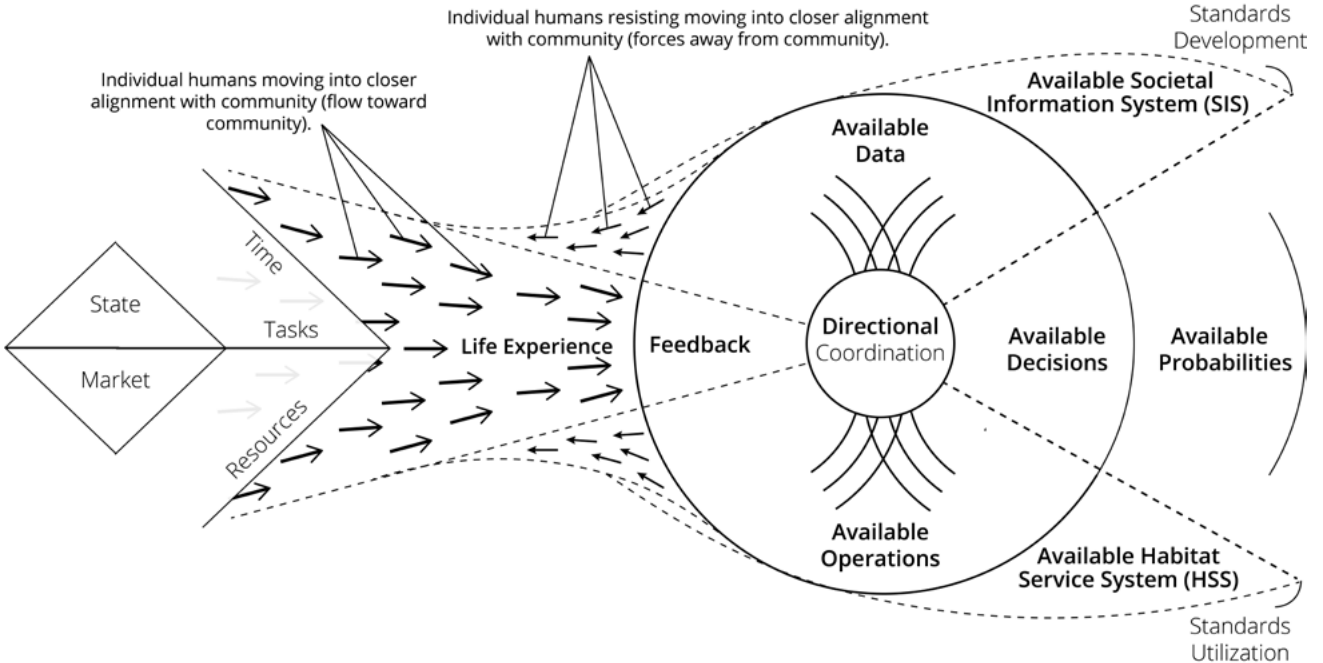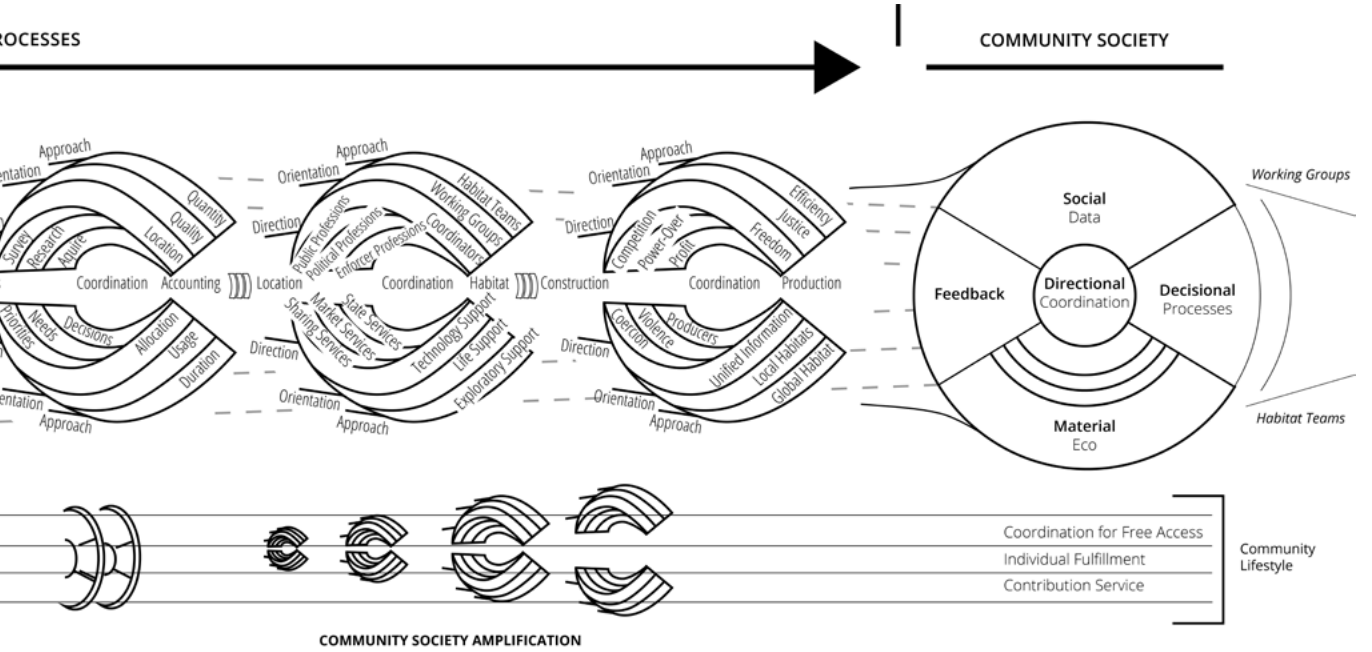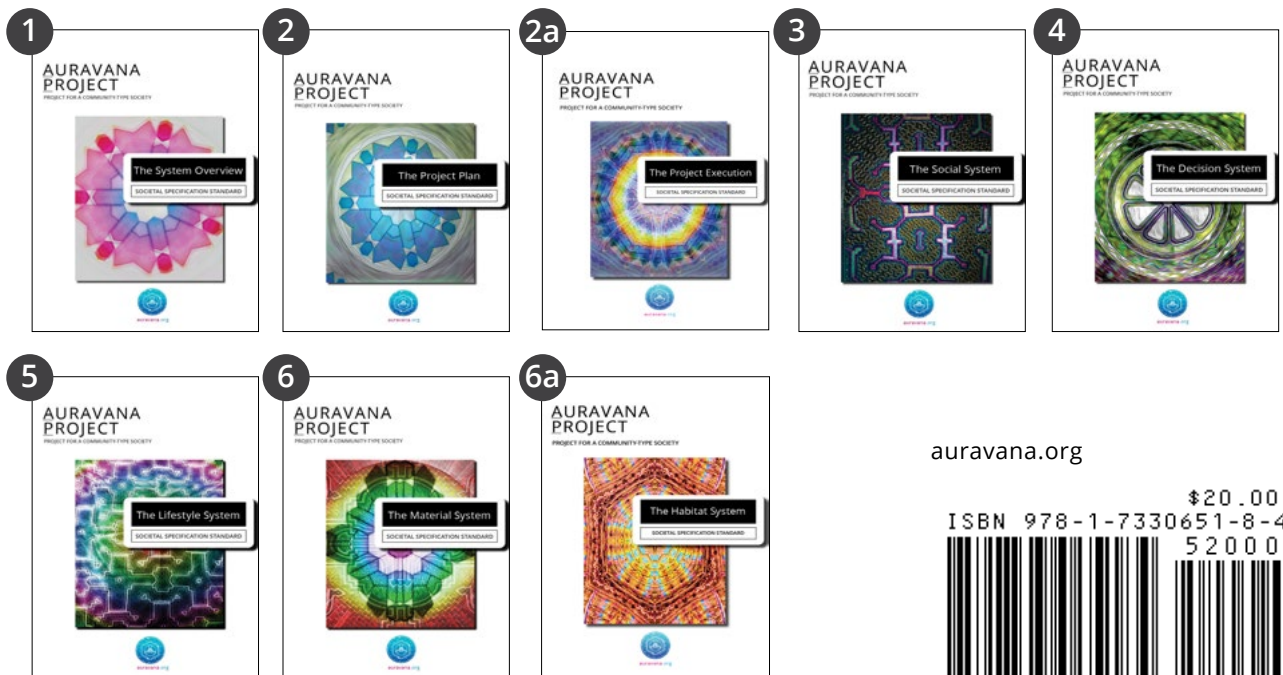
Figure 88. *Simplified transition to community where individuals flow toward community, resisted by market forces.*
TITLE: *model-overview-transition-forces-market-state-community-individuals*

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 System Overview for a community-type society -- this is the system overview for a proposed societal system of the type, 'community'. This publication details an overview of the proposed type of society, as well as, an overview of the project to develop and operate said society. This overview identifies how humanity may organize information at a high-level, in order to structure its adaptation to a dynamic, emergent environment where humans physically interact together, and therein, have common human needs with the potential for fulfillment. It provides high-level models and relatable descriptions of the proposed community-type societal organization. It further includes a high-level explanation for the organized understanding of community at the societal scale. This overview document is necessary for social understanding, and it specifies, (1) the project to bring into existence and operate a community-type society, (2) a treatise on community as a type of society (i.e., community is a type of configuration of a societal system), (3) a high-level, unified model for the organization of societal information, in such a way as to sustain human fulfillment, and (4) a set of high-level overview models that visualize the structural formation of community, for society. This document provides discursive reasoning for the selection of community as the optimal societal configuration, given what is known, as opposed to the selection and construction of other societal configuration types.

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

All volumes in the societal standard:

1 — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The System Overview — SOCIETAL SPECIFICATION STANDARD

2 — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Project Plan — SOCIETAL SPECIFICATION STANDARD

2a — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Project Execution — SOCIETAL SPECIFICATION STANDARD

3 — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Social System — SOCIETAL SPECIFICATION STANDARD

4 — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Decision System — SOCIETAL SPECIFICATION STANDARD

5 — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Lifestyle System — SOCIETAL SPECIFICATION STANDARD

6 — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Material System — SOCIETAL SPECIFICATION STANDARD

6a — AURAVANA PROJECT — PROJECT FOR A COMMUNITY-TYPE SOCIETY — The Habitat System — SOCIETAL SPECIFICATION STANDARD

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