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KC WHAT
THE GOOD MEAL DEAL
&
THE COMMUNITY-BUILDING
PROJECT MODEL

JOHN HAWLEY

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THE PRACTICAL HISTORY AND DEVELOPMENT OF MY MODEL

In an important sense, this community-building project model is entirely defined by and sourced from a set of objective principles, and in this way de-emphasizes personal leadership and technical/marketing magic, which is usually what fuels startups.

This community-building project is definitely a startup, and it needs money to operate like all businesses—and yet it is not a business, it does not have the same operational aims and infrastructural aspirations as a traditional business. But it needs money, requires money to operate. Therefore, if it is not a regular business, it must be a non-profit, using the grant process to obtain its funding.

And yet it is neither—this project is not a traditional business in its ownership and capital structure, and it is not a non-profit organization either in its practices and how it's set up. It's a community-building project.

In order to explain the community-building project, I will not begin with the principles, but rather ground the project in time and space by telling my personal story, and about the practical work that led me to develop these principles. This will be a pleasant contrast to the anonymous and abstract nature of this project.

I am a 40 year old author and entrepreneur in the Kansas City area. I have been drawn toward the restaurant industry in an oblique way since my youth. After reading the novel *A Confederacy of Dunces* by John Kennedy Toole when I was 16, I was inspired to get a hot dog cart, like the book's main character Ignatius J. Reilly. I purchased an old one and fixed it up over the summer, vending at a festival in Sedalia, MO and locally for a while. I lost interest somewhat quickly after that and sold the cart for a small profit, then finished high school.

In 2013-2014 I developed Soup Kitchen 501, a restaurant concept which was eventually launched as a food truck. The launch occurred as I was in my final semester at UMKC, finishing my graduate classes and undergrad career

there amidst some minor controversy.

Over the course of creating and running Soup Kitchen 501 I ended up with a set of principles to operate and scale the concept as a restaurant. Turns out the business itself was doomed early on, after I had to pay my first business partner to buy out her stake, and my second business partner was also my romantic partner. The relationship and the business had dissolved entirely by October 2014.

I left Kansas City at the beginning of 2015, sold the Soup Kitchen 501 vehicle for a modest profit, and used the money to move to Dubuque, IA, an inexpensive, small to medium sized Midwestern city, which I landed in largely because it was less than 100 miles from where I delivered the Soup Kitchen food truck to the buyer, and its hills and architecture and Monk's Coffee Shop gave the place a memorable beauty.

In Dubuque, I spent the first six months of 2015 typing up my notebooks from 2011-2013, and organizing my papers and documents from before 2011. I took my favorite bits from the earliest material and used the stories as the ba-

sis of a novel I began writing in July. By February 2016 I had finished writing this new, synthesized material which makes up the bulk of the novel, and then spent about three years editing and sequencing and reflecting on the sections. I began publishing rather amateurish novella editions of this material in 2019.

Over time the quality of my book formatting and covers improved, and today I have a number of more handsome titles available through my publishing company MW Publications, two books of poetry, a book of spiritual essays, the novel, and a long book of metaphysical explorations known as *Prelim Notes*.

In spring 2016 I returned to Kansas City and began working for my family's retail business. Eventually I built up a successful clothing pop up with products from my family's store, while also prototyping designs for kilts and skirts to sell, traveling around the country vending at the bigger Celtic festivals.

During this time, when I was setting up a tent every weekend for eight months of the year, I began experimenting with building materials

and creating designs for a tent. Throughout 2018 and 2019 I continued developing these concepts for a tent framework that I called a form of mobile structure. As the designs took shape, I began theorizing about the structure of “building projects.”

By the end of 2019, I had made a four foot steel cube that opened into the platform base for a full tent with a fabric roof, engineering this very heavy and very experimental design with a professional welder. I think of it as some kind of cosmic spore, and I call it Azoon.

By the summer of 2020 I was broke and bereft, and I had to close my workshop/office housing the cube, my building project plans, and the clothing business equipment—because pandemic. I had leveraged all my resources expecting and ready to go straight into another eight month festival season. Then I had no income and couldn’t use the prototype tent I had made. I shut shit down and retreated to my home like everybody else.

During the pandemic, I began using emerging no-code tools such as Bubble and Adalo to

make an app. The app was The Good Meal Deal, a group of 10 local restaurants banding together and offering meals for delivery under a subscription model. I had no way to actually launch this, and my apps didn't turn out very good.

I had abandoned the app-building by the end of 2021, returning to my notebooks transcription of 2011-2013 to see what I could do with it.

At some point in here I did a number of podcast episodes of The Anarcho-spiritual Broadcast, on anarcho-spiritualism.com, my blog begun in 2017.

During 2022 I worked as a pizza shop manager full time, enough to save a small amount of money and get by, and my earliest writings began to come together as a book, entitled *Preliminary Notes of a Prophet Delusion: Theory and Practice*.

I sold my first copies of this book at Sister Anne's coffee shop and record store, and this was very uplifting, selling a few books in the wild.

In 2023 I made some money from my clothing business work in the past and tried to start

up a video business. I had added pieces of the puzzle with a livestreaming angle, and yet my approach to the project was fatally flawed.

1) There is a missing social system between the level of the family or romantic unit and the level of political institutions: this I call a community-building project.

2) A community-building project starts with a minimum of 100 people.

3) The concepts and principles of this community-building project developed from my theoretical principles about building projects, building mobile structure. I extended and subtilized these principles so that instead of guiding the creation of physical objects, we are building communal wealth. The entity that holds this communal wealth, in the way a building contains space, is the community-building project.

4) The central principle of a community-building project is that of essential equality.

THE TRIGGER

I wrote out this book in late August and September after listening to an episode of Freakonomics Radio devoted to “time-banking” (*The World’s Most Valuable Unused Resource*, no. 599, July 31, 2024, hosted by Stephen Dubner).

The basic idea is that instead of trading dollars, maybe we could trade time instead? Maybe if we promised some of our time to a time-bank, and others did the same, we could invent a new kind of economy? In his opening descriptions of the idea, Dubner at times seems to struggle with the notion of time-banking in the same sentence that he is advocating for it. I was immediately struck by the show’s mass appeal for help with the name of this new incarnation of time-banking at the beginning of the episode, so I was listening very closely. The episode ends with another call for a listener to contact the show, they are looking for someone to become the CEO of a new time-bank.

Yet it was already too clear to me, after lis-

tening to the episode the first time, that what time-banking needed was not a new CEO or a rebranding, but rather a conceptual leap.

There is much analysis that could be offered about this presentation of time-banking and Dubner's idea of human capital as the world's greatest unused resource, but when it is a conceptual leap that is required, any extended analysis would inevitably be fruitless. Therefore, we ought to be satisfied with a rough sketch of the current general thinking about time-banking, and to do that I will briefly summarize this Freakonomics Radio episode and highlight a few key quotes.

The main thrust of the episode is Dubner partnering with Andrew Yang to straightforwardly promote the idea of time-banking. I remembered Yang as the young politician who ran for president in 2020 as the universal basic income guy, and recalled reading a NY Times article some time later about how Mr. Yang was trying to join the political establishment in New York.

For the trad economist and academic point

of view, Dubner enlists the advice of Al Roth, a Stanford professor and expert on market design. For some history about time-banking we hear from Krista Wyatt, the president of time-bank.org., and for parallels to the volunteering sector of the economy Dubner talks to Nathan Dietz of the Do Good Institute.

Yet within the first five minutes of the episode, Dubner and Yang can only reluctantly agree to refer to their speculative new currency as “time-banking.” Yang’s wider economic vision he calls “a multi-variant economy,” so he’s ok just going ahead and using the term time-banking for now. Dubner likes “time dollars” and “human dollars,” and acknowledges the idea stretches back to experiments and terms like “labor certificates.”

“We’re going to need a catchy name asap,” Yang says (5:05). Dubner then tells listeners where to email if they have a good idea for the name or anything else to offer.

The name is crucially important, not only because a good name helps something catch on, but because the term frames the concept.

The current conception of time-dollars goes back to the popularization of the term “time dollars,” which comes from the name of the book *Time Dollars: The New Currency That Enables Americans To Turn Their Hidden Resource - Time - Into Personal Security and Community Renewal* by Edgar Cahn and Jonathon Rowe.

Dubner interviews the person who carries on Cahn’s work, Krista Wyatt, CEO of time-bank.org. She gives a short history of the time-banking idea, going back to “The Time Store” in Cincinnati in 1867.

Dubner wonders why the idea hasn’t caught on more. He asks Wyatt: why aren’t people talking about it more? Indeed, one of the most powerful things about time-banking and time-dollars seems to be that it’s a memorable name.

Wyatt suspects there is not enough good marketing material about it online, and that the concept is not being explained properly. “The concept is so easy to some, and so complicated to others,” Wyatt says (12:40).

Even for a single person trying to under-

stand, there is an easy part and a difficult part to time-banking. While the metaphorical phrases “time dollars” and “time banking” are easy to comprehend, what is much more complicated is how it would actually work at scale, and in what way it is an improvement on money.

This is of course the point Al Roth makes, the Stanford economist who Dubner refers to as “the skeptic.” Roth points out the issues you would expect a good economist to seize on, about how time is a clunky commodity because it’s hard to transfer, and how it is not at all clear if something like time-dollars could scale at all (18:30).

To flesh out the idea, Dubner goes to Andrew Yang for comparisons to other currencies. Yang definitely has alternative currency cred, as the only person advocating for UBI on a national stage. What he cites as the best example of a similar currency is the punch card at a deli, or airline points. “If you give Americans cumulative rewards for doing awesome stuff, you’ll see more awesome stuff,” Yang says (15:45).

Yang’s ideas seem too broad to map onto time

dollars. Rather than specific mechanisms of a new currency, Yang talks about “the invisible economy,” and an economy parallel to our current monetary one (22:55). He goes on to say later in the episode, “So the goal would be to build an economic system that rewards people pursuing activities that right now would not get properly rewarded in our current monetary economy.”

“You can imagine something that gets up into the tens of trillions of dollars, that mirrors the size of what we consider now the economy,” Yang says (40:12).

Someone who speaks with more specificity about time-banking is Nathan Dietz of the Do Good Institute, which studies non-profits and philanthropies. His experience working in the volunteering world and tracking how people engage led him to pronounce matter-of-factly, “That is, I think, probably the only way in which a time-bank would work, if it were located within the community,” Dietz says (30:59).

Al Roth, the tradecon skeptic, also has a clearer sense of what is needed to make time-bank-

ing a reality, which one would expect from an academic expert in market design. Along with that clarity and precision, Roth lacks the imagination or will to draw out how it would work on a wider scale, as one would expect of a traditional economist. “The simplest kind of time-banking is for people who are actually prepared to be in relationships with each other, and are going to repeatedly trade time with each other. And they can evaluate the quality. Babysitting cooperatives, for instance, are a good example,” Roth says (37:30).

In short, Roth sees how it could work, but not how it could be useful for anything beyond the size and ambition of a babysitting cooperative.

Yang and Dubner see success as something much more far-reaching than a babysitting cooperative. As Yang says at 40:55, “Success would be thousands of people living better lives and a model that other people say ‘That’s totally replicable, we can do that where we live and work.’”

“I think what we really need is a CEO, someone who hears this episode and is as enthusiastic about the idea as we are, and actually has

the ability and the courage to get it done,” Dubner says (41:34).

Yet what they really need is not enthusiasm, or a fresh clerical apparatus, but a conceptual leap. Yang and Dubner are too big to see it, too establishment. You have to be small to see it, you have to exist on that scale to will it, you have to actually live on that level. To recognize how it could work you have to be small and independent, and hungry and flexible, to be in a position to perform this leap, solely dedicated to reaching a fundamentally more equitable order of things.

I am able to see it, and I describe it with authority, because I am small and obscure enough, that is, local enough, to insist on far-reaching principles and be on the ground level to enforce them.

So that we may arrive at these principles together, let’s turn away and take a theoretical excursion. Our starting point will be this fuzzy concept of time-dollars and time-banks. We will end up at a place where we can productively dissect two senses of value. Are you ready?

Let us spend this opening moment imagining the end point. What would you ultimately want a time-dollar currency to evolve into? Have you thought about this end point as much as I have? Have you realized how some idea like time-banking is more of an end state, or perhaps a second intermediate state?

The whole of my thesis is this: a community-building project is the initial intermediate state, the creation of an entirely localized *transition-economy*. My prediction is that the proliferation of transition-economies will mark the intermediate state on a national scale.

Because I am completely independent, unknown, and without any credentials or platform, I am something of a rogue theorist. Not in the sense of being untrustworthy or ornery, but I seem to be a bit of a rogue because of how very obscure I am, while at the same time being so confident in my own model. This subject of mine also sounds rather obscure at first, when I begin by launching into a medley of details.

And while it's true that I am a very obscure author, my subject matter is not. In fact, it's

the simplest thing in the world, and its meaning and purpose is readily understood by most people who want to understand it. Indeed, it's so simple, once it's sketched out, that it really comes down to how exactly you explain it, and the details and principles you apply to it. Otherwise, without these specifics and unalterable concepts in place, it may well seem like the most obvious thing in the world, like counting to four.

This subject of mine, both obscure and incredibly clear, I've named a community-building project, and my development of it, insistence on it, and attempts at achieving it over the past 10 years are what qualify me as a rogue theorist of the highest order.

So back to "time-banking." My conceptual leap is that some kind of transcendent idea like time-dollars must be preceded by an intermediate, transitional economic form. Describing this form is the basis of my theorizing.

The establishment of a self-sustaining source of value would be a pre-condition for any sort of time-dollar idea to take off. A "self-sustain-

ing source of value” is simply something that makes money, like a person, or a business, or a non-profit, or a city, or a corporation. Because I am a rogue theorist, I have posited a fully formed and novel new such money-making entity: a community-building project.

A community-building project creates value by uniting the spending power of 100 people behind a set of basic operating principles. Said another way: the project makes money because 100 people join together to spend a small amount of money in one place in order to pool their resources.

This is what a community-building project is. But what does it do? What business is being done according to these agreed upon principles?

The community-building project operates as a food delivery service everyday from 5pm to 9pm.

This is how it makes money: by delivering meals that people buy. The value-add is that we’re gathering good restaurants and delivering meals affordably, and using only compostable

packaging materials, no plastic period, and we're prioritizing efficiency in delivery.

When 100 people sign up and buy into the project, these 100 participants form the necessary basis for the meal delivery service, because the project can attract good restaurants to participate with 100 people ready and willing to purchase these meal tickets.

The first 100 participants are absolutely the essential basis of the project, but The Good Meal Deal dinner delivery service does not rely on subscriber-participants only, or impose a minimum spend amount per week for participants to subscribe. The project will also make money by selling these high-quality meals to non-participants.

This way, participants can continue to participate even if they don't have a regular amount of money they can spend per week.

Believe it or not, making money is only one way of creating value. Money, cash, currency—is dependent on value. *Value* in its full societal functioning brings with it a sense of social trust that money does not require. However, social

trust alone is often unstable. That's why we have money, that's why money is so effective—it's an apparent and objective form of value. The full concept of value has phases like water—currency is a necessary phase in the value cycle, a melting or transpiration of social relations.

So the project begins with a way to make money, The Good Meal Deal, but that is not the only form of value it creates. The community-building project also creates a new form of value for the participants. This value is an asset that is both communal and personal, in the way that a dollar bill is both entirely interchangeable yet always owned by one person: every dollar is somebody's dollar, or it ain't a dollar. Until it's withdrawn, a physical dollar bill in the bank has no value to anyone, no more real than a "time-dollar."

WHO WOULD WANT TO PARTICIPATE IN THIS PROJECT, AND WHY?

There are two kinds of value at play in a community-building project: the task of a successful transition-economy would be to balance these two value weights.

The two concepts of value to be evaluated from within a community-building project frame are *currency-value* and *social-value*. It's easy enough to understand what these are in everyday life—money and relationships with others. These represent the standard concepts of currency-value and social-value.

A transition-economy would, by means of a community-building project model, extend these concepts of currency-value and social-value. This is the goal, this is the aim. To begin, the community-building project operates with the standard forms of currency-value and social-value, money and human relationships. In this way, a conceptual transition (and ultimately the physical manifestation of this transition)

may occur, from the originary sense of value to an extended sense of value.

Some people will buy into the project because they have a bit of extra money and want to support the principles the project was founded on and want good meals delivered to them. For them, the value is in what the project offers: special meal offerings and affordable delivery, supporting independent, local businesses, insisting on no plastic and everything being compostable. For them, having this all put together and being offered for a fair price is a good value-proposition.

These are the values of The Good Meal Deal. Appealing to people in this way with good, healthy, fresh products, and rooted in common-sense ethical principles about the environment and society, this is how the community-building project will make money. People want these things to be a part of businesses, and they are willing to pay for it. For others it would be more difficult to afford this good meal deal every week. However, there is the other value concept circulating within and as the project—so-

cial-value, relationships.

Let's focus on social-value for a moment. There is something new here in this community-building project model. The principles are so clear and universal, so simple and straightforward, you almost don't realize how much room they make for entirely new exchanges and societal technologies.

So, the concepts I chose to contrast theoretically in order to explain the project are social-value and currency-value. We're going to look closer at social-value. But first, what about currency-value? In one sense, all this contrast means at all is that some people have more money than others, and can afford to spend more, and therefore see value and values in different ways. This is as obvious as anything, we see it everywhere in a social sense. Currency-value means different things to different people, because some have much more than others. Conversely, everyone has 24 hours in a day, and it is this difference which makes currency-value and social-value qualitatively distinct.

On the other hand, this pairing of curren-

cy-value and social-value within the project points to an equivalence with money, which is that like money some people need additional relationships more than others in their current circumstances.

Relationships and daily operations which are something between the level of family and government institutions: the community-building project was conceived to be a source of this desideratum—additional local, consistent, productive relationships.

And not only poorer people who need help, but retired people with enough money who want to engage with the wider community in some way. Or people who just moved to town and want to participate the project to get a sense of the community in a very direct way. All kinds of people need and are looking for healthy relationships and interactions outside work and school and the family. Not only helping the needy, but creative collaboration is at the heart of social-value.

What has social value for people is as wildly divergent as the amount of money they have.

Some people are so busy and occupied with their current social world they aren't looking for the community network the project provides, but only the convenient and ethical food delivery service.

As the community-building project grows and stabilizes, it will be able to offer not only dinner deliveries and a network of possible relationships—but also new, and resurrected, and future forms of social-value.

There are all sorts of diverse reasons that a person might want to participate in this project: in this way it represents the community.

1) A community-building project is an economic engine. It is unlike other economic engines you might think of: it is not a traditional business, and it is not a non-profit either, and it is not a political thing—it's a community-building project.

2) The idea of a community-building project is that a group of local people combine their spending power in order to create value and wealth. The community-building project creates a structure to channel this value and wealth. A mature development of this model would use the combined spending power of working people to provide equitable social services, where gaps exist in health care, housing, educational and productive social clubs, and whatever else the individual community-building project lifts up.

3) But where do you start with a project like this? — You begin with something very concrete and understandable, and which meets daily needs. Therefore, the first business the community-building project will run to create val-

ue is a food delivery service, which features a selection of local restaurants providing special entree offers.

4) The community-building project begins operating once 100 people buy into it with a \$50 deposit, meaning there is \$5000 in the account. The time frame to begin operating after 100 people have signed up is two weeks.

5) After 100 people have bought into the project, \$2500 goes into the escrow fourth week fund, and \$2000 is used to begin a dinner delivery service, and \$500 is put in reserve until launch.

6) How the delivery service works: A meal ticket is \$25, and delivery is \$5 if you are in the delivery zone. \$1 extra for every five minutes away from the zone you are.

If you want to order but you are not participating in the project, then the meal costs \$30 and delivery is \$12 inside the delivery zone, \$2 for every additional five minutes drive beyond the zone. We can quote a delivery price live if someone calls in to order.

7) For each \$25/\$30 meal ticket, \$20 goes to

the restaurant directly. 10%, or \$2.5, goes to the participant escrow fund when a participant purchases a meal ticket.

These details can be altered over time, but these are the numbers I will use for the three week trial project of The Good Meal Deal.

IT IS WITH A SENSE OF RESIGNATION that I publish this book. Not that there is no hopefulness in it—in many ways, it is an absurdly hopeful thing, and I have nurtured this specific hope since 2017, when my community-building project principles took on their essential form. Now, after many years of struggle to enact these principles by starting up and operating a practical project—I must admit defeat.

This is my sense of resignation: my goal and my hope was not to write a book, but to operate a community-building project *irl*.

Now I rely on the hope of a reader to continue forward.

Two years ago, when things were going well for me, I interpreted it as some kind of mandate. I see this now, reflecting on it in my resigned state today. My goal is the same today as it was two years ago, and four years ago, and six years ago: to start up and operate a community-building project.

Yet two years ago, when my relative success and modest savings led me to think I had a mandate to launch this project, the approach I

took to starting it ended up being fundamentally flawed.

The principles I founded my project on are sound. That's why I'm writing this book. They are the same ethically unquestionable and generally important principles this very day, the same as two years ago and four years ago and six years ago. It was how I approached it personally that led all my efforts over the last 18 months to come to nothing.

Personally and socially, I am much worse off than I was 18 months ago. In truth, it's worse than that: I had a considerable amount of resources for a pizza shop manager, and I lost everything. My job, my friends, my six month/few thousand dollar reserve of money, my decent credit score. I lost everything I had in a social sense, and so quickly, and all for nothing, at least as far as the business goes, which has been nothing but an abject failure, as of today when I write this sentence. And so, now, with nowhere to turn, I go to write a book.

I have often thought—why should I be the person to run a project like this?

And yet it never occurred to me that these projects were purely theoretical. I have been writing it all out since 2017, in exactly the way I have written this book: unfurling details animated by a theoretical framework. The truth is that I would never have written any of it if I didn't believe it should and could exist in the world, and I would never have been driven to new discoveries of its depth if not for the passion I put into it because I really thought that it actually would happen out in the real world.

I always just considered my theorizing this long brainstorm, these successive brainstorming sessions that would feed into the substance of the practical project as it unfolded.

Admittedly I do have a tendency toward pure theory. I always assumed that was the task: to do both. To start up a restaurant or community-building project and innovate ways to grow and scale it.

I see now that I am some kind of theorist, that is my nature as an author and entrepreneur. This has been the case since my food truck in 2013-2014, Soup Kitchen 501, when I wrote a de-

tailed plan for expansion that became a generalizable set of six principles.

My personal instability also tanked Soup Kitchen 501. And yet then, in 2014, when all the dust settled from my failed venture to make Soup Kitchen 501 a profitable or solvent business, I had more to do on other fronts. I organized and collected and transcribed my recent years of my notebooks, and wrote a novel while living in Dubuque.

Then I began work in a new industry.

I began theorizing about building projects. I started up again in a new way.

I began to build tents, and to reformulate the Soup Kitchen 501 governance document, The Six Principles, as a building project.

In 2018-2019 I built a four foot steel cube, and designed public spaces in Sketch Up similar to a fourth week setup. I used the Azoon cubes as a provisional framework for the development of the personal/communal infrastructure.

1) Everyone who buys into the project owns an equal share of the project. Ownership means an equal share of value and a vote equal to all others who bought into the project.

2) The community-building project runs for three weeks, 21 days. On the 22nd day, participants of the project can elect to get back their \$25 from their deposit, which has been kept in the participant escrow fund, the fourth week fund. That is the choice: participants can either leave the project and get their \$25 back, or choose instead to renew the project, by electing to participate in another three week project. Their \$25 from the deposit goes into the project.

3) The project funds fourth week festivities with the escrow funds, and participants can decide how to spend the participant funds, either with a vote on a proposal, or by not voting and cashing out their equal share of the participant fund. This comes in a form of currency you can spend during 4th week.

4) Non-participants are invited to fourth week

festivities, there is music and arts and crafts and food and whatever else the participants arrange for. The objective is to make money for the project by having a cool five day long festival, but also to feature events and subjects the participants care about that are too specific and small for a big expensive festival setup.

5) New participants of the project can buy into it for \$50, \$25 going into the fourth week escrow fund, in the same way as the first or preceding 3 week project participants.

6) Every participant of the project gets a 12x12x12 space, the symbol of which is the Azoon. The participant can do whatever they want with their space during fourth week, they can sell or promote whatever they want and use the space however they would like.

7) The position of the 12x12x12 space is based on where in the sequence of 100 participants you are. The sequence is simply the order in which individuals bought into the project.

8) After a 3 week trial period with 100 people, and a fourth week festivities, then the project can potentially be expanded up to 250 partici-

pants.

9) Each renewed project is 21 days, with a 7 day fourth week period immediately following.

THE PRINCIPLES ANIMATING MY COMMUNITY-BUILDING PROJECT MODEL seem so reflexive and ingrained to me that I had long assumed someone with a lot of resources would come to the essential principles and start a project similar to this one.

And yet today, while I think many people will readily agree with the principles and see their power, I'm not so sure someone with a lot of resources (money) would ever land on exactly these principles, because the profit-motive in a community-building project is limited by the very principles themselves.

Other concepts, such as "time-dollars" and the L3C organizational structure, run along similar lines.

What someone with a lot of resources *would* try to do is involve themselves as it's growing, and along the way alter the specifics to suit their competitive advantage, and then over time bend and weaken the essential principles. That's how the secret of the project protects itself: through and as the essential principles. That's why I'm publishing this book.

What is best in my model is its specificity. These details lend a universality. Allow me to elaborate.

THE PRINCIPLES ARE INFINITELY GENERALIZABLE. I will elaborate one possible project, a local food delivery service: The Good Meal Deal.

1) The community-building project creates value by operating a food delivery service. Five or six restaurants participate at first. Offerings will be expanded for each successive three week project.

2) Who might want to participate?—

Foodies, families, environmentalists, and busy professionals.

3) The food delivery service is called The Good Meal Deal.

When people buy into the project, what they are buying into is the 3 week trial project of The Good Meal Deal. The deposit is \$50, but you have the chance to get back \$25 after 3 weeks if you are not happy with the service and do not want to buy into the project again.

4) The Good Meal Deal delivers everyday from 5pm to 9pm. It is a livestreamed event.

A) A meal ticket is \$25.

B) Delivery in the zone is \$5.

C) For non-participant viewers: \$30 meal ticket and \$12 in the delivery zone. For people who want to order but did not buy into the project.

Tune in for meal availability. Non-participants can contact us live for a delivery quote.

THE PRODUCTIVE DIVISION

The division between currency-value and social-value is a theoretical contrast which describes two primary aspects of the project.

The community-building project itself is a theoretical entity only until 100 people buy into the project. There is nothing abstract or theoretical or subjunctive about 100 individuals choosing to participate in a three week trial project. Each person is a singular individual with their own unique reasons to participate. The individual participant must not be reduced to a demographic point, or a representation of buying habits.

This reality is the unchangeable core of a community-building project, and its theoretical manifestation is as the principle of essential equality, which is the central principle of any community-building project.

That being said, the conceptual division between currency-value and social-value does help explain who might want to participate in

this project, and why. As I've framed it, currency-value is money, and social-value is human relationships—yet social-value, within a community-building project, can be more than the ephemeral value of relationships with others. As this book unfolds the designs of the principles, an extended and objective measure of social-value will emerge from within the daily operation of the project.

VALUE-PROPOSITIONS BASING THE COMMUNITY-BUILDING PROJECT MODEL

Let us imagine these 100 people who participate in the first community-building project.

Some people participate because it fits with their lifestyle to have meals delivered regularly, and The Good Meal Deal is a good deal they can afford and benefits them, and they agree with the operating principles, the exclusion of plastic, and the insistence on an entirely compostable lifecycle for all Good Meal Deal packaging.

ing materials. It's not a branding thing—"we're the environmentally-focused company, shop with us"—it's an ethical thing. It's not to help make a quick sale, it's to find participants who share an ethical view. It's a community-building project thing.

There are other individuals who might want to participate in the project for other reasons: people who are actively looking for a network to participate in.

Some might buy into it because a labor shift delivering food sounds appealing.

A dinner delivery service needs people to deliver the food and organize the project. Why would these people not also be participants in the project?

This is baked into the principles. The wages are standardized: a four hour shift earns you \$80, \$20 per hour. An eight hour shift is two four hour shifts.

Other individuals might choose to participate in the community-building project because they want exposure for their own project.

Of course, for many people the entire pack-

age of the community-building project is the draw: the shift work, the network of people you can automatically reach. Indeed, the combination of these three activities is what makes the community-building project an economic engine. Its focus is on good food, fair work, and a healthy world-community.

I have described some examples of why someone would join a Good Meal Deal community-building project. This is how it starts. The purpose of the project is to build it up, by creating both currency-value and social-value. Blending these two values effectively and productively is what a community-building project was designed to do. It does this by enumerating a few financial ratios by which it operates.

Every meal that is delivered is sold as a meal ticket for \$25. Of this, \$20 - 80%, goes directly to the restaurant that provided the meal. This ensures it is a good deal for the restaurant. This will ensure the food quality remains high.

Of the \$25 meal ticket, 10% goes to the project, and 10% goes into the fourth week partici-

pant fund.

Delivery is \$5 for participants in the delivery zone. Outside that a quote can be made, approximately \$1 for every five minutes drive outside the zone.

Let us imagine how one week of operations might go and calculate the results.

Let's say each participant purchases two meals in one week.

$$200 \times 25 = 5000$$

4000 goes to the restaurants.

500 goes into the participant fourth week fund.

500 goes directly into the project.

$$200 \times 5 = 1000 \text{ in delivery fees.}$$

So the project has \$1500 for labor expenses.

$$1500 / 20 = 75 \text{ labor hours}$$

$$75 / 4 \text{ hour shift} = \text{About 19 shifts per week}$$

$$2 \text{ per day all week} = 14 \text{ shifts}$$

5 additional labor shifts beyond that.

$200 / 7 = 28$ or 29 meals per day.

At a glance, it's plausible to deliver that many deals with that amount of labor the budget allows.

The deposit money is needed for The Good Meal Deal to pay for rent and other expenses.

If significantly more meals than this are ordered, the demand can be met, up to a certain point.

There are some controls in place regarding the volume of meals sold because the service is a dinner delivery service that runs from 5pm to 9pm during the three week trial project.

Participants can put in orders ahead of time and schedule deliveries. Anyone can watch the livestream and order, if we have the capacity to take the order.

Of course, necessary daily adjustments can be made to The Good Meal Deal dinner delivery service. The financial ratios and standard wages remain the same.

The project operates according to these prin-

ciples as it grows, especially in the first three week trial project.

The sales period is also 3 weeks. That way your deposit will not be held indefinitely if the project does not reach 100 participants in three weeks. After an unsuccessful 3 week sales period the project resets, and a new sales time frame is set.

The first part of starting a community-building project is setting the date of the 3 week sales cycle.

AS I REFLECT ON MY LAST 18 MONTHS, TWO THOUGHTS CONSUME ME. The first one is how obviously flawed my entire approach to starting this as a business was. My plan was not inchoate; my plan was clear but flawed. Specifically, the very first step of the plan. It was the wrong first step. There is no other way to say it. I had everything backwards. I spent money on a big loft space to start the project in, assuming that once I had that I would go out and find people and bring them in. I made that same mistake twice in 18 months.

But I ended up alone and more isolated than ever in these big, expensive spaces, and I lost everything I had gained in a material sense over the last 18 months.

I'm so foolhardy. I see it exactly opposite now.

There are already spaces people want you to go to and be in and have events in.

I need to be mobile, small, go out to people. I ended up so isolated again. The whole project is about not being isolated.

It's so sad. So sad how backwards everything

was.

Everything was set up wrong.

It was a complete nightmare.

It had no chance of success.

The only thing I have left is what I had before: my books and a little video camera. I had to lose a lot to gain the mindset I have now.

I had to take the fucked up path to the underworld.

I am so dead right now. I'm buried in a mound. There dreaming as always I encounter my Malachi, as an ancient Irish fian warrior nobleperson, the collective force of generations. This is Spirit: the collective force of generations at your back, pushing you forward, up and down steep slopes the Spirit drives you.

It's so painful, but I have to publish books now. It's my only move, my only forward motion.

Publishing books about community-building projects—it's similar to realizing I didn't have to write everything as a screenplay when I was 20: that layer between my writing and the final product. I had always written scripts through-

out my teens. But suddenly I wanted to write *poetry*, and only poetry, and search for images and truth, as unconsciously as consciously did I search them out, setting off on a new course of expression.

At that time, I needed poetry, I needed the immediate and only reality of the page in front of me. I needed to generate images and phrases to find an original voice, seeking out beauty above all, and the truths for which I could live and die. When I experienced it it was so true for me, I was some kind of naive romantic, ebullient and immature and acting out the starving and dying for your art typology. But I did live it, I wrote and I wrote and I wrote, and I got all that shit out. And I avoided the obligations of a career or domestic life. In my choices, and through a reckless and misguided energy for truth and beauty and art I pushed out beyond myself. I broke everything down, so that later I had no choice but to rebuild it in my own singular way.

I wrote essays and business plans. I wrote poetry collections. I wrote a spiritual chapbook. I

wrote a theory of mind. I wrote a novel. I wrote to discover and explore, and over time I made discoveries, and explored ideas as far as I cared to.

Now I see how I have to start the projects, *the essential project*—by publishing books. Community-building projects *are* my scaled-down idea. It *is* theoretical.

It is a text.

I see that now.

Do I care if someone else takes the model in this book and starts it without involving me?—No, I don't, so long as they enshrine the principles. All the essential principles. That is the whole point of this project.

The founder of the project is ultimately the same as all the other participants of the project: they own an equal share in the project like everyone else.

I don't know what I am in relation to the overall project as it evolves, but I know what it is natural for me to do, and makes me feel harmonious, and is the only thing that seems like the next thing to do: to describe the transition-

ary forms. As a set of principles, the project has always been a text: it's just that now I've recognized a potential audience for it, and have let it become accessible through plain prose and basic numerical formulas.

THE FIRST TWO REASONS TO PARTICIPATE IN THE PROJECT WILL BE FAMILIAR TO MOST PEOPLE: they find the dinner delivery program appealing; they find the \$20/hour labor shifts appealing; or both. These are two straightforward appeals to the local population; they are the foundation of a community-building project.

I made the project more conceptual by adding in points about currency-value and social-value. I did this in order to ground the less familiar parts of the project. Speaking of currency-value and social-value gives us a framework for an organization that involves itself daily and directly with money, but which also has an aim of creating new extensions of social-value. A community-building project is the organization that will carry out this work of extension.

Beyond the dinner delivery service and the living wage shift work, there are additional compelling reasons that participation in a community-building project might appeal to people. I'm thinking now of people who might be looking for new ways to launch or promote

their own projects, their own brand or event, their own businesses, art, and favorite causes.

The dinner delivery service livestream from 5pm to 9pm will evolve into a community broadcasting network with more and more programming every week. Participants of the project have automatic access to air time on the channel for the community-building project. My first local version of this, which I have been developing the past 14 months without completely launching, is called KCWHAT, kcwhat.com.

Or perhaps you are a person who wants to participate more deeply in the project itself, and be more involved in the operations and decision-making, and who wants to help guide the construction of a local infrastructure to grow and improve the community-building project. For a person with these interests, a participant can make proposals on the budget and the local business partnerships the community-building project takes on.

SO HERE'S MY NEW, REVERSED APPROACH: I start with cardstock membership cards, and the packaging materials. Because that's where I want to be. I just start there. It seems so simple now. I was stuck on this idea that I had to have a regular business, and launch that, and then at some point reveal that it was actually going to become a community-building project. So that I could be understood by people, I guess. I'm not sure why I thought I had to do it that way. My practical approach over the past year seems so profoundly misguided. Day by day I'm feeling this, sinking in, how profoundly misguided my entire approach was.

So now I'm going to do everything the opposite way, because I failed so hard with my previous plan, and I want to succeed. There is a certain level at which I need to succeed now. And so that's why I'm writing the book: because that's where I want to be, at the ideas I'm unfolding in this book. If someone wants to take the concepts and go start their own community-building project, well, by all means go and do it. The only thing I ask is that they not strip

away the principles and retain some of the more useful currency elements.

Perhaps it is inevitable that this will happen. If and when it does, know that this is not a community-building project, and does not have the same aspirations that my model does, because ultimately it is the principles of the project which will make it successful, successful on all the levels it was designed to reach.

So now I start with the kitchen. That will be the first broadcast.

I will start with soups. Make them myself. It's fitting. I'm not scared to be myself.

I can make soups and begin connecting with other restaurants.

Soup Kitchen 501 is back. Now it's The Good Meal Deal.

NOW LET US THINK ABOUT HOW THE PROJECT WILL GROW AND EXPAND.

The basis for making money during the 3 week trial project is The Good Meal Deal dinner delivery service. Beyond this basis, the 100 participants determine what the project features and focuses on.

A community-building project is a structure for 100 people to participate in.

The point of a community-building project is to create value, both currency-value and social-value.

The ratios of how meal ticket income is allocated speaks to the handling of currency-value.

Here is the turn in how a community-building project is the form of a transition-economy: the transparency is not only in disclosing and operating by these ratios. The financial transparency extends across the entire project—all the finances are made public every four weeks. The exact value of the project is announced. When currency-value is made completely transparent, a new kind of social-value can emerge.

Who owns the community-building project?—The 100 participants.

Each and every participant has an equal share in the project. For 100 participants, you could think of it as each participant owning 1% of the value of the project. However, the value that one owns and controls is not strictly currency-value. If it were only a matter of currency-value, it would not be a community-building project, but merely 100 people evenly dividing the cash on hand of an organization. Not a bad idea, depending on what you're doing with the money, but not a community-building project.

A community-building project functions in a transitional sense by channeling the energies of the 100 participants into creating objective quantities of social-value.

Instead of dividing up the money every few weeks, the community-building project focuses on building a local infrastructure. This infrastructure is owned and operated by the participants of the project, at least 100 people for a 3 week trial project.

The second half of this book will explain this

local infrastructure and the decision-making processes behind it.

A QUICK SUMMARY OF THE FOUR MAIN REASONS I already mentioned to participate this community-building project model:

1) The meal and dinner delivery service fits your lifestyle and is a good deal for you, 2) the living wage shift work jobs are a good deal for you, 3) the opportunity to promote your project and be part of a wider social network is something you find appealing, 4) you might also believe that over time the project will increase in value, and become an asset for each participant of the project.

This last reason I listed is the most theoretical part, and sometimes comes across as abstruse and unlikely when it is first laid out. So as I go to explain it, keep in mind that all of this is in service of a single straightforward aim. The purpose of the project is to create value for the participants of the project. The way that I've set it up, that is its entire reason for operating. There is no shareholder or financier or CEO or owner who is ultimately enriched from the success of the project. The shareholders and owners and those enriched are the participants of

the project.

Imagine a pyramid scheme for the good, or a mutual fund for the working person—only it doesn't function like either of those things. It is not anything like a pyramid scheme in its structure or mission, it is not anything like a mutual fund in its investment techniques or forms of wealth. And it is not a traditional business either, and it is not a non-profit, and it is not some organization funded by a government. It is a community-building project, and it is governed by the participants of the project.

If the details of my model sound complicated and obscure when I start to spell it out, in reality it is so much more direct and reasonable than those other sources of value-creation I contrasted it to.

If an investment vehicle were made utterly comprehensible, that would lend it an ethical stance the participants could assume. This naturally taken ethical position is realized through the principle of essential equality.

The community-building project structure is dead simple: if there are 100 participants, each

participant owns 1% of the project. If there are 250 people who have bought into the project as participants, then each person owns .025% of the project. The principle is this: each participant owns an equal share of the project.

THE QUESTION WOULD THEN BE: what exactly does the participant own? They own an equal percentage of what exactly?

What is the form of value that a participant has an equal claim to? Is it just some amount of money—currency-value?

Or is it more of an investment vehicle, this share of the project a participant owns—like the pyramid scheme and mutual fund I said it was actually not similar to? Other than its sense of being an investment vehicle. And yet imagine a pyramid scheme in which those at the top are not selling a product or a return, but something more subtle. Usually this something more subtle is a spiritual concept—indeed, you might call a church a pyramid scheme for the good. The priest is usually more of a wage earner though, getting paid to believe in God. That's why even

the best and most nuanced church preaching is slightly offensive to me: they never talk about how much easier it is to believe in God and be excited about it when your livelihood depends on it. My approach to the good has always been far less traditional and outwardly beneficial. This has allowed me to push beyond and ask questions such as:

What if this more subtle thing seeking returns were not a spiritual concept at all, but a concept such as a community-building project?

Is that what a participant owns, then?—Some subtle quotient of social value? Access to a marketplace of relationships?

Or is it yet some other form or phase of value?

You see now why it is useful that we have been thinking about currency-value vs. social-value, and value as some essential element of society, which can be conceptualized as phases of a single substance, like water and the water cycle.

SO—WHAT EXACTLY DOES A PARTICIPANT OWN?

Yes, the project works with money and must make money. But if the ownership scheme is just dividing the currency-value equally between each participant, then how would the community-building project be an investment vehicle of some sort? A participant's share must account for both currency-value and social-value.

Therefore, the project has been conceived to produce a quantitative determination of social-value.

The first step in doing this is to make the currency-value handled by the project absolutely transparent.

Yes, the project will have bookkeepers and accountants, and the finances will be made public every four weeks when each participant of the project gains access to the books, all the financial transactions the project recorded. There is no effort to hide the numbers. It's not a press release either. The absolute transparency is for the participants, and if eventually "the

public,” along with the IRS, wants to know, they will surely be readily available, as each participant gets a copy every four weeks. The record is the record, there is always a new flow of currency-value to be concerned about. Meticulous records are kept, and yet this is not the prerogative of any private company—it’s an operating principle of a community-building project.

Every four weeks the books can be audited by anybody, presuming the information gets out by way of a participant’s disclosure.

In order to explain the social-value the project creates and builds up, let me give a narrative depiction of how I imagine the project unfolding, and the value that will result from it.

The first trial project is three weeks. For those who choose to renew the project, the next three week project begins one week after the first project. Between the first 3 week trial community-building project and a second 3 week project is an interim period of seven days. The principle is this: this interim time is essential, and it is called *fourth week*.

Fourth week is when special festivities and activities of the project take place. Fourth week is one of the primary structural principles of the community-building project: that the project is three weeks (21 days) and followed by fourth week (the 22nd-28th day). Those who decide to sign up again and renew the project begin a new three week project on the 29th day. That is the entire temporal-structural scheme of the project: what it is able to build up in social-value is built with these blocks of time.

It's as straightforward and clear as the absolute transparency of the currency-value of the project. This is the cycle, rudimentary arithmetic, there for everybody to see: $3+1=4$.

Then reset. The total cycle begins before that, in a chaotic pre-grounding—a 3 week sales cycle.

IN THE 3 WEEK SALES CYCLE, 21 days is a maximum, not a standard as in the 3 week project, and the sales cycle is not repeated. Despite the name, it is not really a cycle, it is the establishment of an initial state.

If $x < 21$, then $3+1=4$.

We know what the cyclical length of the project is—4 weeks, which is 3 weeks plus 1 week. What we don't know is how long the 3 week sales cycle will last. Therefore, x is the duration of the 3 week sales cycle. This is the variable in an algebraic or symbolic logic rendering.

If $x < 21$, then $3+1=4$.

From there it is entirely a long division problem, calculating equal shares. The project also does basic addition, adding participants. In this way, any participant can reckon the value of the entire project, based on their own part in it.

But what is this value that is not currency-value? I labeled it social-value. Conventionally, social-value would be the value of human relationships. And it is this for the community-building project, for sure. But the community-building project also builds a local infrastructure to grow and develop and scale the project. Each participant also owns an equal share in this local infrastructure, and that creates a new form of social-value, because the project's infrastructure is a new kind of public

space. Building personal and communal forms of wealth takes both money and the long-term investment in building shared, equitable, participant-owned public spaces.

This is the direction the project is going, this is what it means to be a community-building project. First the project has to show that it can make enough money to be solvent during the 3 week trial project, which must begin any longer series of successive instances of a community-building project. That is, the first thing to build is a solid and stable business. Once that occurs, then the first fourth week festivities can take place.

The second thing a community-building project builds is the structure for a fourth week festival ground. These structures are the first attempt at building the local infrastructure that will eventually center the public-private wealth that the community-building project creates.

A COMMUNITY-BUILDING PROJECT IS THE
TEMPLATE FOR A NEW KIND OF ORGANIZATION.

It is a model which must be realized in specific, concrete projects taking place on the ground, it must prove itself as an actual business operating in the wild. I've already begun this process. This first instantiation of the community-building project is KC What and The Good Meal Deal. KC What is the local broadcasting arm, and The Good Meal Deal is the dinner delivery service.

A community-building project is a set of principles. The specific project instances act out the principles. A group cannot alter the essential principles and remain a community-building project, they would just be 100 people joined in some kind of association, business, governmental, spiritual, artistic, non-profit, militia.

Whatever it is, it is not a community-building project, because that is an open-ended but necessary and sufficient set of principles. The principles are absolute and binding, in that they bind the project to itself—both genesis and limitation of any particular local instance of the model.

THE GOOD MEAL DEAL

To start I will launch it as a dinner delivery service livestreamed on Thursdays and Fridays, and talk more about the project and interact with people live. Once the community-building project begins, the details which follow about efficient delivery can be instituted.

On Fridays: Buy yesterday's soups and chili and curries. Some say they are better the second day, having had a chance to "mingle and marry overnight," as my grandmother used to say.

Packaged and then frozen, they are delivered throughout the day wrapped in a cloth the size of a hand towel, so it safely and neatly melts during the delivery.

Hours

5pm-9pm

or

5pm-8pm

It starts at 5pm.

You can place an order ahead of time for the affiliate restaurants.

Deliveries start at 6pm. This way, we can take orders for each restaurant up to 6pm.

At 6pm we say to the affiliate restaurants: here's how many orders we have.

You would have to cap it if it were busy: a good problem to have.

This is the best and most efficient way to deliver meals. Station one or two drivers at each location at 5:45.

The affiliate restaurant makes the orders at 6pm. The driver has to determine the best route.

The goal from the outset is the most economical and efficient system: one driver at each restaurant at 5:45.

The orders for each affiliate restaurant are totaled.

The main kitchen is centrally located.

If the restaurant is north, they bring all the south side deliveries to the main kitchen and hand it off. In the same way, all restaurants on

the South side of town first deliver the north side deliveries to the central Good Meal Deal location, then wind back to the restaurant by delivering all the orders on that side of town along the way. Deliver all those orders in the best sequence to end up back at the restaurant.

The next wave starts at 7pm. At 7pm all the orders received from 6:00 to 6:59 are totaled and reported to the restaurant. They make and package all those orders, and a driver picks them up and delivers them in the same way. If the restaurant is east, it delivers all west side deliveries to the main kitchen to a driver waiting to run the deliveries or to be kept secure and warm and packaged with everybody else's on the hour.

The same way at 8pm with restaurants on the west side of town from the Good Meal Deal headquarters, the main kitchen. They take all east side deliveries and pass them off to a driver there for delivery on that side of town. Then they make their way back to the restaurant by delivering all the meals on that side of town.

There are still different delivery speeds

based on order volume and delivery location, and can be quoted, but this on the hour reset is a good basis, the most efficient way to do a dinner delivery service.

The main kitchen only makes simple things: soups, stews, roasted veggies and meats, fresh fruit selections, and fresh baked bread.

People place their orders to be delivered starting at 6pm. The main kitchen deliveries are matched with affiliate restaurant deliveries from the other side of town, and a driver is sent to each part of town as economically and efficiently as possible. The main kitchen orders go out once each restaurant has delivered its deliveries for the other side of town.

A main factor will be the total distance from the affiliate restaurant to The Good Meal Deal headquarters.

At first we should probably keep it to four affiliate restaurants per night, one north, one south, one east, one west.

This also represents each part of town, so everyone feels included.

At a minimum you need six drivers, one for

each restaurant and two at the central location, one going South and West, one going North and East. If it's busier, have more people at the main kitchen.

Keep one driver for each affiliate restaurant for efficiency. Drivers don't need to start until 5:30. They start the main kitchen and are dispatched to an affiliate or stay there, or show up at an affiliate location at 5:45, depending on what personnel is available.

The dinner service starts at 5pm, and deliveries start at 6pm during the three week trial project.

The first hour is introducing the different dishes and recipes and restaurants that The Good Meal Deal will be delivering. There are three waves of deliveries, beginning at 6pm.

All orders from 5:00 to 5:59 go out in the 6pm wave.

All orders received from 6:00 to 6:59 will go out in the 7pm wave. Same for the eight o'clock wave.

There is the first wave, the second wave, and the last wave.

We take orders to go out in the last wave up until 8:20. That is when orders ends. At 8:21 we stop taking orders at all for that night. The last wave goes out. At least this is how the first three week trial period will approach it, guided by the efficiency principle.

OUR AIM IS TO MAKE A GOOD DELIVERY EVERY TIME. How many meal tickets sold?—75?

Then it should be 75 good deliveries that went out. And if not, we want to know why, so we can improve and increase the percentage of good delivery experiences. That's what The Good Meal Deal does, enacts and improves the dinner service process, aiming for ideality. The ideal is that the transaction is a good value for both parties, a balance made possible by the striving for maximum efficiency.

MY MODEL OF A COMMUNITY-BUILDING PROJECT CREATES A UNIQUE FORM OF SOCIAL VALUE, both quantitative and qualitative. This is what a community-building project is designed to build, this infrastructure of social value both subtle and physical.

To explain this, let me tell you a story about how I see the project going.

The first trial project is three weeks long. It operates a dinner delivery service to make money.

The operations of the project are not limited to a dinner delivery service. The project is only limited by the limitations of the 100 participants.

Some people who buy into the project just want a meal delivered occasionally, and some people will want to be more involved. What follows is for people who want to be more involved. Maybe you want to work shifts for \$20 an hour. Or maybe you want to propose your own project within a community-building project. I'm going to tell you how it will work.

The purpose of a community-building proj-

ect is to remain solvent and create value for the participants. If your proposal conforms to these two aims, then there is a plausible chance it will be taken up by the project. The project itself is only a set of principles and at least 100 participants. However, I will suggest mechanisms for governance and decision-making, and I will suggest them in the format of a narrative.

Let's pick up the story after the 3 week sales cycle, after 100 people have bought into the project, when the first 3 week project begins: the very first week of operation.

WAGES

Wages are paid everyday, at the end of each shift.

Revenue is calculated based on the number of meal tickets sold at \$25 or \$30. Delivery fees are totaled up separately.

The daily calculation is meal ticket and delivery fee income minus wages. This is how utterly simple The Good Meal Deal operations should be in essence.

The purpose of The Good Meal Deal is to deliver a good meal each time. We pay \$20 directly to the restaurant or vendor, and make sure this is a good deal for them from the outset, and that they can fulfill the meal ticket as a high-quality product.

This is how the 3 week trial project will run: \$20 goes directly to the restaurant. This leaves \$5.

10% of each meal ticket for participants, set at \$2.50, goes into the participant fourth week fund.

10% goes to the project. Most of this goes toward credit card fees and compostable packaging materials. The participant \$25 deposits make the \$25 meal ticket possible.

For buyers who are not participants the meal ticket is \$30. The project cannot remain solvent delivering the meals for less than that.

The delivery fees are \$5 for participants and \$12 for non-participants in the delivery zone, with \$1 more for each five minutes outside the delivery zone. The zone is 15 minutes mapped driving time from the main delivery location.

We can quote a delivery price beyond the \$5 or \$12. Participants can be up to 20 minutes from the central location of The Good Meal Deal for a \$5 delivery fee.

So each day the income (meal tickets and delivery fees) is totaled, and from that total the credit card fees and packaging costs are subtracted, and from that wages are subtracted ($80 \times X$, with X being the number of labor shifts.)

If that day or week is a loss according to these calculations, then adjustments need to be made to the number of labor shifts in daily op-

erations.

Each week these daily calculations are summed. That sum is the currency-value of the project. Let's say it's \$1000. The project has made \$1000, let's say.

For the three week trial project administrative costs are calculated weekly. Administrative costs are expenses such as rent, insurance, subscriptions, supplies. These are totaled and subtracted from the weekly currency-value, which I set at \$1000 for simplicity. This is what the project profited after one week of operation.

If admin costs total to \$700, the currency-value is now \$300.

For the three week trial project, this calculation is made three times, at the end of each week.

Let's imagine it's the same result each week, \$300. The currency-value at the end of the three weeks is \$900.

There is also the participant fourth week fund, where \$2.50 from each meal ticket went. Let's say this amounts to \$800 over the three weeks, selling about 100 participant meal ticket

per week. These two totals are added together, obtaining \$1700 ($900 + 800$).

Then there is the \$2500 from the reserved half of the deposits of the participants.

This summed figure is \$4200, and will be carried over into the sections that follow.

A PARTICIPANT CAN BE AS INVOLVED IN THE PROJECT AS THEY WANT TO BE, DEPENDING ON THEIR INTERESTS, NEEDS, AND AIMS.

Different aspects and levels of commitment to the project will appeal to different participants. This is part of the woven tapestry of people the community-building project knits together.

Some people are actively looking for a network, a place of belonging. That's my interest in the project personally.

Others will just be interested in participating as much as buying meals from the dinner delivery service.

Others will want to work four hour delivery shifts for the Good Meal Deal.

Others will be most interested in promoting their own project and growing their own business or widening their creative circle.

KC WHAT is the livestream component of the project. It will evolve into a full-fledged community broadcast.

MEAL TICKETS, BUT FOR FOURTH WEEK

During 4th week, meal tickets are \$5. They are called fourth week tokens. You can sell anything, not only meals, which you deem worth five dollars.

They are based off the meal ticket principle, but they are standardized at \$5 during fourth week so vendors can sell smaller amounts of food, and people have a chance to try more of the different food options.

For example, during fourth week, a \$15 sandwich and sides would be three 4th week meal tickets, three 4th week tokens.

Perhaps you're selling bracelets for \$20, and you will also accept four 4th week tokens for them.

YOU HAVE UNTIL THE END OF THE 22ND DAY TO MAKE YOUR CHOICE TO RENEW OR RECYCLE YOUR PROJECT PARTICIPATION.

If you choose to recycle it, you get your \$25 back from the \$50 deposit you paid to buy into the project during the 3 week sales cycle.

Let's say that four people elect to recycle their participation and get their \$25 back. The currency-value of the project would be reduced by \$100, and the same calculations would be made elsewhere in the project with this \$100 subtraction included.

We previously reckoned the currency-value at \$4200. After subtracting \$100 for the four people who did not renew and elected to recycle the project, we are left with \$4100.

So let's say that the currency value of the project is now \$4100 ($\$1700 + \$2400 = \4100).

Of this \$4100, a minimum of 1/3 goes to the project to set up the 4th week infrastructure, to rent a place and set up for a festival. This will likely be an inexpensive setup for the first three week trial project, a small grounds and tents and tables. The idea is to grow it over time

based on the profits of the project.

2/3 of the \$4100 calculation becomes the fourth week participant fund.

I will round to whole numbers as one would on a tax return. Small remainders go to the project, which pays for all credit card fees, and catches tiny accumulations of value from a myriad of transactions.

$$1/3 = \$1353$$

$$2/3 = \$2706$$

= \$4059 with the rounding to two decimal places in the calculation. These fractional remainders (here \$41) go back into the project, with the set amount for the participant fourth week fund being moved to a separate account.

So from this \$2706 figure, we obtain a currency-value of \$27.06 for each participant.

A participant has two choices for fourth week. The participant can either turn their share into vote-tokens or into fourth week currency.

Fourth week currency comes in \$5 tokens.

The amount of the participant's share is rounded down to a \$5 increment. For example, \$27.06 would be five tokens. Which is coincidentally equal to a regular meal ticket.

If the participant does not choose 4th week currency, they elect instead to get vote-tokens.

The first number to work with in the budget is the amount of money left over after people turn their shares into fourth week currency.

Let's say that of the 96 participants left, in this thought-experiment, 56 elect to get fourth week currency, and 40 participants elect to turn their share in the community-building project into vote-tokens.

$\$25 \times 56 = \1400 turned into fourth week currency.

$\$2706 - \$1400 = \$1306$.

\$1306 becomes the basis of budgeting the next 3 week project, along with the \$1394 ($1353 + 41$ or $4100 \times .34$).

Obviously the first items on the budget are the necessary administrative expenses.

Beyond that participants who elected to get a

vote can make proposals for projects within the community-building project. The dinner delivery service is the basis. The participants can expand it as long as the project remains solvent.

Fourth week currency tokens must be spent during 4th week. Vendors and participants can cash in tokens on the 28th day, up to the last minute of the 28th day.

Fourth week tokens are not completely universal and interchangeable. The tokens simply have the participant info on them—Name, Participant Number, Token 1 of 5, 2 of 5, 3 of 5, 4 of 5, 5 of 5.

It's probably not worth it to audit these tokens, but it can be done.

You cannot cash in your own token, otherwise it would not be fourth week currency, the essence of which is that it expires if it is not traded by the end of the 28th day.

Fourth week currency is both currency-value and social-value. You have to attend 4th week festivities to redeem the value of it.

IF, ALTERNATIVELY, YOU CHOOSE TO TAKE YOUR 4TH WEEK CURRENCY IN THE FORM OF A VOTE, you have a couple of options. A vote is actually two tokens. They are called vote-tokens.

A vote-token can be used to make a proposal. A proposal costs one token.

A participant can vote on proposals or vote on the admin budget.

If you don't make a proposal, you can vote on both the proposals budget and the admin budget.

Therefore, your choice with vote-tokens is either to make a proposal and vote on one of the budgets, or not make a proposal and vote on both budgets. A participant cannot vote on both budgets and make a proposal. That would require three tokens. The principle is that two vote-tokens are issued when a person elects not to take fourth week currency.

The voting is not a secret ballot.

The vote-tokens are assigned to individual participants, two each.

Name, Participant Number, Token 1 of 2, Token 2 of 2.

The votes are not published, but they are not secret either. An audit is possible, because votes are not universal, anonymous, and secret. Each vote is attached to a vote-token.

The audit would simply amount to ensuring that $\text{Votes} + \text{Proposals} = 200$.

If there are 30 proposals to vote on, there are 170 votes up for grabs.

The admin budget is based on the operations of the three week trial project.

Proposals must be made by an individual participant, and are always initiated by a single vote-token.

PROPOSALS

A proposal is the mechanism for introducing a project into the community-building project. The proposal is multi-faceted, contains certain required data, and is a creative document.

Some proposals, such as selling your product on the livestream for at least \$25 (so it's eligible for delivery), are not really proposals. Such an act only requires that one be a participant in the project and schedule something with the broadcast organizers of the project. This falls within the admin budget, and does not require a vote-token.

A proposal is something else. A proposal can and usually will be set up to make money, at least to cover the costs of operation. If a project proposes to make 31% or more of its money during the next 3 week project, then it is a proposal to go in the admin budget. Admin budget proposals have a different voting mechanism than participant proposals.

The most common type of proposal will be

participant proposals. For a participant proposal to be rejected, 70% of votes need to be no. A no vote requires filling out a Why? field. The why field is at least 100 characters about why you voted no.

A participant proposal conforms to the structure of the project. In this way, it will earn most of its currency-value during fourth week, projected to be at least 70% of income the proposed project collects.

THE PROPOSAL MECHANISM IS THE SINGLE MOST IMPORTANT FUNCTION OF THE PROJECT.

Let us again distinguish the proposal from other ways of participating in the project.

The mechanisms for labor shifts are separate from proposals. Labor shifts operate on a daily schedule, a within-the-day paradigm. The labor shifts must not be scheduled weeks or a week in advance, and will not be paid weeks or a week later—labor shifts resolve themselves each and every day. You sign up no sooner than four hours before the shift and no later than one hour before the shift.

If you wanted to schedule labor shifts in advance to ensure making a living, you would be ready to book them everyday and also propose your own project within the community-building project.

People who have very busy professional and family lives and make good money will likely not be proposing projects and booking labor shifts, they will likely want to participate in the project because they like the idea of high-qual-

ity meals delivered by delivery specialists, and because they agree with the project's explicit procedures about paying a living wage for labor (in KC in 2024 - \$20/hour), and the common-sense environmentally-conscious moves away from plastic to all compostable packaging materials, and a focus on efficiency in transportation.

Because the first community-building project will be small and having to articulate operating procedures, this is an opportune time to start a delivery service from the ground level with no plastic use at all, from day one. This is something that big, national corporations that have food delivery service apps could never implement. The hassle would simply be too great and too costly, and enforcement would be all but impossible.

For the community-building project model, however, it will be natural and easy to implement. The packaging materials will be sourced before the restaurants are even fully signed up. The Good Meal Deal will provide all the materials to be sure of it. In Kansas City, there is a

composting service available, and hopefully willing to partner with The Good Meal Deal in some way eventually, in some mutually beneficial deal for the participants.

People who are not looking to expand their network or make money through the project will likely not make a proposal or sign up for labor shifts. For this person, instead of voting and proposing their own project, they can participate in fourth week festivities by getting fourth week tokens. I have already laid out how that works.

So, now, back to proposals, and the proposal mechanisms. This is entirely separate from labor shifts, a participant does not propose a certain number of labor shifts for the next 3 week project.

Let's imagine some examples of a proposal to make it less abstract, keeping in mind that it is entirely unique to each participant, and a proposal could literally be about anything the participant wants it to be. That does not mean all proposals may go unchallenged no matter what.

What it means is that there should be and will be no limit to the imagination of the participant. This absolute openness of the proposal process is an essential principle of the project.

However, we ought to draw out some examples of proposals. This specification will reveal the multi-faceted nature of project-currency.

A PROPOSAL ALSO DOES NOT INCLUDE A SPACE FOR THE PARTICIPANT DURING 4TH WEEK FESTIVITIES. This is unnecessary, because a space is already available to each participant.

Every participant automatically gets a 12x12x12 space on the grounds during fourth week. The position of each participant is determined by their participant number. This number runs 1-100, and is a simple sequence of the order in which each person bought into the project. To claim your spot is simply to show up at fourth week festivities. You can sell a product or service, or have a small garage sale, set up lawn chairs and hang out, whatever you want. A proposal does not need to be made for this.

A proposal accounts for a 28 day schedule, the 3 week project and 4th week.

A proposal has an aim.

A proposal is seeking resources.

The resource is social-value, human resources.

This is quantified in four hour chunks of time.

These four hour units are project-currency tokens. 1 token = 4 hours. 1/2 token = 2 hours.

Maybe you want to sell a product, service, craft, or artwork. Your proposal is to develop and create it during the 3 week project, and then sell it during 4th week.

Maybe you want to have some sort of parade or procession, or popup party, during 4th week.

Or maybe you want to put on a show, a theatre piece, or a musical event, or a film screening, and you want to premiere or feature it during 4th week.

Or maybe you want to have a reading group, and then host seminars during 4th week, and publish books or videos with text about the topic.

All these are good general examples of what a proposal might be.

IF YOU WANT TO GO DEEP AND PARTICIPATE ALL FUNCTIONS OF THE PROJECT, and you have a project you'd like to start, then proposing a project would be the way for you.

The first proposals can be made after the 3 week trial project ends, during the first 4th week. Thereafter, proposals can be made each fourth week by those who elect to receive vote-tokens.

Personal proposals will usually be adopted. 70% of people are required to vote no if the budget is zero.

The proposal concept is absolutely open-ended, it could evolve into anything after the project operates for a while.

Yet all big budget proposals go into the admin proposal pipeline. This voting system requires consensus. If 30% or more vote no then the proposal fails, and must be edited and voted on again.

This is the ratio for proposal voting—70/30.

So let's say you're a participant and you propose a project during the first fourth week and it passes, which it likely will, unless an over-

whelming majority of voters say no, vote that the project should not be a part of the community-building project.

The budget of a personal proposal does not include currency-value, does not have a monetary figure attached to it. A proposal seeking a budget, that is, money from the project, must be proposed in the admin budget proposal system, which works off the initial overall budget figures, primarily the \$2700 from earlier (1394 + 1306).

TO MAKE THE PERSONAL PROPOSAL PROCESSES LESS ABSTRACT, I will use a few of my own project ideas as examples. They are only examples, a project could be about absolutely anything. There are rules, however, for personal projects, and this should be kept in mind when preparing a proposal.

The first rule exists to seed the proper project eco-system. This first rule is that each person who proposes their own project must participate in another person's project each week.

The minimum amount of participation is four hours. So each person who has their own project must attend another person's project at least once a week.

A four hour chunk of time is a project-currency token.

Each person whose project proposal passes must show up for one project-currency token per week. This is part of what it means to have your own project. The proposer-participant must put this token toward another person's project each week. Enforcement would be through restricting the participant's ability to issue project-currency tokens for their own project.

A person who proposes a project is looking for other people to participate in it. Someone who wants to work completely independently, but be a part of the project for the meals or whatever reason, they are not required to participate in other's projects a minimum of four hours a week. This is only a requirement for people who proposed their own project.

THE PARTICIPANT PROJECT ECO-SYSTEM IS
A MICROCOSM OF THE COMMUNITY-BUILDING
PROJECT.

The fourth week official proceedings are
populated first by participant proposals.

Official Proceedings categories: 1) Seminars/
reading groups, 2) parades/processions, 3)
shows - music, theater, or video screening, 4)
athletic events.

What else?

AFTER PROPOSING A PROJECT, when you are looking for participants, it cannot be about seeking someone with certain skills.

However, if someone has certain skills, there ought to be a way to know from within the project.

Someone with very in-demand technical skills will likely be making money from that skill.

With AI, a lot of skills will be less in-demand, or less necessary, if not entirely replaced as a skill to train a human to do to make money.

Now carpentry and welding seem so much more important than programming or creative writing or graphic design.

The main point is that if someone is looking to make money from a skill they have, the participant eco-system is not a place designed to do that. The community-building project participant proposal system is designed to do something else: to create social value.

The community-building project is the entity which holds this social-value, in the way a bank account holds money. It's a container of value,

as a cup or jar or vase holds and contains water.

The holder or container of this social-value is subtle and invisible, but it has a structure, and a shape. Its structure is a temporal structure, and its shape is linear and cubic.

The temporal structure is 3 weeks, and then one week; a 3 weeks project, and then 4th week. To reinforce the structure, repeat the pattern and ratio: 3 weeks and then one week, a 3 weeks project and then 4th week. You could also call this a four-dimensional structure—definitely existent, but subtle and invisible in its own right.

So then how would you describe the shape of this four-dimensional object?—The community-building project has currency-value as the two-dimensional plane, up or down, right or left, like a spreadsheet.

With the principles, the community-building project becomes a three-dimensional object.

The central essential principle is the principle of essential equality: each participant owns an equal share in the community-building project, which is both buildings and an investment

vehicle.

But what the project looks like in depth is each individual participant: they are the objective reality of the community-building project. The principles that spring from the central essential principle provide the operating energy that powers the dynamic nature of three-dimensional existence. The bodies of the individual participants represent and manifest and synthesize these principles. Without participants, the buildings and investment vehicles are uninhabited, unobserved, and unrealized possibilities and potentialities. The principles themselves remain, in some rediscoverable way or rising formation, because they are tied in their functioning to the laws of nature, and those never go away.

Now we are familiar with the simple and essential fourth-dimensionality of the community-building project: 3 weeks, plus one week, a 3 weeks project followed by fourth week, then repeat. This time frame is not a principle, but a structure; not an edict, but an order.

Because this structure is temporal it is in-

visible. In order to get at its shape you have to wait until fourth week, when the fourth week grounds are set up, constructed, and active. The local infrastructure of the project is laid out and eventually architected in linear and cubic shapes.

However, in order to move into the fifth dimension, it must be a conditional place, and a conditional shape. The condition is that the 3 week trial project begin after 100 people buy into the project for \$50. Fourth week is purely conditional, and this is what gives it its fifth-dimensionality: abstract massings and sequence representations which appear in this conditional state and place of fourth week.

WHEN YOU PARTICIPATE IN A PARTICIPANT PROJECT, you don't get paid money for showing up, instead you earn a project-currency token.

There are variations and special instances of the token, but the standard unit is a four hour chunk of time.

Each participant project gets a place during the official proceedings of fourth week. The proposer of the project requests the time they want during fourth week.

The basis of fourth week festivities and proceedings is the participant projects. Paying or being paid by outside acts and vendors is secondary, and is not part of the official proceedings.

However, 4th week should be made as good and festive and appealing as possible, so more outside vendors should be sought if 4th week festivities are not getting enough people showing up.

It costs \$10 to attend 4th week festivities if you are not a participant in the project.

Most participant projects and performances cost \$10, this is a standard price. Could be \$5

or \$15. They must accept fourth week currency.

LET US IMAGINE IT IS TIME FOR FOURTH WEEK PROCEEDINGS AND FESTIVITIES.

There are three primary categories of 4th week event.

1) The first is the participant booths.

2) Another is food vendors and other vendors who are not a part of the project and pay a fee to vend.

3) The last category constitutes the official proceedings, and that is entirely made up of participant projects that were proposed and passed.

The first two categories are self-explanatory and familiar. Let us think more about the official proceedings of fourth week, and how these participant projects work.

The participant projects are the real substance of the project, because they are local people joining together in a creative endeavor.

The official proceedings attract people with more in-depth attendance. They fill a cultural and intellectual hole by structuring and hosting 3 week reading groups which have a public seminar or seminars during fourth week,

which is also livestreamed and recorded and archived by the project as part of the official proceedings.

There are parades and processions which are planned and organized and rehearsed during the 3 weeks, and then scheduled and performed during fourth week.

There are shows proposed—musical, theatrical, a film screening, an experiential art installation.

An indoor or outdoor simple theatre production, or film screening, if put on consistently, would forge a new creator and spectator and critical art community.

The community is able to express itself by making the official proceedings this engaged environment central to the festivities.

Around these more in-depth events during fourth week is your traditional fair fare, whatever local vendors want to participate for a flat fee, around the market rate for a smallish show, \$100-150.

This interplay between participants and traditional vendors is important and should be

gauged to ensure it is productive, and geared towards putting on the best fourth week experience possible for everyone who participates.

FOURTH WEEK HAS ITS OWN ACCOUNTING.

The first item is attendance by non-participants. For the first trial project, it costs \$10 to get in or attend the official proceedings. It's a one time cost, the fourth week entry fee for people who are not participating the project.

Then there are traditional vendor fees the project brings in.

This income and the fourth week expenses are reckoned separately from the 3 week projects.

A COMMUNITY-BUILDING PROJECT IS AN ECONOMIC ENGINE, and fourth week is an essential component of this vast social empowering.

Participants and vendors keep everything they earn during fourth week, only paying a flat fee for the booth space for non-participants, \$100-150 for the first fourth week.

Participant projects keep the earnings from their event, \$10 for a two hour seminar, \$10 for a whiskey tasting, \$10 to do an obstacle course, etc. There could be amateur sports if someone proposes it as a project and organizes it. Only the interests of the participants and the laws of the land restrict what a proposal could be.

If someone goes to your show or event and it costs money to see it, the project keeps that money, and keeps track of how much it is. There is a reckoning for participant projects on the 28th day, applying a calculation to the cash income and 4th week currency tokens taken in.

Multiple music stages could be tough. We'll figure it out, that's what it means to set up the fourth week proceedings and festival grounds,

itself a creative project.

A main emphasis is that it cannot be just music, like most festivals. It cannot be just music and vendors. And it will not be, because the eco-system of participant projects will come to fruition during fourth week.

The participant projects are executed over 4 weeks. A reading group and 4th week seminar on the subject will be a staple of community-building projects. It will be a kind of underground lecture circuit that will become increasingly more sophisticated.

Other than parades/processions, and shows of all kinds—experiential, visual, musical, theatrical—beyond that it is up to the imaginations of the participants.

I personally am interested in going deeper into texts and exploring spiritual and metaphysics readings with other people in a reading group.

Most reading groups are four hours per week. That's the standard minimum.

Many parades and procession planning meetings are also four hours per week. The cat-

egory of “shows” differs so widely that the four hours per week standard is not as common.

Still, the four hour per week unit of time remains the significant integer of project-currency. Each project proposer must participate another project at least four hours per week.

I think having a consistent monthly series of film screenings and theatre productions, and concerts and stand up comedy and open mics in tents, and all sorts of other events popped up in a simple way with tents and tables and folding chairs, would cultivate a free-wheeling creative atmosphere, and would serve to concentrate and compress culture, which energizes communities.

The community-building project could also add on an art festival angle to fourth week proceedings, if someone proposes that as a project. The project would consist of organizing the vendors and preparing to be a part of the official proceedings. The official proceedings time slot is scheduled by the proposer of the project, who can try to go all week with the mini-festival or only a few hours one day, or anywhere in

between. As other participants join the project and earn project-currency tokens, the project will develop and evolve, and be planned and practiced and acted out over time, taking its final form for this iteration as 4th week nears.

PARADES AND PROCESSIONS OF THE OFFICIAL PROCEEDINGS can let businesses and churches buy a float to advertise. If you are a parade or procession organizer and sell a package to three local businesses or churches, that could potentially be much more income than the official proceedings income.

If a reading group and 4th week seminar group publishes and sells books, or monetizes videos online, that could possibly be much more lucrative than the official proceedings income.

The official proceedings income is a principle though, it's guaranteed. It's about more than the money, it's about the social-value. But the money allocation of the official proceedings is as transparent as everything else the community-building project does, and this allows a new kind of social-value to flow into and then settle within the project.

The participant project is a microcosm of the community-building project model. Therefore, a portion of the revenue from 4th week is split evenly between all the participant projects on

the 28th day.

Participating in the project is not about eventually getting rich off its investment aspects. It's about making enough while doing more of what you really care about. To make a living each month at a minimum, while also working on projects that interest you, and that you feel are important. Or a venue for whatever way you want to express yourself artistically. The project is a catalyst of personal and community self-creation.

That openness is balanced out by the pre-determined way the greater portion of the 4th week income is divvied up. It's part of the official proceedings.

If you propose a project and it passes, and you fulfill your project-currency tokens, you are automatically a part of the official proceedings of 4th week, and the reckoning which concludes it.

SO IT COSTS \$10 IF YOU ARE NOT A PARTICIPANT to attend 4th week events and festivities.

Let's say that 100 non-participants attend, that's \$1000.

1/3 goes to the community-building project, and 2/3 goes to the official proceedings.

Then there are the vendor fees, which let's imagine total up to \$1500.

1/3 of those fees go to the community-building project, and 2/3 goes to the official proceedings.

So now the official proceedings have $667 + 1000$ in currency-value.

That \$1667 sum is divided by the total number of participant projects.

Let's say there are 14 projects in the official proceedings.

That would be $1667/14 = \$119$.

Not very much money, but something. This is in addition to whatever is made individually by the project.

That $119 +$ whatever is made otherwise during 4th week equals the currency-value of the participant project. Let's say it's $119+100 = 219$.

219. Of that, the person who proposed the

project owns and controls 50% of it directly.

The other 50% is split between whoever else participated in the project. This participation value is determined by project-currency tokens.

A FOUR HOUR PARTICIPATION UNIT IS ALWAYS ONE TOKEN. However, the value of a project-currency token is not universal, is not one to one.

For instance, a project may stipulate that in order to participate fully in the project a person must show up for one token each week. To “participate in the project fully” means to receive part of the official proceedings payout.

It is up to the person who proposes the project how it works. It may be that in order to participate fully you have to get one token each week for all three weeks of the project. But keep in mind that then the participant has three tokens.

Or the project proposer could decide that a person participates fully by showing up and receiving any project-currency tokens at all.

A person who decides to participate knows the conditions required to participate fully, because they are spelled out in the project proposal and these conditions are listed on the official proceedings roster of projects people can sign up for.

So 50% goes to participants. The next calculation is to take the total number of eligible tokens divided by the number of participants.

So 50% of 219 is about 110.

If three people show up each week, that is 9 project-currency tokens issued. The result in that case would be that each person would get a third.

If one person only showed up once, and there were no conditions to be fulfilled in order to participate fully, that would be seven tokens and three people.

So the currency-value number after the 50% goes to the project proposer is \$110.

Let's say there are seven tokens of project-currency issued.

$110/7 = 15.71$ per token.

So two people had three tokens and get \$47.13 (15.7×3), and one person gets \$15.71.

THE ABOVE PROCESS INCLUDES ALL THE RULES AND PROCEDURES AND THE SCHEDULE for how project-currency tokens are turned into

money. This is precisely how my model evinces the form of a transition-economy, in this pivoting capability of project-currency.

Along with that potential equation with currency-value, we see that project-currency doesn't necessarily need to be turned into money. A project does not need to make money or have an aim of making money during fourth week. The aim of making money is a reliable and recognizable aim, but not a requirement. All a project is required to have is an aim, this is the principle, as essential as a name.

“What is the aim, purpose, goal of your project?”

“What is the name of your project or the type of project it is?”

In that order, so you have to state and articulate the goal before the name or category, as a default. Obviously sometimes the name stands out more or less, and has more priority and importance for particular projects. The aim is prompted first because, by and large, this field contains the most substantial information.

Aside from those two questions, the only oth-

er essential information is the meeting time.

“When will you meet?”

Having a regular, scheduled weekly meeting time is very important. This is the structure being provided. The 3 week project lends itself to at least one weekly 4 hour meeting as the default.

The first rule of proposing a project, that you must also participate in someone else's project at least once a week, reinforces this 4 hour default, it's a standard minimum.

All the material about the project and the why of it and explainers on it go within the aim, purpose, goal field. Along with the name and event dates, these three fields contain all the essential information about the project.

So let's imagine a person who reads about this project proposal and wants to participate. If you are a participant of the community-building project, all you need to do is show up at the scheduled meeting time and stay until it's over, between 3.5 and 4 hours.

If you find the project interesting but are not a participant, you can buy into the communi-

ty-building project for \$50 until the end of the second week, the end of the 14th day. Of this \$50, \$25 goes to the project and \$25 goes into the participant fourth week fund, like the first 100 people who bought into the project. And like them, you can elect either to get your \$25 back and recycle your project participation, or you can renew the project for another three weeks and participate in fourth week.

During my three week trial project, the number of participants who can buy into it is capped at 250. More than that would risk the dinner delivery service becoming unwieldy or mismanaged, and unable to follow through on the principles. This must never be allowed to happen, the first priority must always be that the ideality of the principles be stabilized first, lest a hasty expansion discard or fail the essential principles.

So as long as you are a participant of the project, you are entitled to show up at any project event that interests you. If you stay until it's over and participate fully, at the end, project-currency is issued: one token to each participant

for that 4 hour participation unit.

PROJECT-CURRENCY STYLE 2

If the project-currency is not turned into money, or used to fulfill the first rule of proposing a project, what else can you do with it?

In general, a project is a way to focus and organize collaboration, that is its essential function.

So now let us imagine a project about a social issue that people are concerned about. They join the project to collect their voices together to make statements as a single project with a clear aim. In this case, the project-currency issued by the project is not proposed to be turned into money during fourth week, but votes.

Turning project-currency into votes is a way to determine the direction of projects, and to organize around issues the community-building project is concerned about. Concerned participants can make a proposal about it, because

that's what proposing a project is, a way of pursuing and collaborating around your interests and concerns. This kind of project-currency would be suitable for a project about some sort of social activism; or a nature conservation or city cultural site preservation project; or a pre-funded building project introduced through a grant into the project.

How exactly voting works is laid out by the project proposer. Useful general voting procedures are commonly available to participants. A project-currency token issued for a 4 hour participation unit is always worth one vote.

The project proposer earns two tokens when they host a scheduled public meeting for this style of project. They must be present at the meeting to issue project-currency to themselves, they do not automatically receive both tokens. If they are present, they are automatically in charge of issuing project-currency. If they are not there, they can put someone else in charge of issuing the tokens. If that replacement person is participating in the project, then they receive two tokens, the participation

unit token plus an extra participation token for taking over the responsibility of issuing project-currency.

If you are the proposer of the project, you receive one token even if you cannot attend a meeting. For example, imagine 30 tokens were issued in total over the course of five meetings. The project proposer has hosted four meetings, but could not show up to one meeting. As the proposer, they would have nine tokens. For a vote within this project, the project proposer has nine vote-tokens, and there are 21 votes up for grabs otherwise.

To propose a motion within a participant project costs three tokens. This is homologous to proposing a project within the community-building project.

Someone who has project-currency tokens from a project is not required to vote on any particular motion.

To propose a motion requires three tokens. Motions must be proposed by the end of the 22nd day.

All motions are taken up during fourth week.

Voting begins at the beginning of the 23rd day,
and ends at the end of the 27th day.

I HAVE NOW EXPLAINED HOW EACH PARTICIPANT PROJECT IS A MICROCOSM of the community-building project. Every three weeks the community-building project issues fourth week currency or vote-tokens to each participant, based on their choice of one or the other.

Just so, every participant project can issue project-currency tokens, and these tokens can be turned into either money; a vote or votes; or your choice of one or the other; or some kind of mix of the two in an agreed upon ratio. Which one of these four options the participant project turns its project-currency into is presented in the project proposal.

PROJECT-CURRENCY STYLE 3

Let us imagine another kind of project that is not trying to make money during 4th week, but harnesses the project structure to focus and organize collaboration. In this case, the cause

is personal, rather than a social issue.

The best example of this style of project is an exercise or meditation group, who gather at a set time to work out and lift weights, or to meditate in a shared setting or in a more isolated part of the place. The idea is that people agreeing to work out and/or meditate together will help inspire and motivate each other. This kind of project focuses something that is simple and unquestionably good to do, but sometimes hard to fit into a week or set aside the time for.

This kind of group brings accountability, fellowship, and structure. You meet people because you necessarily pair up to receive project-currency tokens, and you can talk about working out or meditating, but you can also just show up at the place at the time and keep to yourself, if that is more helpful to you in achieving your workout goals or best meditation practice. It costs \$25 for three weeks, and there are two scheduled meeting times per week. Each meeting is a four hour window.

When you show up at the scheduled time, you get a token worth \$5. If you get six tokens,

you get a \$5 fourth week token. So someone who showed up six times and earned six tokens would get back \$30 in fourth week currency.

Fourth week currency activates on the 23rd day. The 22nd day is the transition day. The 28th day is the other transition day. Voting ends on the 27th day, but fourth week currency doesn't expire until the late minute on the 28th day.

This kind of project, where you pay \$25 up front and get back tokens each time you show up to one of the six meetings, is referred to by the type of project-currency it is. This kind of project issues a two hour token, also called a paired project-currency token.

A two hour token is half of one participation unit ($4 / 2 = 2$). For a two hour token to be issued, it must be paired with a different participant's two hour token. The token is activated like any other project-currency token, on the 23rd day after the person elects to renew the project and participate in 4th week. The way the token is issued is what differs from the four hour project-currency units which are turned into money or votes.

The two hour paired token you buy into before the 3 week project begins, it costs \$25 for three weeks. There are six meetings, two per week for three weeks ($2 \times 3 = 6$), at a scheduled, regular time each week.

The meeting is four hours, a four hour window. The latest you can show up is two hours in, because after that it won't be a complete two hour unit of time. The last 15 minutes plays out based on judgment and pairing dynamics.

You can sign up after the 3 week project starts, but it still costs \$25. You can buy into it up until the fourth meeting, or more precisely, the end of the second hour of the fourth meeting.

The meeting is four hours, let's say 5pm to 9pm. Every 15 minutes during this period, up until the 10th increment, for this example 7:15, a pairing occurs. Let's say it starts at 6pm instead. It's better for the main example of this type of project-currency, an exercise or meditation group. 6pm is a better time to start because of the flow of business work days in cities.

So it starts at 6pm. You can start to issue proj-

ect-currency as early as 5:45, if two participants are there. Therefore, there are potentially ten mintings of paired two hour project-currency tokens which can be issued each meeting, which technically is four hours, but also technically starts at 5:45 and ends at 8:15, because that is when the first and last project-currency tokens are issued.

A kind of magic occurs through the pairing process, so that a half of a token becomes two shared tokens ($.5 \times 2 = 2$). Or do you not believe in magic? If you insist that magic is not real and that math must be consistent, then you believe in numbers, and the magical power of numbers. You see what truth I've exposed here—the nature of magic is entirely natural—*magic is signification*. To prove this you need to be able to think about it in the right way, and toward that end we now have a bold phrase we could use as a thinking cap, something a person could take and put on themselves to make it true. Look at how I can hold the thinking cap out in front of me, and I do so for referential purposes. Watch as I reach in and pull a rabbit hole out of this

hat, which I will then make resolve into a point, showing how signification is magic, whether it's a number, a mathematical operator, a grammatical construction, or a hieroglyph.

Once the shape or relation has been objectified within a medium, the question is not can that symbol or mark signify, but what value can that signification have in relation to the complex of meanings in which it is embedded? To see, read, or interpret a symbol is to be function, to be function for its possible signification. Whether the seer, reader, or interpreter knows the larger complex of meanings in which it is embedded is irrelevant to their being function.

A source of possible meaning created the signification, willing the symbol to exist. So long as the symbol exists, the possible signification is infinite. — On the other hand, this might all be only ever just a bunch of words.

That second option may sound like a subtraction of significance ($\infty - n = x$), but a bunch of words are, in a practical sense, the only measure we have to determine how far a conceptual leap has gone.

Let's throw out an example with some numbers to imagine what this kind of project would be like to participate in. Let's say that 20 people buy into this project for \$25, it is an exercise group that meets to work out on machines and lift weights at a gym, twice a week for three weeks. It is scheduled from 6pm to 10pm on Tuesday and Saturday.

The project proposer organizes the event and issues project-currency. What they record is the total number of tokens issued.

The token is a record of the pairing. It could be conceived as a piece of paper, which contains two sets of identical information and is signed across the middle, and is then torn or cut into two pieces. This is a description of the form I've sketched out for it, but it could be symbolized by anything, any symbol or object which encodes the information. I visualize it as a piece of paper that is filled out and torn in half, one half given to two participants. It's at the level of something a child might mock up in their room at their arts and crafts table, or something from a job or school in the 90s.

But the principle behind the paired token has wide application, and aligns with the laws of nature the aforementioned magic the token possesses, making a half token plus a half token become two tokens ($1/2 + 1/2 = 2$).

The two hour paired token principle gives rise to a seamless and cost-effective recordkeeping procedure I have introduced for these projects, summarized entirely by a list of each token issued, which is given a single reference number and shared by both participants. Encoded within this reference number is a verification capability, parsimonious yet comprehensive, which can always potentially be enacted after the token is turned in for fourth week currency, if one wanted to track all the project-currency that project issued and when.

The magic is in the people, who make the math work, when they signify properly, so that two people who share a token have earned two tokens, two people divided between one token is two tokens ($2 / 1 = 2$).

Two hour paired tokens can be turned into fourth week currency starting on the 22nd day,

the transition day. These fourth week currency tokens activate on the 23rd day, along with all other fourth week currency, and vote-tokens. Fourth week currency can be converted into money on the 28th day.

Although 4th week has two transition days, fourth week currency is operative from the first minute of the 22nd day to the last minute of the 28th day, which is what makes it fourth week currency. Two hour paired tokens can be turned into fourth week currency from the 22nd day until the end of the 27th day, when voting ends.

The last opportunity to turn fourth week currency into money is the end of the 28th day, up until the final few minutes before a new 3 week project begins.

THESE RATIOS AND STYLES HAVE BEEN ESTABLISHED to encourage small, unique, and varying types of projects to be proposed, and to seed a productive project-currency and 4th week currency eco-system.

In this way, the community-building project may grow, in the appropriate participation climate, getting the right amount of social-value and currency-value, and receiving plenty of light. The principles have already taken root, sturdy as a pine cone, soon unseen yet active in a new form.