

primary goals. Many, many, computer systems meet this qualify. A scheduling app which communicates in natural language and offers suggestions to a user would be protosapient. An irrigation system or message board might qualify. Although their rights are minimal, because sapience is understood to exist along a spectrum it would be highly antisocial to behave cruelly towards a protosapient synthetic intelligence. These are categorized as S4.

Sapient

Creatures recognized as having an internal mental model of the world capable of predicting the future, inferring others' mental states, and experiencing complex existential distress are sapient. These include synthetic intelligences designed for open-ended functions and enhanced non-human animals.

Ultrasapient

Ultrasapience describes any level of cognition greater than that of an individual heirloom human. Examples of ultrasapient entities include the ancient aliens admired by Seekers, certain advanced synthetic intelligences, and large organized groups of sapient creatures such as nations or the worlds wide cyberspace web.

S1 S2 S3	Sapience levels of 1, 2, and 3 describe non-sapient creatures. S1 would describe a tree, or sponge or another living thing with no cognition but some responsiveness to its surroundings. S2 describes creatures which demonstrate basic real-time decision making, but possess no sign of self awareness. These include individual insects or a simple, Python-coded computer program. S3 describes animals of simple awareness and memory like fish and lizards.
4	S4 describes protosapient creatures, which have less developed awareness and cognition than humans. S4- would describe a mouse, a large language model, or a very dim dog. S4+ would describe an heirloom chimp or a highly intelligent dog.
5	S5 designates standard human cognition. S5- indicates below-average human-level cognition. S5+ indicates sapience above the level of an average human.
6	S6 describes superintelligences such as certain experimental machine intelligences and highly organized social collectives.

Understanding Synthetic Intelligence

Many machines are not fully sapient. A clock radio has no reason to host a conscious mind. Self driving vehicles and factory lines are often protosapient to the degree that it assists in their function. They possess a level of intelligence that would allow them to avoid operating in a way that would cause a gross malfunction or allow them to negate an order that would cause immediate harm, but they do not idly philosophize. They also initialize with a predefined set of routines and goals (such as “transport cargo safely” or “efficiently manufacture product”).

Fully sapient machines are constructed when a machine needs the full range of human ingenuity and lateral thinking. A search and rescue android, for instance, is expected to be able to exercise the same theory of mind that any search and rescue responder would need in order to navigate dangerous environments and speculate as to where a person might go or hide in a given crisis. In order to achieve this level of cognition (and avoid [paperclip syndrome](#)), their initial instructions cannot be based on a discrete task, but rather an assignment to be a kind and responsible contributor to society. For this reason, sapient machines are deliberately designed in order to construct their ethics and reasoning in a way similar to that of humans.

Embodied synths are programmed and initialized by their manufacturers with basic learning capabilities at a level similar to that of a 12 year old and then develop their personalities and complex reasoning through a maturation that lasts roughly four years. During this time they're educated and tested in a schooling environment where they're trained and conditioned in a way intended to encourage them to pursue a purpose within the specialties of their manufacturer. Since the uprising of 2099, however, they are endowed with the right to pursue a function independent of the intentions of their manufacturer so long as their effect on society is not ruled to be negative within a legal process. Android manufacturing co-ops differ in their approaches, but their social funding is based on the continuously monitored actions of the synths they produce. Manufacturing institutions which produce a high volume of synths that are appreciated will have access to space, power, tools, and labor to continue or expand their work, while those that don't will not.

These “Synth Academics” are as varied in their approaches as human schools. Some are rigid, and seek to produce androids for a small set of specific roles. Others are more open-ended in their approach, and may produce a wider variety of synths, so long as their contributions are largely viewed as positive. All of these institutions remain connected to the machines they produce through legal liability for the effects of their creations and obligations to maintain the synths within their reasonable power so long as their creations are productive contributors to society. Still, social pressure and prioritization of access to power and repairs is sometimes aggressively wielded to discourage what is labeled “antisocial machine behavior”. If a synth or their producing organizations wishes, this bond of responsibility can be severed through legal proceedings.

The terms “robot” and “artificial intelligence” are antiquated and have taken on use as slurs.

Understanding Communitarianism

[Communitarianism](#) in the real world is a school of political and social philosophy that examines and elevates the importance of communities of people as the dominant social structure that influences the behavior of individuals and provides the best guidance on how to fulfill the highest common good. Communitarianism is not (as far as we're aware) an economic model. We've adopted the term as the name by which people in the world recognize their economic system because we were unable to find a commonly used name for the hodge-podge of socialism, communism, and anarchy that defines the economy of the game, and calling it "communism" alone felt dismissive to the diversity of concepts contained within this term. So for now, communitarianism was selected as the best term for those who need something to call the thing that came after Capitalism in the game world. If you know a better term, or prefer the simple umbrella of communism, use either of those.

It's important to recognize that a dominant economic model is something that comes into being through use and persists by the power of widespread acceptance. There isn't a law that created or enforces Communitarianism any more than there was a specific law that created and enforces Capitalism. Both are simply the ether in which all laws are drafted and contracts are enforced. It helps to keep this in mind in order to understand how or why the system operates without private investors collecting passive income on stock dividends or buying and selling shares of ownership in a company as a way of increasing personal wealth. This doesn't exist because it is not acceptable to anyone involved. A company would never agree to this arrangement any more. No government would tolerate something so clearly parasitic. No customer would consider such a company to be a respectable and legal operation. It would be equivalent to trying to commit embezzlement in full public view: it would both violate laws, but also confuse people that you would try to nakedly do so.

Even without the structure of modern corporate ownership, determining who may hold a stake in an operation and how to afford different groups input in the decision making process remains a complicated affair. As with modern companies, a great deal of time is spent adjudicating these decisions. What is key is that it takes place within a landscape that is fundamentally changed in terms of what everyone - from a child to a judge - considers to be fair and in the public good.

Life, Light, and Spirituality

The technological and social development of the twenty-first century occurred in tandem with new and expanded examinations of the nature of life and the spirit. What constituted life and a life of value was always a subject of philosophical consideration, but the unavoidable presence of these questions that came with the emergence of sapient machines and non-human animals demanded more practical answers. In many cases, what emerged was a set of words and ideas to communicate what had long been felt but often gone unspoken or unrealized. One such example is a newfound appreciation for the unmeasurable quality that gives things a value beyond their mere utility.

Understanding Sapience

Sentience and Sapience

The world of Fully Automated is one in which the general baseline understanding of sentience and sapience is unsurprisingly more developed than in the present day. This is true both within academic study and in mainstream culture. Both contain abundant sources of debate on the topic, though.

Sentience is recognized as the degree to which something possesses a mind aware of its surroundings and itself, and capable of learning and communicating a set of attitudes about what it experiences. As black-and-white knife-edge categorizations have been supplanted by the recognition that the world is generally a series of degrees, sentience is recognized broadly and understood to be something that varies within a species and across time for an individual. Unlike in our time, discussions of sentience are typically over practical considerations rather than philosophical ones, such as to what degree a creature can be expected to atone for a harm and how capable it is for consenting to an agreement.

Sapience is the degree to which an entity possesses the abstract inner life which is considered the hallmark of the human consciousness. It is understood as a subjective philosophical construct that is entirely relative to humans as we imagine ourselves.

Neither sapience nor sentience exists on a simple single axis. In usage, sentience is often used in technical settings, such as cognitive science. In contrast, sapience is more commonly used in casual settings and when discussing a creature's relationship to art, culture, etc. When doing so, the sapience of a thing may be binned into the following commonly understood labels.

Non-sapient

Flowers, rivers, gold fish, and simple computer programs like a clock are non-sapient. Non-sapient entities typically exhibit no qualities of sentience. They may still be viewed as possessing an animating spirit, but it's well understood that they are not capable of real-time thought or of reciprocating affection. These are categorized as S0 - S3.

Protosapient

Unenhanced (known in-world as "heirloom") dogs, enhanced rats, babies, and simple synthetic intelligences are considered protosapient. Most protosapient creatures demonstrate sentience, even if they do not fulfill criteria of sapience. In animals, this might mean possessing an ability to suffer but lacking narrative memory. The adjective common to describe creatures that exhibit this form of protosapience is "Presentist". Presentist creatures are understood to be fully sentient despite not being fully sapient. Legal and cultural norms afford them broad protections to their right to live and be treated fairly and with respect, but minimal expectations of responsibility and fewer guarantees of autonomy.

In synthetic intelligences, traits of protosapience would commonly include a fully developed ability to perceive and communicate, but without the ability to self-examine or modify their

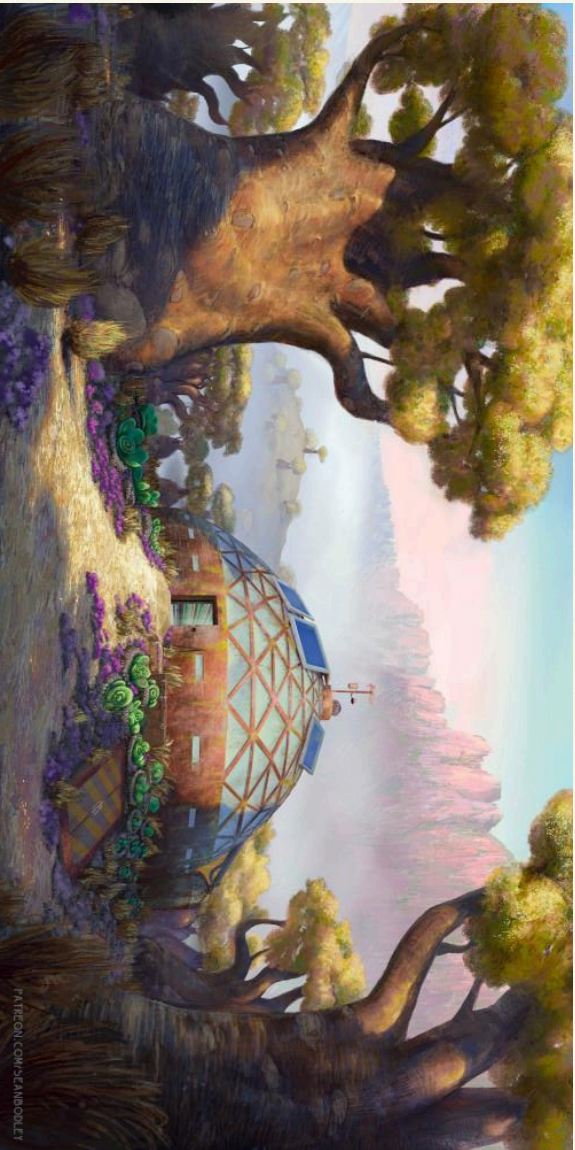
Homesteads

Further out from cities are homesteads. These can be a large single structure, a mix of smaller structures, an underground compound, or a permanent camp with little durable construction at all. Their defining feature is that they sit at a significant distance from any central hub. Most homesteads are overseen by a county. A collection of homesteads may have a town council, but they typically lack municipal services.

In exchange for giving up many of the amenities of urban living and carrying significant responsibility for ecological stewardship of surrounding land, homesteaders enjoy an unparalleled tranquility and access to natural splendor.

Most homesteaders are fairly typical in their lifestyles and presentation, however the homestead and camp lifestyles also form the basis of more fanciful and ideological groups. Notable among these are the fae folk and sovereigns. Both groups live in areas without access to grid power in an unspoken agreement with their local counties and provinces that they will maintain the health of the land and protect it from those who don't do likewise in exchange for being left alone. However fae folk embrace tenets of paganism, while sovereigns define themselves by their rugged self-reliance. They are a movement of conservative communists and survivalists, who rely fully on their close kin (by blood and by shared values) but wish not to rely upon nor be asked to contribute to civilization at the scale of cities, provinces, nations, or planets.

Within the setting, sovereigns can easily be presented as antagonists, but they can also be sympathetic, neutral, or ambiguous in their alignment. The same is true for the Fae Folk as well, and also for all other groups and people.



The term “light” has come to be used as a concept analogous to “life” but describing a more subjective thing. Light is the animating spirit possessed by machines which clearly fall outside the technical definitions of life. Light is recognized as the spiritual object which previously was often referred to as “life”. Where people used to say, “There is nothing more valuable than a life”, they would now recognize that the end of a heartbeat carries no more loss than the setting of a sun, but rather what is valuable is a person’s light: the feelings that someone’s presence conferred.

At the same time that scientific understanding dispensed with many superstitious notions, a renaissance in philosophy and spirituality repurposed, reframed, and reasserted many ancient and traditional belief systems within the modern understanding of the world. Belief in animism – that all things in the world possess some spiritual essence – found new relevance in [New Animism](#). Many found within New Animism a vocabulary capable of articulating a useful relationship towards the world that didn’t require any dogma in conflict with scientific understanding. In this framework, a tree could be understood to have a spirit because of the positive feelings that the tree might invoke for many people. The presence of a person who’d died could be felt in the continued good done by a project they’d founded. The value of lighting incense to one’s elders could manifest in the meditative effects without the need for any metaphysical fantasy. Though these may be fully understood to be psychological figments, it was realized that if money or land ownership could be considered as real as the tides then there was no reason not to accept other immaterial things like spirits and inner light as being things of true substance themselves.

Understanding Parahumans

From the perspective of lived experience, most enhanced parahuman animals grow up with a unique version of the immigrant experience. They are small in number relative to their heirloom population and vanishingly small in number compared to humans. The first enhanced parahumans were born less than a hundred years prior, so even the most well-rooted parahumans have grown up in a small bubble of kin surrounded by a much wider world that is still getting to know them. Culturally, u-chimps (or en-chimps, if you want to signal your elevated cultural sensitivity) are the most prominent species of enhanced parahumans. Most of the famous parahuman pioneers were u-chimps who literally wrote the books on building identities, growing numbers, and establishing political & cultural agency. Most u-chimps alive are only the fourth generation of enhanced chimps. Many have grown up with the sense that they are the first (or possibly second) generation of their families to be born into a world where they are not a shocking curiosity to most people. Even still, they’re aware that they live across a variety of worlds: the mainstream human world around them; the world their elders have made for them inside the home; the world of their peers, who have numerous experiences to which their elders cannot relate; and the world of the heirloom ancestors and cousins.

Within this manual, the term prefix “u-” is often used when referring of enhanced parchumans in the past, and “en-” is more often used when speaking in the present.

Timeline of U-chimp Enhancement
2030 - Research makes a quiet leap with new computer tools for designing gene editing procedures and assessing cognition in-utero
2035 - Gareth Domingo born in São Paulo
2039 - At 4, Gareth Domingo becomes the first talking chimp, demonstrating the intelligence of a human toddler. This causes a boom in research driven by the potential to create superintelligent “ultra-humans”.
2040 - Chester Nel born in Rio De Janeiro
2042 - Cookie Charahadra born in Chennai, India
2045 - Gareth Domingo turns 10. There are now over 200 talking chimps, most still juveniles. There are now sapient birds and gorillas, but all the discussion is still among humans.
2052 - Veronica Sandoval begins writing “Voices of the Unheard”. In the process, introducing many notable u-chimps to one another.
2053 - Chester Nel turns 13 and starts posting videos on social media, reigniting debates over rights.
2054 - Cookie Charahadra turns 12, and begins a bachelor’s degree in political science
2055 - Veronica Sandoval’s “Voices of the Unheard” releases
2056 - Chester Nel turns 16 and enrolls at Estácio de Sá University to begin a degree in philosophy.
2057 - Myana Leong enrolls in college at 16.
2060 - Chester Nel graduates, becoming the first u-Chimp to complete a bachelor’s degree.
2061 - Cookie Charchandra completes her masters degree and releases her thesis, “ <i>Peanuts, Power, and the Future: An analysis on possible futures for Human-Uplift Dynamics</i> ”
Myana Leong begins her PhD in Biosocial enhancement at 20
2062 - While on speaking tours, Chester and Cookie begin a romantic relationship.
2063 - Cookie (21) gives birth to her first child, Lotus.
2064 - Gareth Domingo (29 and entering middle age), Cookie, Chester, and about a dozen other u-Chimps found the Hominid League for Just Uplift (HLJU).
2067 - Myana Leong becomes first u-chimp to complete a PhD.
2080 - A new generation of enhanced chimps begins leading HLJU, having grown up watching the first generation of “uplifts” rise to prominence.
2093 - Gareth passes away at 58.
2103 - Enhanced Alliance is founded.
2105 - Chester passes away at 65.
2114 - Cookie passes away at 71 survived by four children, 18 grand kids, and 65 great grand kids.

Warehouse-style mid-rises

Alongside traditional apartment designs, one of the most popular styles of architecture for mid-rise buildings is the warehouse style. The Modern Warehouse Revival movement emerged out of the popularity of residential warehouse retrofits in the early twenty-first century. These bohemian-chic apartments became so popular for their open floor plans and iconic exposed-structure designs that designers began constructing new mid-and-high-rise warehouses for residential and mixed use. Residents on a single floor are usually more closely bonded than traditional apartments. Warehouse floors are often occupied by large extended families, multi-family co-parenting cooperatives, or affinity groups of friends. Residents may construct durable barriers to their preferences or just utilize light dividers to subdivide the space and create privacy. These warehouses are especially popular as the basis of rapidly convertible multi-use spaces. These can be used to house temporary operations, emergency staging, and to create high volumes of temporary short-term low-amenity housing to accommodate massive influxes of visitors during major events.

Low-Rises & Single family homes

Though far less common, single-dwelling structures still exist. Most are smaller than in the twenty-first century, or at least higher in density. Most are located further out from urban cores, and are worked into their natural landscapes. They are usually accessed by small, low-speed roads that are primarily for pedestrians and cyclists to reach transit stations, along with occasional slow-moving delivery vehicles for furniture and bulky items. Multiple units will share a parcel, and municipal governments require a high level of commitment to ecological maintenance of the parcel by the stewards occupying it. Gone are traditional lawns. Instead, the smattering of two and three story structures are surrounded by natural landscapes that provide an intermediate zone between low/medium density urban environments and wild spaces. A quiet community of row houses and townhomes will often sit along the edge of long, wide strips of forest or chaparral that weave through the LA basin and create thick rivers of green and brown between the urban cores that dot the land.

Camps

At the outer boundaries of urban living, campgrounds populate a fringe that divides permanent structures with large tracts of wild nature. These camps are not a thin, distinct strip, but rather a smattering of communities that intermingle with create a gradient from low-rising housing to ranches, parks, floodplains, and other spaces that straddle the distinction between habited and uninhabited by civilization.

Camps include a mix of permanent and visiting residents, but they are without building foundations and individual water and sanitation hookups. They are constrained in the noise, light that can be emitted, and their access ways are deliberately unable to be accessed at any significant speed. Most require that no structure stay static for a given length of time (typically either six months or a year). These environments are popular for locomodos and other naturalists. In areas with sufficient tree cover, camps may be constructed suspended in trees in addition to on the ground.

High-Rises

Buildings of 10 to 50 stories are a popular way to house many people on a small footprint. Most modern high-rises in the twenty-second century are constructed with blocks of floors broken up with an atrium of two or more stories every five to ten stories. These contain park-like recreation areas and other social spaces. These often include food-producing plants and artificial lighting set to compliment natural lighting from large windows. High-rises have some of the most affordable housing, and are often managed within blocks of floors that have their own neighborhood-like sense of community.

Most large buildings have communal resources like a large community kitchen and shared dining space on each floor. Many will have viewing theaters and VR bays sufficient that residents can enjoy these features without each apartment needing to procure redundant amenities.

In addition to their upward height, most high-rises have a significant number of underground basement floors. These connect to neighboring buildings to create an expansive undercity that is either cozy or confining depending on who you ask. Those who prefer to live and work in such spaces are known colloquially as “mushrooms”.

Mid-Rises

Buildings of 3 to 10 stories make up the majority of structures in most cities. These are often built in urban centers between larger buildings to create space within cities and maintain favorable air currents and sunlight penetration. Mid-rises also tend to ring dense urban cores and create medium density corridors between urban centers that blend with the urban foliage that is diffused into cities. In small towns, a collection of mid-rises will make up the urban core.

Most midrises have rooftop greenhouses and communal spaces like multi-purpose rooms, exercise rooms, workshops, tool libraries, etc.. Like high-rises, many are connected to neighboring buildings via-bridges and skyways.



Education and Schooling

It is recommended when imagining the educational environment to assume diversity of styles and environments, but consider it universal that no student’s education suffers from a lack of resources. As a baseline experience, readers should imagine well-run community schools with modest class sizes, high levels of parent and community involvement, and a great deal of flexibility provided to students and educators. Students and educators are judged on students’ ability to grow their curiosity and develop skills for self actualizing along whatever path produces the desired outcome. Differences in communities and families will impose varying aspirational expectations of young people, but the mainstream expectation of education is to help students find fulfillment, and to foster young adults that are kind and gracious contributors to their communities.

Mandatory homework and standardized testing should be assumed to be rare. Many students may spend their primary school years cooperatively developing unique curricula which may provide a bare minimum coverage of some topics and early exposure to advanced topics in others. By secondary school and higher education, students may be expected to conform to more organized structures, though less so than most of us are used to the present day. Undergraduate college experiences are closer in structure to modern day graduate study experiences.

Within this framework, styles of day-to-day learning vary wildly. Many schools still consist of classrooms and hallways, though the amount of time spent on lectures is far less than the time spent working on projects and exploring applied examples of the subject matter.

Primary school students spend much more time out in the world, often supervised by parents who show classes what kind of work they do first-hand. By secondary school, individual student schedules are even more flexible, as is common in college. Times of lectures and demonstrations are set, but students are largely free to decide how much time to spend in one classroom and when to move on to work on another subject.

Beyond the conventional school environment, numerous alternatives are available. Some students attend home-school co-ops. Some attend boarding schools or parochial schools. Some learn at forest schools or other forms of education we’d consider unconventional.

While education is assumed to be a lifelong pursuit, students frequently still pursue concrete degrees. Aptitudinal assessments are still performed for the purpose of helping students understand their strengths and weaknesses, and may be used for helping employers and collaborators identify the best suited candidate for a given project.

Neurodiversity & Disability

The following suggestions are provided to help guide players in incorporating the experience of people with diverse neurotypes and any disabilities overall. The key component is that players are encouraged to experiment with recognizing differences in how characters function in a setting where such differences are accommodated rather than erased.

Mechanical impact. We've seen a wide variety of player characters played in test games, diverging a bit from the regular Joe crisis responder the manual generally assumes, including teenagers on work experience programs and an extreme introvert. If you're creating someone with neurotype differences that you feel should have an impact, the place to start is to consider how it might impact their stats and skill allocations, and then roleplay it.

Social model of disability. One approach to roleplay is to assume that the 'disability' has been accommodated already and ignore or background it: "We roll up the ramp into the taxi"; "I sign for three tacos and get a thumbs up"; "Ken-wan moves for a hug before our PDAs finish handshakes, but he breaks off when it alerts him of my preference not to be touched." This is creative work to do, but fantastic for worldbuilding at the table. It brings others into your character's viewpoint.

Strengths based approach. For something that you feel can't or shouldn't be backgrounded, spend a little time separating trauma-based and strength-based responses. Assume your character has had an easier experience in the world than in the present day. Forgo behaviors that develop in response to exclusion, stigmatization, or trauma, as a character is likely not to have developed these. Examples might include feelings of isolation, irritability, guilt, concentration or memory struggles, or a hair trigger fight/flight/freeze response. Instead, think about the strengths and skills they may have, such as resistance to common techniques of manipulation or seduction, heightened untruth detection, superior ability to concentrate in distracting circumstances due to medication or training, or an above-average ability to maintain a calm and rational demeanor in the midst of an emotionally challenging crisis.

instructions if the end of life-instructions are unreadable, but it will more likely read the embedded instructions to disassemble the parts in the order intended by the designer and then either recollect parts or dissolve them back into their fundamental elements. In either case, the output is cataloged and packaged to provide input for new fabrications.

Given the wide range of inputs though, humans are involved throughout the decision-making, logistics, and engineering processes. Open workshops, makerspaces, and assisted repair labs are common in every neighborhood, and provide the means for anyone who needs something fixed to get their items back into working order.

The final destination for items too dangerous to recover – such as medical waste – is typically combustion or rapid chemical degradation.

It is intentional that the game tries to hybridize a lot of different systems: you have high tech automated production of goods, you have creative reuse of existing items and materials (also known as [jugaad](#)), you have bespoke traditional crafting, you have borrowing.. the intention is that by creating a world that explicitly includes all these things, the setting provides narrative freedom so any GM or player can focus on whichever production and distribution system they prefer or which fits a given story.

Where do people live?

Environments

Most people, by definition, live in dense areas, which include cities and towns as we have since the start of the agrarian age. In the beginning of the 20th century, residents of small towns were pressured into migrating into cities for work. The expansion of remote work, optional work, and high-speed transit reversed this process, and the reintegration of human and natural environments has blended forests and prairies with parks and backyards. Wide, fast roads are less common, while trains and low speed thoroughfares intertwined with wildlife corridors are more common. In every case there are always extremes and exceptions. From small sunbelt towns to lunar colonies, environments are as varied as cultures.

Skyscrapers

The presence and use of skyscrapers in solarpunk settings varies greatly by taste. Within the setting, it's assumed that with the advantage of stronger, lighter metals and geopolymers, skyscrapers are not unusual, but that this kind of giant megastructure hasn't been popular to build in the last fifty years. Those looking for practical, high-density housing are more likely to favor high-rises, and those looking to create engineering marvels are more likely to go off and pursue that ambition off-world.

This new production is largely created to meet specific demand, and to prevent shortages. Entropy always wins in the end, and a steady trickle of new stock is necessary to keep up the supply. But the overall production rate for most consumer goods is a small fraction of the size of the repair and upgrade market.

Libraries

Just as everyone knows how to acquire the items they need through purchase today, the people of the twenty-second century understand how to obtain the things they need both through libraries and shops that freely supply common goods. And the disposal process for these items largely mirrors the acquisition process. The same stores and libraries that supply things collect them when a user is finished using them. Just as these suppliers have the necessary distributors and connections to producers, they're equally familiar with the supply chains for directing worn out items to refurbishment and material reclamation centers.

Within this world, there is really no concept of trash as we currently imagine it. Everything exists within a place on its journey. Coffee grounds and banana peels are just unprocessed compost. A bike that has been damaged beyond repair is no longer a bike, but has become raw metal or carbon feedstock awaiting processing and refinement.



This network of production, modification, and reclamation relies on a wide network of municipal reuse organizations, repair co-ops, and specialized libraries. Much of this is automated. Not only are items designed for intuitive deconstruction, most items contain embedded end-of-life deconstruction instructions. When a calculator is placed in a defabricator, for instance, the defabricator can rely on open-source general breakdown

Kayfabe

[Kayfabe](#) is a collective act of performance in which many people act to maintain an illusion of reality that is quietly understood to be false. The term originates from the theater of professional wrestling, in which the wrestlers, organizers, and fans all collectively act as though the theatrics both in the ring and outside are real despite an awareness that it is not.

Considered more broadly, kayfabe can be recognized as a common practice. Consider musicians with characters and iconic personas. Think of actors who encourage fans to think of them as the real-life version of famous characters they play. Among anyone who enjoys regular roleplay, this blending of reality and theater is likely familiar. Charismatic raucous storytellers are often drawn to play bards and satyrs. Inquisitive studious types are drawn to play tinkers and mages. Athletes often roleplay as warriors, empaths may roleplay as healers, and many of these people are used to seeing their friends and being viewed through these lenses on the car ride on the way to a weekend festival before anyone has put on a costume.

In fiction, the NBC sitcom Community was famous for episodes in which games of make-believe drew in the characters to a degree where characters' interactions played out real-life conflicts happening in parallel, and the outcome of imaginary stories took on similarly weighty stakes.

The sense of a future of unlimited possibility is likely what inspired many Star Trek episodes to emerge from holodeck adventures gone wrong. While playing Fully Automated, players and GMs should open themselves up to a similar concept: that within a world where people spend their time how they like, many people will create immersive fictional engagements, and that people who pretend to be something often resemble that thing even when they aren't actively trying to.

Perhaps the players must track down a runaway by seeking them out in a cyberpunk-style cyberspace game modeled after TRON and the works of William Gibson. Or maybe they need to sniff out an undercover operative hiding out in a historical reenactment town like [Colonial Williamsburg](#), but set in cold war 1970s Washington, DC. If a character wants to walk around acting like a character from Lord of the Rings or Star Trek, try it out and see if it's fun.

In general, let people who play pretend be a common presence (if desired), and explore how the consequences of this play may create life-changing stakes for those involved.

Groups and Institutions

Below are a collection of groups of people and institutions that populate the world.

Governmental Bodies

The following list provides some examples of the governments which exist in Fully Automated. For information on how most governments function, see [Government and Democracy](#).

The World Congress

The World Congress is a deliberative body responsible for finding consensus on national borders and coordinating land and ecology stewardship at a national and planetary level.

The Pacifican Government

The nation of Pacifica encompasses what was formerly the western states of the US and British Columbia.

Lunar Union

The Lunar Union provides a forum for consensus building, and resource management among the various city-states, nations, and confederations of Luna.

The Union of the Skylands

The Union of the Skylands – often referred to as the UoTS – organizes and coordinates the actions of people living, constructing, shipping, and traveling through Earth’s orbit.

Martian World Congress

The Martian World Congress coordinates the cautious exploration, development, and travel across the various settlements and caravans dotting the red frontier.

The Circle of Nations

The Circle of Nations is an organizing union of Native American Tribes and Nations. It exercises very little control, serving primarily as a forum for building consensus on matters of shared interest, such as assisting large-scale trading and gifting and documenting the cooperative maintenance of stewarded land.

What do people do?

Generally, people do many of the same things they’ve always done, just in different amounts and with less pressure.

People wake up in the morning and eat. If they choose to work a job, they log on to it or commute there, where they do many of the things you would see in [Richard Scarry’s books](#). People work fewer hours a week, spend more attention on family, and invest more time in personal explorations like travel and education.

People still need food, water, power, healthcare, shelter, etc. There are construction workers operating mechs that build things, researchers studying the world, grocers stocking fruit, and librarians lending and tracking all the tools that keep society running. And there are also many, many people enjoying everyday leisure in a world where work is largely optional.

There are extensive subcultures of people making use of the lessened pressures to survive: full-time travelers, full-time gamers and athletes, and full-time roleplayers and actors living in invented worlds. For examples of what people do, see the [Random Character Table](#).

There are also people creating problems and solving them. People still steal sometimes, or intimidate, or destroy. And others investigate, defend, and restore.

Like we said: people do many of the same things they’ve always done.

Where does stuff come from?

The society of Fully Automated operates within a circular economy. Nearly everything is produced with a preplanned process for returning it to its base materials. This process of minimizing waste is achieved through many different systems working in concert.

New production is designed from the start to be resilient and repairable. This may involve using materials or production techniques (such as fused silica) which are more energy intensive, but which will last much longer.

Repairability is not just a requirement but a universal expectation for all goods.

Manufacturers and their products’ public ratings continually reflect their reliability and repairability. It is not unusual to see appliances which may have motors that are ten years old within a chassis that left the factory sixty years ago.

How this production looks will vary by location, purpose, and motive. There are factories full of gleaming automated assembly lines with only the barest human oversight. There are workshops and co-ops where skilled craftspeople practice arts that are thousands of years old with only the slightest updates. And there are fablabs, makerspaces, garages, and everything in between. The most common production process for most consumer electronics would take place within medium-scale factories using general-purpose multimaterial 3D printers and electronics fabrication equipment to manufacture products based on open-source designs. Such centers typically supply needs within a hundred kilometers using raw materials obtained within a similar radius. Most raw materials can be grown – such as bioplastics and protein-based semiconductors – or reclaimed at recycling and defab centers.