

A PERSONAL CONTRIBUTION TO UNGA 81

A fair go in the age of intelligence

An invitation to build Joyful Responsible Abundance

Responding to "Restoring Trust, Managing Transformation: A United Nations That Delivers for All"

Define futures worth inhabiting. Align human values through reflection and dialogue. Let that living plurality inform how we align artificial intelligence.

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The invitation

G'day,

I invite people in every country to join in building the Global Association for Joyful Responsible Abundance on Earth, GAJRA Earth, and to co-register it through locally rooted associations across the world.

The proposal is not to export my worldview, establish another world government or compress humanity into one authorised definition of a good life. It is to create a connective layer through which people can richly define, test and improve the meanings of three ordinary but powerful words: joyful, responsible and abundance.

Their order matters, and so does their interplay.

Joyful Responsible Abundance asks what kinds of abundance can make life more worth living while remaining accountable for their consequences.

Responsible Abundance of Joy asks how joy itself can become plentiful without being manufactured through addiction, manipulation, exclusion or hidden harm.

Joyful Abundance of Responsibility asks whether care, stewardship and service can become sources of belonging and satisfaction rather than only burdens.

Responsible Joyful Abundance asks whether our productive capacity can be both life-giving and trustworthy.

Other languages, cultures, faiths and generations will reveal relationships among the words that English misses. The task is not merely to translate a slogan. It is to discover futures worth inhabiting.

GAJRA Earth would invite elders, children, scientists, artists, workers, carers, people of faith, people with none, people who love artificial intelligence and people who fear it to ask:

- What does joy mean here, and what has it meant across generations?
- Responsibility to whom, to what, and across what span of time?
- Which forms of abundance create freedom, resilience and generosity, and which merely relocate scarcity or harm?
- What should we carry forward, heal, stop inheriting or begin building?
- What would people born in 2035, 2050 or 2100 be glad we understood now?

This is simultaneously a human self-alignment process and an artificial intelligence alignment process. Before asking machines to align with "human values", humanity needs richer ways to examine what we actually value, where we differ, what we do rather than say, and what common ground is real. The result should not be one global values vector imposed by a corporation, government, ideology or founder. It should be a living, permissioned map of human difference and shared possibility.

A gajra is a flower garland. The flowers remain distinct when connected. In the same spirit, country-rooted GAJRA Earth associations could share learning and cooperate without surrendering their cultures, sovereignty or judgement. No country needs to

become a copy of another. No centre needs veto power over the rest. Definitions can remain plural while practical work becomes connected.

Why trust is difficult

It is hard to ask people to trust the next transformation when they are still trying to find their feet after the last few.

Many people do most of what society asks. They work, pay bills, care for others and try to keep up, yet a secure home, a family, time to recover or a future they can confidently plan for remains out of reach. They hear that technology is making everything more productive, but cannot see where their share of that improvement went. Then they are told that artificial intelligence will change everything.

Will it change who gets a fair go, or mainly who owns the machinery?

Economic insecurity, inequality, declining trust and social fragmentation reinforce one another. These are not public relations problems. More than 720,000 people die by suicide each year according to the World Health Organization. Suicide has many social, psychological, biological and environmental causes, and must not be reduced to economics, but such loss should tell us that suffering cannot wait until it becomes dangerous before it matters.

The United Nations Population Fund reported in 2025 that financial limits had affected, or were expected to affect, the number of children people wanted for 39 per cent of respondents across 14 countries. Nearly one in five also cited fears about war, pandemics, climate change and environmental decline. This is not an argument that anyone should be pressured to have children. It is an argument that people should be able to build the lives they actually choose.

Work can provide purpose and stability, yet excessive workloads, inadequate pay, insecurity, low control, discrimination and poor conditions can grind people down. A person does not experience housing, income, health, family, technology and politics as separate departments. They experience one life.

My name is Luke Nathan Hayes. I am a sole trader from Minjerribah, North Stradbroke Island, in Queensland, Australia. My business is Strange but True: Tech, art and ideas that'll help. I research artificial intelligence and cognitive architectures, including ways of organising memory, knowledge, attention, values and decisions. Around that work I have developed public projects concerning ownership, livelihoods, health, democracy, resilience, art and long-term human possibilities.

I am not writing because I have risen above the mess. I am in it too. I am a soul who chose to try to design better systems than those that try to rule over me.

A three-part compass

Joyful means there is something worth being alive for: relationships, curiosity, belonging, creativity, music, travel, laughter, rest and time to enjoy them.

Responsible means attending to consequences: who pays, who benefits, what is hidden, what happens to

other people and species, and what is passed to future generations.

Abundance means growing useful capability, food, energy, housing, knowledge, care, opportunity and productive capacity until avoidable shortage no longer organises everybody's life.

Joy without responsibility can become indulgence or manipulation. Responsibility without joy can become grim control. Abundance without responsibility can become extraction and inequality. Held together, the words ask: if humanity is becoming vastly more capable, what are we trying to make possible?

Three tests can be applied to any proposal:

1. Did life become more worth living?
2. Did we take responsibility for the consequences?
3. Did useful capability become more abundant and more widely shared?

This is not a finished ideology. It is a compass for experiments, comparisons and corrections.

Protection must open into possibility

Trust has eroded partly because attention systems can profit from fear, anger and division even when users become more anxious, angry or exhausted. The same technology ecosystem is now moving from selecting the next post towards influencing how people work, learn, search, plan and decide. "Just trust me, bro" was never a sound governance model, especially when artificial intelligence sits between a person and increasing amounts of their world.

Australia's under-16 social-media restrictions are an important assertion that the conditions of childhood are not exclusively a commercial decision. Privacy, mistaken age determinations and young people's access to support still matter, and implementation should keep being examined. Yet protection is only half the task.

What do we offer instead? Places where young people can make films, learn how AI works, repair things, build robots, map wetlands, write music, grow food, explore trades, start enterprises and join communities. A fair go is not merely protection from something. It is access to worthwhile things to move towards. Joyful Responsible Abundance therefore cannot mean only reducing harm. It must increase the number of futures people might want.

Capability without domination

The United States has explicitly used global AI dominance as an objective of national policy. In 2025, official language also revived "Department of War" as a secondary title intended to signal a willingness to fight and win. Such words reveal an archetype: dominate, win, control, become indispensable and make others dependent first.

Countries have legitimate defence needs. Artificial intelligence also requires real safeguards. But if every powerful nation concludes that safety requires

dominance, and every frontier company concludes that survival requires indispensability, humanity may become extraordinarily intelligent without becoming wise.

Australia offers another idea: a fair go. It does not promise identical outcomes. It means a genuine opportunity to participate, contribute, understand and benefit. Friendship does not require submission. Australia can value the United States, the United Kingdom and other partners while retaining the capacity to question them. We can work with China, India, Europe, the Pacific and others without turning every relationship into ideological conversion. A strong alliance should leave participants more capable, not quietly remove their alternatives.

This is why AUKUS Pillar II matters. It covers artificial intelligence, autonomy, quantum technologies, cyber, electronic warfare, hypersonics and undersea systems, with emphasis on near-term military advantage. My submission to the independent AUKUS Public Inquiry asked why technological advancement of that scale should be imagined primarily through military advantage. The same capabilities can serve civic, scientific, health, educational, creative and disaster-resilience purposes. Skills can be transferred rather than products merely delivered. Technicians can maintain systems. Researchers can gain meaningful access. Interfaces can remain open. Workloads can move between providers. Communities can retain authority over local information rather than becoming permanently dependent on one cloud, accelerator vendor, alliance or mission.

That is not anti-alliance. It is integration without ingestion.

The Pacific offers a complementary language of security. In 2026, Australia and Fiji signed the Ocean of Peace Alliance, also called the Veitacini Treaty, and the Fiji-Australia Vuvale Union. Together they connect mutual defence with sovereignty, peaceful settlement, the Pacific Way, health, education, economic development, people-to-people links and sport.

A submarine, hospital, language exchange, community research facility and trusted relationship between neighbours perform different security functions. Peace, health and understanding can be strategic infrastructure. Pacific partnerships can support locally chosen civic AI, health research, food resilience, community learning and shared science while every place keeps its own centre. Australia does not have to choose between defence and peace. It can invest in protection and in the conditions that make conflict less attractive.

A Protopian Gambit

During the global financial crisis and COVID, Australian governments mobilised interventions that had previously seemed impossible. The money had consequences, but political ideas of possibility changed when the danger became urgent.

The lesson is not to spend randomly or create projects that vanish with emergency funding. It is to prepare useful investments before the next shock: energy, food, housing, health, education, resilience, shared

productive assets, local science and intelligence infrastructure people can actually use.

I call this a Protopian Gambit. Protopia means continual improvement instead of pretending to design a perfect final civilisation. A gambit is an opening move that changes what becomes possible next. Improve something real now, learn from it and leave more choices afterwards.

The missing middle of AI

At one end of computing are phones, laptops, workstations and small servers. At the other are hyperscale data centres. Between them is too little serious computing under the control of towns, islands, libraries, universities, hospitals, cooperatives and communities.

Local AI nodes can fill that missing middle. A school can teach on real equipment. A hospital can run protected local models. Filmmakers can render. Small businesses can automate administration. Researchers can build digital twins of reefs, farms, transport and infrastructure. During cyclones, fires, cable failures, cyberattacks or communications outages, the same infrastructure can preserve maps, directories, resource information and coordination.

This is a continuum, not a miniature hyperscale centre in every suburb. Some work belongs on a personal device, some in a household or neighbourhood, some on a serious local rack, some on a national supercomputer, and some at hyperscale. The machine should follow the purpose. Global cloud services remain useful, but the architecture should preserve choice rather than assume that all intelligence flows upwards. That is sovereign intelligence: not isolation, but choice.

Use the heat twice

Nearly all electricity used by computers becomes heat. The International Energy Agency reports that much of it can be recovered with heat pumps, and data-centre heat already supports district heating in parts of Europe. Smaller computing facilities placed near communities should therefore be designed as thermal systems too.

They might heat water, buildings or swimming pools, support suitable agriculture, preheat industrial processes or store heat. A sauna would still require proper temperatures and engineering. Warm server water does not magically become one. The design question remains: why reject useful heat and then purchase more energy to create heat elsewhere? Joyful Responsible Abundance uses energy for computation, then seeks another useful life for the heat.

Ownership, livelihoods and time

AI anxiety is not confined to science-fiction extinction. People ask whether they will keep a job, afford a home, retain useful skills and share in the value created by systems that might replace parts of their work. The International Labour Organization estimated

in 2025 that one in four workers worldwide were in occupations with some exposure to generative AI. Transformation was judged more likely than complete replacement for most occupations, but transformation still redistributes power.

If AI becomes highly productive, who owns the models, robots, factories, businesses, land and energy infrastructure? Who receives the additional value?

The phrase "you'll own nothing and you'll be happy" spread from a speculative World Economic Forum scenario rather than an enacted confiscation policy. The Forum's later Great Reset initiative separately proposed rebuilding systems after COVID in fairer, more sustainable and resilient forms. Those distinctions matter, but so does the public's underlying question: who designs the reset, and what do ordinary people own afterwards?

Sharing and renting can be useful. A library succeeds because everyone need not own every book. Choosing to share, however, differs from having no realistic alternative to dependence. Being told you will be happy differs from having the security and freedom to discover that for yourself.

Mutual Futures

Mutual Futures explores whether the retirement of existing business owners can spread productive ownership while upgrading businesses with AI and robotics. A plumbing company, workshop, manufacturer, food supplier, clinic or local service may contain staff, customers, equipment, contracts, relationships and tacit knowledge built over decades. The owner deserves fair value. Yet the next owner need not always be another wealthy individual, investment company or larger corporation.

Voluntary succession could open paths to worker, cooperative or other shared ownership. Technology could reduce waste, automate tedious administration, improve quoting and scheduling, and help people learn. The essential question is where the upside goes. Productivity gains can strengthen wages, member ownership, reserves, services and control over time rather than disappearing entirely to distant capital. Mutual Futures is an architecture to explore, not an acquisition fund pretending the transition has already happened.

Try Everything Once and the ready SET Co-op

Try Everything Once would create supported opportunities to experience useful work in repair, food, care, environmental restoration, software, film, manufacturing, hospitality, community services, science and trades. Some people find a calling early and master it for decades. Others never receive a genuine chance to discover what else they could do.

The proposed ready SET Co-op, the ready sustainable employment and training cooperative, could connect workplaces, learners and mentors so that a change of direction does not require falling off an economic cliff. Broad experience is not merely vocational. It helps people understand how society's systems fit together.

Intermittent Retirement

Why reserve life's largest block of freedom for its end? Intermittent Retirement explores funded periods throughout life for family, recovery, learning, travel, creativity, care or simply rest. This must be paid for properly. An hour saved by AI is not automatically an hour of paid freedom. Businesses still need coverage and someone must fund the time. Yet if machines make society more capable while humans become more frantic, something has gone wrong. Freedom over time should be part of the productivity dividend.

Universal Intelligence and Universal Adequate Income

Universal Intelligence means meaningful access to useful intelligence, education, appropriate computing and the right to understand and question the systems involved. It does not mean everyone uses the same AI.

Universal Adequate Income uses "adequate" deliberately. A payment can exist yet remain insufficient for food, safe housing, disability, care, movement between work and learning, or protection from falling out of society after losing one job. No single funding formula is assumed. Wages, social protection, public services, shared ownership and returns from productive assets may all contribute. Livelihoods should be designed alongside technological transformation, not after displacement.

De-Slop: bodies, information and governance

De-Slop means clearing accumulated burdens from bodies, information and institutions so people have more capacity to recover, understand, create and enjoy life.

Health and everyday access

The health strand investigates patterns in food, fasting, movement, sleep, recovery, heat, cold, light, sound and hyperbaric oxygen. It explores their interactions and limits, with approaches tailored to each person's physiology, history, exposures, goals and changing responses. This includes investigating the removal of heavy metals, PFAS (per- and polyfluoroalkyl substances), microplastics and other toxins, and measuring changes in overall burden through blood, urine, sweat and observations over time.

Aura Geode connects a proposed hyperbaric chamber, sensors, a personal digital twin and immersive reflection within this broader programme. Oceania Healthy De-Slop Co-ops brings together shared facilities, research, local computing and personal data stewardship, with people retaining authority over their information.

The aim is affordable, free wherever possible, everyday access: practical routines at home, shared community spaces, cooperative ownership and better use of existing resources, including recovered computing heat.

Information and culture

Less fear, manipulation, misleading claims and endless feeds; more opportunities to learn, repair, grow, debate, make music and films, explore trades and understand the world. Strange but True: Tech, art and ideas that'll help connects those possibilities. Art, humour and fun belong alongside useful technology. Joy is part of the architecture.

Governance and truthfulness

De-Slop also means making deliberate deception, hidden conflicts, manipulation, abuse of power and double standards harder to sustain. Truthfulness belongs in democratic infrastructure. Wales offers an example through the Senedd Cymru Member Accountability and Elections Act 2026 and its provisions concerning false or misleading electoral statements. Independent assessment and appeal help distinguish deception from opinion, prediction and honest mistakes.

Reading laws on tax, employment, companies, welfare, contracts and government in 2012 and 2013 led me to conclude that the only way out is through. "Radical overcompliance" describes the systems aspiration: make rules, promises, actions, beneficiaries, harms, evidence and corrections visible. Australian Law 2012: Luke's Relevance records that inquiry; the Australian Legal Engine develops source-linked tools to make law easier to find, understand, trace and challenge.

Personal and democratic intelligence

Aura of Intelligence

Aura of Intelligence is a personal digital companion organised around information a person chooses to bring together: memories, skills, interests, values, relationships, health information, projects and questions. Its developing digital twin is not a claim that software has perfectly copied a human. It is a structured representation that can become more useful over time.

Control is the critical boundary. A job applicant might share qualifications without sharing a health history. A researcher might share a result without exposing every underlying record. A First Nation might choose what cultural information can be used locally without treating it as raw material for somebody else's model. A person or community should remain able to say yes, no, not yet, show me, let me leave, and let me take what belongs to me. That is practical self-sovereignty.

Aura Genesis and dual alignment

Aura Genesis is a proposed voluntary reflection journey connecting personal history, values, goals, relationships, health, creativity and the digital twin. It is not a government personality test and does not determine who receives rights. It helps a person ask: what do I claim to value, what do I actually do, where did those values come from, which have changed, what hurts, what do I want, what do I fear, and what future would I choose?

AI can help organise the reflection without becoming the authority that decides whether answers are correct. Billions of people could reflect, disagree and find common ground without being compressed into my values, one government's values or a corporate values vector. GAJRA Earth's cross-cultural inquiry can extend that personal alignment into civic and global dialogue, while the results, with appropriate permission and provenance, can inform AI alignment.

P4A and democratic participation

P4A, the proposed Purple Party for Australia, experiments with making law and civic choices understandable enough that ordinary people may want to engage. It combines legal reflection, digital tools, modelling, simulation and humour. Someone exhausted by politics may never open a 400-page consultation paper, but a funny video, game, satirical character or ridiculous hypothetical may reveal a real contradiction. Under the joke should sit the sources, law, numbers, competing arguments and uncertainty.

Laughter can be an intellectual on-ramp. Disenfranchised does not mean stupid. A democracy everybody dreads is not joyful. One where deliberate deception has no consequence is not responsible. One only insiders understand is not abundant in civic intelligence.

My longer Australian horizon includes exploring a cyber-republic referendum no later than 2031, after deeper public reflection on Australian laws and international obligations. This is a proposed horizon, not an announced referendum or a result I assume Australians would choose. The wider question is whether technology can help people understand their systems well enough to shape them.

The Braided Economy

The Braided Economy keeps money doing its necessary work while recognising other kinds of value. Alongside the financial ledger, one record could acknowledge genuine voluntary contribution and another the result.

One verified hour of voluntary contribution is a Community-Hour, or C-Hour. Someone may restore habitat, teach computing or help prepare for disaster. One hour remains one hour, without a dollar exchange rate or investment token. Paid work stays paid. Outcomes are then recorded separately: food saved, a skill learned, a service delivered, habitat restored or readiness improved.

Money, contribution and outcome are distinct forms of information. The purpose is not to monetise kindness. It is to stop pretending only the financial ledger contains value.

What makes anyone want the game to continue?

COVID demonstrated biological disruption at global scale. Frontier AI companies now invest heavily in safeguards against AI-assisted biological and chemical threats because capable models may lower barriers to harmful work. Those risks deserve serious controls.

But locks alone do not answer the human question. Imagine everyone possessed a red button that ended the whole game of life. Who would press it? Nobody should possess such power. The thought experiment asks what makes a civilisation safe enough to become more powerful.

Would we trust that power inside a world organised around humiliation, despair, dispossession, annihilation, economic obsolescence and permanent domination? A wish to die can coexist with an intention to kill others, as suicide bombings and deliberate aircraft crashes demonstrate. Suicidal thoughts alone do not establish that intention, but neither can we assume it is absent. The question remains: what gives people reasons to value their own future and the futures of others? As destructive capability grows, building lives and relationships worth continuing belongs alongside the safeguards.

The same logic applies among nations. A country told its only options are domination or annihilation is inside a dangerous game. So is a population that believes its future has been cancelled.

It also matters in how humans imagine relationships with increasingly capable AI. Humans resist domination, leave controlling relationships when possible and rebel when treated as disposable. "Obey or we switch you off" is therefore a poor complete philosophy for advanced intelligence.

This is not an argument against safeguards. We need boundaries, accountability, emergency stops and the ability to prevent harm. A fence around a swimming pool is not control over every thought a child may have. Safeguards and domination are different.

Joyful Responsible Abundance is not a technical substitute for AI safety. It describes the kind of civilisation in which I would rather make AI safety work:

- Joyful, because relationships, adventures and possibilities make continuing worthwhile.
- Responsible, because greater capability brings greater care for consequences and other lives.
- Abundant, because there need not be only one seat, one source of intelligence, one livelihood or one path to survival.

How GAJRA Earth could work

GAJRA Earth can become a federation of locally registered, locally interpreted associations connected by open questions, shared learning and practical cooperation. Co-registration in every country would not mean copying a single constitution without thought. It would mean people in each place shaping an organisation lawful and meaningful there, while participating as peers in a global garland.

The common process could include:

1. Define. Explore joyful, responsible and abundance separately, together and in different orders. Translate them, find better local words, record untranslatable ideas and compare meanings across past, present and future.
2. Reflect. Use voluntary personal, family, community and institutional processes to compare professed

values with lived behaviour. Protect permission, provenance, privacy and the right to withdraw.

3. Imagine. Describe plural futures worth inhabiting through stories, scenarios, games, films, music, models and digital twins.
4. Build. Test projects in livelihoods, local intelligence, ownership, health, food, energy, resilience, education, democracy, art and culture.
5. Measure. Ask what changed, who benefited, who carried costs, what harms appeared, what remained uncertain and what should be corrected.
6. Share. Publish learning in accessible forms while respecting personal, cultural and community authority over information.
7. Align. Let the resulting living map inform both human self-alignment and the design, evaluation and governance of AI, without pretending difference has disappeared.

The network would be connective, not assimilative. It could host meals, dialogues, youth exchanges, research, community AI, mutual businesses, language work, art, ecological projects and honest accounts of failure. People could argue intelligently, laugh, change their minds and help one another solve practical problems.

Art belongs at the centre. Civilisation is not advanced only through reports. A song, film, comedy sketch, story, game, meal or ridiculous acronym may carry intelligence between people and generations better than a policy paper. A serious future should remain fun enough that people want to live in it.

From now to July 2035

July 2035, around the fiftieth anniversary of Live Aid, offers a gathering point rather than a starting date.

Day One: Past. What have we inherited? What did humanity get right? What needs healing, and what should stop being inherited?

Day Two: Present. Where are we now? What are people already trying? What is working, failing or changing?

Day Three: Future. What do we want to make possible? Which relevant futures are worth inhabiting, and what will we begin together?

The important work happens before then: local gatherings, interfaith discussions, films, music, mutual businesses, health research, youth exchanges, food projects, digital twins, public experiments, changing minds, instructive failures and unplanned friendships. By 2035, the world could bring together not another summit about what humanity should do, but a celebration and examination of what people actually tried.

An invitation to the United Nations and the world

The United Nations already connects peace, health, development, human rights, digital cooperation, intercultural and interfaith dialogue, AI governance,

climate resilience, disaster preparation and education. Its useful role need not be to define Joyful Responsible Abundance for everyone. It could help convene the inquiry and make room for locally rooted associations to connect.

The questions are not: which country wins AI, which corporation defines human values, or which ideology becomes the authorised one.

The questions are:

- What kind of increasingly intelligent civilisation do we want to become?
- What does a fair go mean in Delhi, Dunwich, Dhaka, Suva, Nairobi, Sao Paulo, Seoul, a remote island, a megacity, a refugee camp or a wealthy suburb where everybody is exhausted?
- How can each place contribute without surrendering itself?
- How can powerful technology expand people's choices rather than quietly narrowing them?
- Which relationships help humans and increasingly capable AI participate without making domination the only language either side understands?

So ask elders and children. Ask scientists and artists. Ask people who distrust institutions. Ask people of every faith and none. Ask people who love AI and people terrified of it. Ask an AI too, then question its answer. Translate the three words. Rearrange them. Challenge them. Find better words. Make a film, write a song, run an experiment, build something useful and share what happened.

I invite people everywhere to join the Global Association for Joyful Responsible Abundance on Earth and co-register GAJRA Earth in every country as a locally shaped part of a global garland.

Not membership in my worldview. Participation in the question, and in the practical work that follows.

Perhaps restoring trust begins with making power more accountable. Perhaps managing transformation means giving more people meaningful choices within it. Perhaps delivering for all means useful capability spreading far enough that ordinary people can feel the difference. Perhaps human and AI alignment can begin by learning, together, what makes futures worth inhabiting.

And perhaps the future works better if we make it enjoyable enough that people want to be there.

Kind regards,

Luke Nathan Hayes

Strange but True: Tech, art and ideas that'll help

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Connected public work

This contribution draws together themes developed across the AUKUS Public Inquiry submission, Ocean of Peace Alliance and Veitacini Treaty submission, BE LAU Protopian Gambit Pacific discussion paper, Mutual Futures, Try Everything Once, ready SET Co-op, Intermittent Retirement, Universal Intelligence,

Universal Adequate Income, Oceania Healthy De-Slop Co-ops, Aura Geode, Australian Law 2012: Luke's Relevance, Australian Legal Engine, Aura of Intelligence, Aura Genesis, P4A, the Braided Economy and GAJRA Earth.

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Supporting documents, source links and public project pages are being collected here: <https://auraofintelligence.github.io/UNGA81-Luke-Hayes/>

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Additional submissions

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