THE BOOK OF GREATER AND LESSER OMISSIONS

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The Book of Mistakes
Il Libro degli Errori

It is written somewhere that history may inform our current endeavors. History has indeed dictated that the lessons of The unMonastery be collected in a singular fashion. Although earliest known sources have the title as **The Book of Greater and Lesser Omissions this is not the language of the street. The more punchy title Il Libro degli Errori stuck.**

We are thus doomed to be judgmental upon our every action. It is a curse as much as a blessing. Of course this too may prove an unMistakable mistake. That several other wisdoms with less catchy titles are also interwoven into this visionary text is the cost of having a more passionate than precise PR department…

The archives were full of wisdom.
In the virtual cellars of the unMonasterians lie scattered commentary. Largely written in the age of the send button, it is more the raw material of boundless wishes than the winnowed kernels of genuine sustenance. Gathered together in retrospect, this combined selection from diverse documents reflect the gatherers as much as the writers. At the same time the unMonastery penchant to drop its threads into a vast web of interlocking public space permits seemingly unEmbroidered voices to pop up at any juncture.

The historian's cleft between oral and written sources has widened by the void of the unopened e-mail. In a landscape where near and far sit perched at their several scriptoriums for more hours a day than is healthy, there is no reassurance that that which has been posted has ever been taken to heart. Where once there was the singular Word : to be illuminated, studied, and ceremoniously regurgitated in song, we are now surrounded by hyper-text. Despite the distracting background noise Il Libro degli Errori is an attempt to bridge the chasm between expressed intention and the illusive record of that which has actually been heard.

Il Libro degli Errori is undertaken as a meditation on our mistakes: not to apportion blame or to chastise co-workers or ourselves, but as a message to the future. Some of our initial fumbles, classical conundrums, persistent attacks of stubbornness may escape our notice. Along the way it seems equally relevant to catalog our triumphs, where we failed to fall into potential traps. Early on, the very first unMonasterians created a spontaneous infirmary to offset a compromise on the health of a member caused by the extreme damp conditions in the unheated dormitory, a night at our favorite B&B was commandeered. As Rita Orlando put it in today's morning circle: It may become a huge Book of Mistakes, but hopefully not a Book of Huge Mistakes.

We need to isolate where we are perhaps over-reliant on our flexibility and goodwill…

A Tour Guide

The Book of Mistakes reveals its message on several levels. It can be read from beginning to end, although it clearly was not written in this direction.

The Chapter Titles are with one exception, imports. They were devised as key elements with which to prepare oneself should a group of people contemplate initiating their own unMonastery or unMonastery-like conditions. They therefore function more as a demanding stretch than a comforting framework.

Written in red (or in boxes on the wiki) is a narrative text that strives to orient the reader as to the issues illuminated in each chapter. It often takes **the voice of rationality.** Those who feel bound to understand may be able to merely lift their understandings directly from here.

Splattered more boldly throughout the text are an assortment of numbered operating ***'principles'***. These are often to be found embedded in more of their context somewhere else. These have been elevated by popular demand - Should anyone wish to commit anything to memory, or create a run of up-market tea bags, they would be a good place to begin. The numbering system is vestigial, after Wittgenstein.

The rest of the text is considered to be ***'evidence'***. These are lifted from various sources and juxtaposed beneath the banners of the chapter titles and the principles. These have been compiled to illustrate the quality of argument as the language of our 'prototype' has been hammered out along the way. They also may give more insight into the daily life of the unMonastery as residents and their primary stakeholders tended to litter various media with a vast array of what was known as Documentation.

Still other aspects of the text are incidental artifacts, imprints of the tools left around by its primary builders; from time to time Katalin Hausel and the Designated Philosopher exchange encouragement or impatience as they spiral towards a deep fondness for their construction.

The Book of Greater and Lesser Omissions is not finished. Before the house packed up for an unDisclosed period, it was proposed that our written legacy acquire the form of an annotated scholarly work. unMonasterians near and far expressed the desire to leave their trace upon the collective record. In the current design their observations and additions should enrich the textual turf at every turn. In practice this has not been forthcoming; an embarrassing large percentage of the material seems to stem from a single voice - the house scribe who was tasked with keeping a running commentary on an invisible weblog. It is likely that many of his words of wisdom remain to this day hidden away out of the sight lines of his fellow unMonasticians. In the current edition an attrition factor stopped us from providing every last footnote to the scribe's ramblings. Should the reader wish to directly experience his legendary long-windedness this can be easily arranged.

History has not always been written by the battle-worn. The effort to clean up in one's own cellar has been uniquely rewarding. The contradictions between theory and practice, between musings and matter are mercilessly naked.

introduction

Prehistory

In the Beginning there was the Council of Europa
And the Council of Europa begat the Office for Social Cohesion Research and the Office for Social Cohesion Research begat the Early Warning Division and they begat Edgeryders. And the Edgeryders begat LOTE#1 Strasbourg, and LOTE#1 Strasbourg begat the unConference and the unConference begat the Conversation. And Lo and Behold the conversation begat the unMonastery. And they were much amazed. And the LOTE#1 Strasbourg begat LOTE#2 Bruxelles and the LOTE#2 begat the Gathering of the Experts, and the Gathering of the Experts begat the Lore of the unMonastery. And the Lore of the unMonastery did cause the Comitato di Matera 2019 to quiver. And together they did beget the Mediateca Meeting of the Community, and the Mediateca Meeting with the Community begat the Multitudinous Challenges. And the Challenges begat LOTE#3 Matera and LOTE#3 Matera begat the 200 Year History. And the 200 Year History begat The Book of Greater and Lesser Omissions. And they were sore afraid. And the Challenges begat the Projects; and the Projects begat the unMonastery Prototipo Matera. And the unMonastery Prototipo Matera begat Il Libro degli Errori. [1)]

1) Here writes KH on the Fallacy of the Connection between dream and creation.

Those Upstarts

1.0 THE RECIPE IS ELEGANT. SKILLED BUT CRITICAL HUMAN CITIZENS TURN THEIR BACK ON THE INHUMAN MARKETPLACE TO MOVE INTO SURPLUS PUBLIC REAL ESTATE AT THE OUTER EDGE OF THE MODERN EXPERIMENT. TOGETHER THEY RECREATE ALMOST FORGOTTEN LIFE RHYTHMS AND DEVISE MEANINGFUL WORK PROJECTS. THEY ARE NOT HERE TO THRASH OUT MIRACLES [2)], BUT CAN INADVERTENTLY FIND THEMSELVES BESTOWING THEIR BLESSINGS UPON THOSE WHO MIRROR SIMILAR VALUES. THIS INSTALLATION OF COMMITTED WORKERS INTO A LOCAL COMMUNITY WHERE HOPE AND VISION MAY BE SUFFERING, CAN ACT AS A CATALYST. ALLIANCES WILL BE FORMED; SPIN-OFF CAN BE ANTICIPATED... [3)]

2) More on miracles here

3) Nota bene, this was written before opening the doors of the unMonastery Matera prototype.

The unMonastery existed in concept two years before it was first tried on the ground. A desire for clarity of goals and expectations existed from the beginning. What was the role of the “challenges” of a small South Italian city and the “projects” proposed to address them? How would they be compatible with the idea of creating social cohesion through slow albeit committed work, radical thinking, and elements of play?

Three Edgeryders were about to descend upon Matera for the first time. Our hosts sought to ease our arrival and generate local curiosity. Ilaria sent out a questionnaire penned by Carlo; she received one answer:

"Dear Carlo Magni,
It is very good to have a name to talk with. Just talking about dreams without a real person there, is nowhere near as satisfactory... The same is true for the project as a whole; all my experience tells me that the ideas and the fantasy are just to get you to the starting place; once you actually begin, you have to return to zero and build upon reality. Is it therefore possible that I don't answer your questions at all? - a naughty boy boycotting the exchange out of fear of building an intellectual construct that at best can only be a shadow of reality. Instead, I offer the following statement of belief: this project smells as if it has all the correct ingredients ready to be put into place. [4] A space for a sustained human meeting, basic needs met or meetable, a community of people who expect that they will find good work and inspiration in each others company. Solving all of the practical questions before hand, is not desirable; it is through this solving in cooperation that the unique character of the unMonastery will develop... But, that said, here we go at the Here we go:
In what way Matera's characteristics meet the objectives of the unMonastery? *— the ground feeling behind the unMon idea is that the Edgeryder group has potentially more to do with each other outside of meeting halls, and closer to real life. Anchoring this real life in a real community is utterly logical. One of our main desires is to be adept at adapting to diverse host communities; the selection of Matera has seemed an organic process – as we are developing our prototype [5], it will prove a worthy dialog partner no matter what Matera's strengths or weaknesses may be — a imperfect community that welcomes us and is eager to see us succeed.*
What are the needs that have been foreseen for the city of Matera by the unMonastery team? *We talk about several issues: internally we have to create a viable living rhythm that enables us to research the unMo life form, we can then turn out to absorb the qualities of potential interaction with the community at large. We know that some of the outcomes of our stay should be tangible and lasting: before having started it is not only difficult to say what these may be; it may also be dangerous. To say that 'we wish to give', before finding out who we are, and therefore what we have to give – is not the best personnel management style. Each unMon will have its own core group, and then incorporate a stream of visiting contributors – each of these shall be encouraged to listen to the greater community in their own way.*
What should the people of Matera expect from the project and in what way can they be part of it? *In my opinion, we have been thinking a bit narrowly about the project – ideally I reason we should be there for three years: year one - we map out the territory, and invent our magnificent ancient traditions; year two - serious work builds towards some impressive creations; year three - the jobs of the unMonks and unNuns get taken over by resident Materani. Are the Materani expecting miracles, do they have a history of being disappointed by Northerners, might they wish to join in the work? The specifics lie in the specific projects.*
What do the unMonasterians expect from the city of Matera and its inhabitants? *We sincerely hope that you will be yourselves: good, caring hosts. You are also encouraged to be typical human beings: and give us your impatience, minor bureaucratic tendencies, forgetfulness and other aspects of human imperfection; it is only by you being a busy, multifaceted urban environment that we will have to learn how unMonasteries develop our characteristic strategies for survival in the face of such reality.*
There is an ongoing discussion in Matera regarding the possibility of becoming a place that fosters "creativity tourism": the donation of ideas and visions coming from changemakers that come to the city and are hosted with the aim of starting and developing projects in the city of Matera. Do you think that Matera can be such a place? *Please, we have to be there first. If Matera does indeed have a unique set of resources for building a visionary community, we can be a good indicator as to this being possible.*
What are the next steps for the launch of the unMonastery? When will we start seeing unMonasterians walking around the city? *The launch will provide a dash of concrete stimulus to a few of us — We have yet to formally recognise the desirability of having a distinguishing unMon clothing style that would indeed enable you to spot us immediately. I am thinking long kilts, at least for the men. [6]*

Bembo Davies
Institute for Non-toxic Propaganda"

4) Apart from the fact that only one out of the original 6 unMonasterians spoke Italian. One is forced to wonder about failing to realise how important communication was going to be to realise the lofty plans.

5) Prototype = our favourite word

6) I (Alberto) know Carlo Magni, and I'm guessing he probably felt Bembo was either eluding questions or mocking him! What was the reaction?

volume I

The un

1) KH in chat 1.09.2014

“the un is a very treacherous tool.” [1)]

Inspired by the model of medieval monasteries, the unMonastery nevertheless tries to steer clear of some aspects of the reference: the religion, the hierarchy, the strong association with power because of their relationship to the Catholic Church. Hence the liberal application of the “un” in all the preparatory materials for the first prototype.

It is written:
Concealed beneath the rim of the table was the unMentionable fact that until the hose was attached to the water supply of the citizenry, it was virtually useless…

unPacking the un:

The absence of anything gives little food for Archeologists. As Ola threw together the visuals for the logo and flashed it up on his laptop, Ben wrote out UNMONASTERY in upper case. It was respectfully suggested that UN was already an established brand name, we ought to go more quietly. Since that moment the unMo prefix has preceded us. We are in equal parts haunted and liberated by what we aren’t…

The power of the unMonastery has always been its explosive associative matrix. As soon as its flag had been unFurled at Edgeryders' first Living on the Edge gathering, Strasbourg - (LOTE#1) the core idea has attracted visionary extensions. **That we would be ‘a monastery’ without being a ‘monastery’ was immediately compelling; the very words ignited the imagination.** But, while the purity and purposefulness of an unMonkish lifestyle was a key to something, — what would we jettison from the monastic tradition? [2) 3)]

At LOTE#2-Bruxelles we collectively devised the first snippets of **The Lore of the unMonastery**. In a wing of the fortified palace of the EU commissioners, old faces and meteoric appearances hacked our history in true Edgeryders’ fashion. The global precedents of monasticism became merged into a collective document created on a battery of laptops. We fantasied a life within walls dedicated to work and service that would give body to the lofty ideas that the ER gatherings inevitably spouted. As we worked, readily transferable concepts and hierarchies clustered around our increasingly impressive conceptual edifice. We flirted with the attractive disciplines of poverty and penance, of the ardurousness of matins and vespers. The unMonastery was to be our unPrecedented experimental workshop for building the **Real Stuff**.

With time there were further conversations. Words such as unSanctified and unConventional filled the unAtmosphere. What we meant by all this remained for the future to determine, but a deeper question went unAnswered: *If we are not-pious, not-self-sacrificing, non-believers, how can we work very real miracles?* [4)5)]

In practice, separating desirable associations from the unUseful proved to be a difficult call; monasticism as a model, rather than a set of tools to pick and choose from, is closer to a tightly interwoven system of relationships between all of its associated concepts; a sensitively balanced habitat. We needed to adapt it to our specific principles, instead of adopting a few of its characteristics.

2) We were not hearty monks descending into the seasonal trickle of the Gravina for our weekly dunk in its fetid waters full of organic runoff of surrounding agriculture. Nor had we carved ourselves an additional steam room cave for ritual cleansing. Fasting was not exactly 'The Party Line'.
3) Nathan Schneider who visited the unMonastery in perhaps its bleakest period wrote an article which further fabulates upon un-ism. http://www.thenation.com/article/181398/can-monasteries-be-model-reclaiming-tech-culture-good?page=-full

4) http://bembodavies.com/2014/04/29/unpacking-the-un/
5) Hidden perhaps even deeper was the unresolved question: to discipline or not to discipline. Link to …unDisiplined is hardly a selling point.

Mining The Metaphor

"From the moment of the first public voicing of the unWord at the LOTE#1[1] gathering, exploring the imagery of the unMonastery has been a source of joy and inspiration."

1) Living on the Edge, the Edgeryders'periodic congregations.

1.0 THE CORE IDEA ATTRACTED VISIONARY EXTENSIONS.

As we worked, readily transferable concepts and hierarchies clustered around our increasingly impressive conceptual edifice. We flirted with the attractive disciplines of poverty and penance, of the exertions of matins and vespers. The unMonastery was to be our unPrecedented experimental workshop for building the Real Stuff.

Associations with monasteries and with the "un" both proved to be fertile ground for the imagination. Two years in the making, the first unMonastery opened with the archives already full of soaring texts about its 200 years history and visionary future. In the 6 months of running the prototype, living up to the dreams of hackers, nomads and activists while delivering tangible results to a small town with a very real history, navigating the expectations of network science and South Italian social etiquette, defying both agile project management and historical negativity, proved to be a labyrinth in which we all got lost at various points.

2) http://bembodavies.com/2014/03/03/unmonastery-prototipo-matera/

The Parable of the Rubinetto [2]

"My personal training as a performer was called upon from time to time. It fell to me to script the prosaic parable of our existence as the "Nozzle of the unMonastic Idea" at our opening press conference. This (visually evocative work demonstration) was adapted by popular demand for the Open House party as a prelude to a roof raising participatory ritual that revealed the depth of co-conspiracy that had brought us all together..."

"Clearly this essential tool (of the nozzle) resembled the unMonastery project. The behind the scenes end that pried open the hose opening and wedged itself tenaciously fast with its concentric rings of teeth that root the whole operation in place, was clearly the committee that included the unMonasterani in their vision of social and cultural renewal. We ourselves were the working parts of the nozzle whose delicate interplay shaped the desired flow closer the more heralded front end. Our noble task: to dispense a Fountain of Ideas at a rate most suited to the intended splash. We were by nature finicky, but given sufficient attention to detail we could vary from an accelerated cleansing jet of significant pressure to a finely dispersed spray suitable for cultivation delicate growth."

2.0 A DEEPER QUESTION WENT UNANSWERED: IF WE ARE NOT-PIOUS, NOT-SELF-SACRIFICING, NON-BELIEVERS, HOW CAN WE WORK VERY REAL MIRACLES?

Conversation

I have been reading about these language games. I guess I sent you first to Wittgenstein's Tractatus which is this dead metaphysical construction. In the Philosophical Investigations he moves on to demonstrate how it is impossible to describe how language works in such a rigid logical system, and introduces the idea of language games. The idea is that language is a "practice" we learn, not a double catalogue system between words and things.
Katalin • 23 mins

Ah, of course - conversing is about twisting the constraints...
Bembo 22 mins
... Playing with either new components, new combinations. It has with the dominance of the unMon metaphor in our imaginations. Our language was our liberation.
Bembo • 22 mins

I think it is relevant because where the Protocol and the cards provide necessary catalogues, your stories and coming commentaries will provide the "games" that will demonstrate the use of play.
Katalin • 22 mins

We have taken a strong linguistic stance. It is playful, evocative and ultimately dangerous. Especially if we resist.
Bembo • 21 mins

Why dangerous? The idea is that language is a "practice" that we occupy.
Katalin • 20 mins

It is dangerous because if forces us to take our dreams seriously. At its best, talking is an extreme sport. – Let us put this chat in Mining the Metaphor page.–

Bembo 19 • mins

I am trying to understand how the construction of cards/Rules/Book will work It will(should) help us design it better.
Katalin • 18 mins

Yes, it might. "Faith Hope and Charity, and the greatest of these is Charity" (Caritas = love/generosity?). … a biblical quote that sticks. Of course, I was trying to get to And the greatest of these is the Book. Then the unProtocol would be Faith, and the cards Hope, I'd suggest. Tea's in the pot.
Bembo • 14 mins

OK I see your point. yes, the Book is what gives us the performative space to act, which is ultimately the goal of the entire unMon enterprise. Do you remember when we did that divers' co-living exercise with Remy?
Katalin • 13 mins

ahem – Instead of something highly desirable like sorting through the potential material for the GLO.(Greater and Lesser Omissions)book project?
Bembo • 12 mins

That exercise showed how easy it is to construct something (conceptual)- cards, protocol, etc. What is impossibly hard is to show how it is as a lived experience. How can the Book be structured so it fits on the surface to the cards/Rules structure but opens it into this performative space?
Katalin • 9 mins

I'm thinking the Cards will evolve gracefully. I am not worried about providing a cross reference system - it actually shan't require its own if the GLO is comprehensive. The protocol is another question. The history of the Benedictines is enlightening here. Each monastery was charged with devising its own Rule. I would suggest that we hold an unSynod - to propose a proposed protocol. I struggled with the term, being more comfortable with unCode as it implied ethics and honour as well as just formulas.
Bembo • 7 mins

So, the main question is, in our system of principles\evidences\interpretations where the performative space needs to open up. You want (it seems) already at the level of evidences. I am hesitating - maybe at the level of interpretations (but I am solely looking at the practicality of the readership's attention span.) Can we adopt your method of including photos with the texts and sometimes create this space with those? A lot of people are visual.
Katalin • 7 mins

I think that 90% of the interactivity would manifest itself at the interpretation level. To the degree people engage themselves at level II or even level I their contribution will be invisible. To play a bit with your performative space. This is not just where people can challenge but where they can be seen to be challenging.
Bembo • 2 mins

Yes. Where the connections of a community appear. and the reader witnesses our collective playing so it becomes clear that it is people acting (not acting like in theatre but acting like in ethics) co-acting
Katalin • Now

I just hit the archive button – where do the ghosts end up?
Bembo • Now

I have no idea. Shall we just copy and paste?

Challenges

The financial formula for the first unMonastery was the following: in exchange for food and shelter from their host community, unMonasterians deliver their proposed projects that were selected to solve[1] specific problems. In Matera known as - the Challenges.

1.0 THE UNMON TRAVELS ON ITS CHALLENGES; WE ARE WHERE WE ARE BECAUSE WE HAVE SKILLS TO LEND TO OUR HOST COMMUNITY. [2] [3]

"Historically, the establishment of a monastery could often involve an element of imposition. A recently installed warring feudal lord with a hearts and minds problem on his hands would contrive to import a favoured monastic order to sweeten the new deal. The monasteries were built to deliver. There remained this thing about the general Glory of God, but what was that in Euros? If their extracted taxes must be hammered into acres of gold leaf, the good people demanded their fair share of miracles...

Monks had recipes; they did brewing, distilling, medicinal herbs. Their international contact network gave them access to both ancient knowledge and technological innovation. While on the surface they were to provide spiritual guidance, they often had a hidden agenda which rattled the balance between local political factions as competing brotherhoods in each their edifice performed rites around which their benefactors could anchor the status quo.
In addition, the traditional monasteries supplied other social services. A primary function was population control. Siphoning off an uncertain percentage of the surplus production and absorbing the human sub-caste of spirit wanderers and sexual minorities to render them if not out of harm's way, at least literate. People approved.
In exchange the monks and nuns ministered to the ailing, kicked up periodic cultural events and generally spread the Good Word. Any attendant whiff of a miracle was rapidly thrust into the eager hands of the PR department..."

On March 23, 2013 a public town meeting was held at the Mediateca, Matera. Citizens gave their input about the problems they experience within the town. A year later, the MT2019 committee had established a home for The unMonastery. 11 unMonasterians arrived to bravely solve/address these "challenges".

2.0 WRITTEN RECORDS INDICATE THAT ONE OF THE CORE ELEMENTS OF PRACTICE THAT ENABLED THE EARLIEST UNMONASTERIANS TO SUCCESSFULLY EXPAND AND REPLICATE THEIR TRIUMPHS WAS (THE SPIRIT OF) LE CAPATOSTE [4] **AND THEIR WILLINGNESS TO EMBRACE THEIR DISASTERS.**

The Challenges became our greatest liability. Were we to deliver our projects as 'solutions', they were being developed with minimal (or completely without) local participation due to the extremely short time frame. Were we not to deliver anything, we were a waste of money. The local press advertised the arriving unMonasterians as near-superheroes. Our PR guaranteed our fall from grace even before we started.

Scripting the infamous 12 Challenges [5]

"The evolution of the certified Challenges of the Matera Prototype unMonastery involved a beautiful event of engaged citizen participation. Afterwards, spirits were high. It was confidentially mentioned that the eagerness to come to terms with collective concerns seemed to reflect such a high degree of commitment that this meeting itself may have been sufficient catalyst, and the establish of a unMonastery an non-essential luxury. However, despite the positive atmosphere generated the document that emerged listing 46 core concerns was fundamentally flawed. It was couched in predominately negative language.

4.0 THE ENTIRE SET-UP OF THE NON-MONASTERO WAS BASED UPON FALSE PREMISES. THE ORIGINAL FORTY-THREE CHALLENGES [6] **EXTRACTED FROM THE MATERANI ALMOST EXACTLY A YEAR AGO, WERE UNFORTUNATELY NEVER PROPERLY RECORDED.** [7] [8] [9]

Before going international it was necessary to perform a whitewash. Behind the scenes a sub-committee of stakeholders held a small session of corrective surgery that compressed the cumbersome list of lamentations into a palatable catalog of concerns[10]. These were circulated without comment and the world was none the wiser:

"These challenges represent the primary focus for projects submitted to the first prototype of unMonastery in Matera

1) By using the measure of 'solved' this falls into the most common trap of community development analysis: issues are to be addressed. Any solutions must involve embedding experiential elements of empowerment into local co-workers by which the community experience not just change, but the culture of precipitating this change.
2) "This turned out to be a much more complex picture. Upon arrival: we learned that the primary reason to fund the unMonastery was to open up the city to Europe and European experts, as part of the city's bid for Cultural Capital of Europe in 2019. Not only did the city at large not identify with the list of 12 challenges, but even the group of citizens working on the bid were considered outsiders. Meanwhile, the development of the unMonastery as a co-living and co-working model to revitalise recession-stricken Europe was the priority for the Edgeryder community who participated in creating the concept of the unMonastery and negotiated the financial and physical aspects of the deal. Ideals collided with reality; although the challenges were never taken particularly seriously by either party, in the end, they turned out to be the only measure to evaluate the experiment: whether they were solved or not.
3) touchy stuff: You get rather harsh and far up the road of us being a disaster. I think 'literally' rather than 'seriously'. (I don't know where it has got to, but the conclusion of our ritual burning of the 12 challenges was that each of them had indeed been honestly explored. (should be from Ben. We also need to frame the 12 challenges as cleansed or distilled.)

4) "Roughly translatable as 'the Hardheads', the guiding principle of cappatosta proved key to the installation of the first four-month iteration of the unMo at Matera. In turn, generous amounts of this 'applied stubbornness' allowed several of the first unMonks to refuse to digest the conceptual constraints of this time limit.

Living and waking in rocks, time is not fleeting – permanence permeates. We stand 'stabile'. Alterations which would otherwise inevitably be earthshaking, are absorbed in geological time." http://bembodavies.com/2014/02/20/il-libro-degli-errori/
(The term capatosta may have been the first Italiano that I learned at the joyous occasion of the opening press conference; hearing a conspiratorial brindisi (toast) shared between the unMonastery's three Rs: Rita Orlando, Raffaella Pontrandolfi and Rossella Tarantino,

the three women who put in the day-to-day effort to make the floating unMon idea land in the fertile earth of Matera. - BD.)
5) http://matera.unmonastery.org/en/challenges
6) https://edgeryders.eu/unmonastery/challenges-on-the-ground-unmonastery-in-matera
7) Also know as the '47 complaints'... each of them was based around a perceivable element of negativity: 21 examples of the word "No",

supplemented by 5 "Nots", and the very telling sentence:"- La gente si lamenta molto." People complain a lot. http://bembodavies.com/2014/04/05/il-livro-dell-errori-iii/ This was operatically explored by Brother Bembo in his Opening Ceremony presentation of the 'Culture First' approach to community development work. http://bembodavies.com/2014/08/25/creative-deconstruction/

8) The best they could manage was a good-tempered summary – a renovated, more palatable 'Greatest Hits' now routinely presented as "the twelve desirable desires" and circulated to the international curious.

9) "Slowly the balance shifted towards significance. A thinking soul had removed from their place on the unMon wall illuminated graphic renditions of "The Twelve Challenges". As discussed ad nauseam elsewhere (link to video) these baulderised 'statements of intent' had been awarded an unDeserved position of leverage in the unMonastery mythology. Those who had witnessed their origin as rewrites of a longer list of sorrowful wails, cringed when the effort to outfit each challenge with a designer quality individual logo had only helped carve something in figurative stone that hadn't actually a genuine root in the community they sought to represent. The current observation was that these pumped-up objectives were too much a millstone for the unMonastery's "Experti di Niente"(Experts at Nothing as the unMonasterians were dubbed in a widely circulated newspaper article that criticised the MT2019 initiative and which mocked the Pisolino Libero project. July 2014.) They (the false challenges - ed.) would best be burnt to avoid them falling into the wrong hands; anyone resuming our good works should be free of the these falsely inflated expectations." http://bembodavies.com/2014/08/19/inventing-tradition/

10) This was, in hacker parlance, "a feature, not a bug". The idea was to create a context for interaction between the unMonasterians and the city: "Why should I talk to you? What can we talk about?" "Well, we can talk about the challenges and how we address them!". The social contract between MT2019 and Edgeryders was always: a building and a social role. This was fully embedded in the city's collective intelligence strategy for 2019. See The road to the unMonastery: three low-cost moves towards becoming a smart community, April 2013

11) "The way it (the distillation of community challenges) was done is contradictory to the entire process: you "offer" people the opportunity to attend a meeting (entering a foreign space) and assume they have the audacity to voice what they might even consider dissent. For me, that's putting voices in a position of vulnerability, why not take an ethnographic approach while utilising Lauren's open dinner approach? Go out and take the position of vulnerability by entering the domains of power of the citizens? Go to dinner at their houses, go for tea, go to places of informal congregation and register complaints and lauding. Do not invite people into structures of power to get their opinion, you're inviting oppositional behaviour, a binary of leader and lead. Instead seek or create neutral spaces to elicit needs of people, this should take no longer than a month to compile and cross reference to find common themes to then have validated by citizenry. Sorry for typos, I'm a bit drunk – an unmon group e-post from Jeff, 6.11.14

2014 and were compiled from this earlier larger list with the help of those living in Matera.

1) Significant lack of offline engagement or visibility for happenings throughout the city.

It was indicated that contributing factors are a lack of digital literacy and no centralised place to find out what's happening in the city.

2) Lack of a inter-generational space

This challenge can be understood and compacted by a series of other challenges that were previously highlighted; No space for children, No place for 'Citizens' (in that many of the spaces which do exist are not run by participants), No important roles for young people in business or decision making processes, No volunteer or altruistic culture from young and Old people have nothing to do.

3) Lack of a space for children focused on developing skills, specifically technology

4) Lack of security knowledge

Pio Acito highlighted that there exists no early warning systems around or risk analysis within the local population for unforseen future crisis. This could be considered within the context of food security, energy security and naturally occurring risk management.

5) Lack of a global view on the city

This is an issue that has been repeated throughout the sessions we've run, because the Sassi is so beautiful tourism and attention is always paid to this area to the detriment of the rest of the city. An additional challenge previously highlighted that's relevant to this is the ability only to attract international tourism instead of those from the local region.
What would tourism look like if you tours were not centralised around the Sassi?

6) Lack of philanthropy and general inability on the part of many to raise funds

7) Lack of accessible mobility for disabled people

Poor infrastructure and literally no recycling. During our first co-design session a number of responses were highlighted in the way this could be handled or approached: Develop a wider understanding for a new waste narrative; from the shit of the dogs, to the whole of the waste cycle. Create greater transparency for the infrastructure that affects citizen's lives through mapping exercises - Waste System Analysis - Of Existing System - Utilising tracking of waste. Introduction of composting

8) Lack of waste management

Because currently there are none.

9) Renewable Energies

10) Water Systems and Sustainability

Water Extraction Techniques - Matera has a history and database of many existing processes, how could these be translated, built upon and potentially open sourced and redeployed as an intellectual export of Matera? Potential for developing new water catching techniques

11) Many houses and buildings are not in use and there is no architectural innovation.

This issue is at the core of the unMonastery model and the project in and of itself seeks to solve this problem by creating a new kind of space in buildings that would otherwise remain unused, it may though be interesting to think about how unMonastery can influence and leverage the use of other unused spaces.

12) There is no system (offline and online) where you can see the timetable and routes of public transport! > distances in Basilicata are different from big cities > 30 mins look like long distances."11)

The Wow of Chastity, Frugality & Obedience

1) (ed- note. K- these boxes are no doubt most valuable – however they are dangerous in that they invite the reader to make the same conclusions that the writer makes. This must never happen. (this is the previous one more than this one.) I've tried moving them below the principles in order to not break the allure of free interpretation. I am not sure that that amounts to much, once the square voice of rationality establishes itself it renders much of the interpretation/ personal detective work superfluous.)

The ideals fleshed out in concert before the first materialisation of the unMonastery included a regained connection with nature, a heightened sensibility to others' wellbeing, and a life more disciplined and more balanced. These were to be among the reasons to join. Whether they were to be mandatory or optional, is not mentioned, but to gain trust from the host community, a good track-record of devotion, sacrifice and modesty helps. But is this really necessary? Is hard work hard enough, or do unMonasterians need to impose perceivable restrictions on their personal habits? [1)]

Reprogramming Individuality

"Urban life is trying. The rhythms, tempo and volume to which many of us subject ourselves is hardly healthy. The tricks we devise to survive are scarcely inventive – human wiring provides us few alternatives but to be 'full of ourselves'. Nature makes us borderline social basket-cases.

Choosing to leave behind such a constellation of adaptive devices in favour of a renegotiated collective lifestyle isn't done lightly. Leaving one's core self behind is just not done; despite our best of intentions, we drag great mounds of our most unAppealing habits with us…"

Frugality Knocks

"On another level the ceremonial surrender of all our worldly goods for the greater enrichment of the unMo has not yet occurred. Many Materan bistros accept our credit cards without question, some of us can still inadvertently employ the possessive pronoun 'mine' about the laptops that accompanied us into the house. Perhaps we have been too generous to one another (and ourselves) by restricting the material push into our discomfort zone? While contemplating that a harsher climate might induce greater degrees of ecstasy and revelation, we should confess that in the service of our perpetual prototype we tend to keep our ears tuned to what the inner community can safely tolerate. At our harshest we have debated restricting our connectivity – but the organic enforced periods of internet shut-down have already proven so traumatic that the resident unMonasterians practically resorted to non-stop analog discussion with one another. Internally we refer to this our time surviving an enforced Vow of Internet Silence as the five days of 'sucomunicatto' = excommunication.[2)]

2) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

3) Described by some as "The Stone Age" this apparent nadir in the unMonastery history reflects the rather incongruous, retrograde exploration of a social experiment whose results many thought were tabled years ago.
Cannabis has without doubt value in symptom reduction with ailments as variable as epilepsy and arthritis, but these are by and large ailments of our dotage. For able-bodied youth such indulgence seems incompatible with the unMonasterian ethic of 'doing'. Anyone with extended practice in the collaborative arts (music and theatre come to mind) recognises that cannabis use, while amusing, is incompatible with teamwork: it invariably leads to off-tempo solos and a diminished sensitivity to the nuances of others. Whereas our monastic predecessors across the valley would have sought enlightenment via marathons of applied chanting, the chemical enhancement of a marihuana assisted meditation contributes to minor logical gaps in best practice that leave one fascinated by ones own private universe and infatuated with shallow, flimsy invention.

The social acquiesce to the cannabis use among segments of local youth is also problematic. At times local contacts would drop by in the late evening for a place they could smoke in peace; the unMo had not developed a coherent line and instead floated an immature interpretation of adapting to local practice that left us exposed.(link)

It was written in a format that doesn't survive translation that the early unMoaners should receive an intricately devised wine ration that had them with but a glass or two for three days, a bottle every other Saturday and with the interim five or six days of the fortnight held dry. None of this became unRule:

"Arriving back in town at the end of June [3)] to be greeted by the rumour of the unMo's incarnation as a study centre in, at best, a milder form of debauchery was beyond disconcerting. The ensuing morning meeting, held it seems under a cloud of adherent guilt, spontaneously decreed that henceforth the unMoaners should limit their intake of C2H6O to three days a week…

The speed with which this decision was subject to creative interpretation could make the staunchest of us unRuly. Our meeting being held on a Thursday, therefore the immediate week in question held but three days as eligible candidates; (Sunday is inconveniently a floater on some calendar systems, and was therefore placed in zone libero.) Forgotten in the mix was an implied consumption cap. Quality failed to negotiate with quantity; granted but three days, one best thoroughly explore the far side of sobriety flat out before the countdown of the new week beckoned. Needless to say, pressing elements in the cultural calendar decreed that this proposed policy evaporate as soon as possible…"

It is not a minority position that injudicious drinking habits depleted the integrity of the early unMonasterians. No matter how desirable, periodic emergence from our cloisters to partake in the pleasures of the local night life would not go unObserved. Intemperate levels of inhibition release combined with unMo standard levels of sleep deprivation

depleted attention available to morning practice, intelligible meetings or Italiano lessons. The generosity of our guests descending upon us with their family's liquid finest left us with unScenic mountains of recyclable glass.

Caffe Correto

The other culturally prevalent addictive drug of diminishing choice was also insidious in its successful incursion into the collective unMoaner bloodstream. Several resident un-Monkers reported fretful backslides in the face of the available hardware in the unMonastery kitchen. Lacking a teapot, we improvised. None of the solutions at hand granted us anything close to a satisfying sensual ritual of tea drinking. Meanwhile, assailing ones nostrils from every street corner café were an assortment of coffee blends that pronounced themselves the nectar of the Gods. At a fifth of the price of the Northern European bistro, the will just didn't hold out. And while the quality was improved for us all, some people neglected to adjust the quantity. Many of us were high-wired on superb caffeine from morning to night…"[4)]

4) link

The Kitchen

The unMonastery consists of a diverse group of very different people living in the same building provided by a host community. How they can become a family was one of the main questions from the inception of the idea. Culturally accessible for all, eating together, and cooking for each other is an obvious start. Inviting our slowly growing number of friends and acquaintances for dinner was the least risky manner to prove ourselves as trustworthy: even if the food was not the quality of average Italian cuisine, it was at least unlikely that as hosts, we trespass social norms we were unaware of.

1.0 IT HAS BEEN STATED THAT FEEDING THE UNMONKS SHALL BE THE KEY TO THE SURVIVAL OF OUR INITIATIVE.

"unMoaners sublimate. Our most significant strategy is the heaping upon one another of generous portions of incredibly sumptuous foods. Twice a day seemingly haphazard pairings of the house's inhabitants conspire to inspire. Turning the glories garnered from local markets into our agency of appreciation and bombarding one another with the best we have on offer, we can get carried away." [1)]

1) Sometimes it goes wrong. Bland pasta tastes like bland pasta — the lack of love resounds around the unMon eating hall. Harmony does not reign… Sumptuousness in its absence can expand beyond the merely insipid — it easily becomes an affront to virtue. Incompetence, or an injudicious spice quota, reflects not a bad day in the kitchen but disdain for the collective. To serve a flat sauce or even an over-ornate show-off of a salad is to kick the captive audience where it hurts. Vows have been broken for less… http://bembodavies.com/2014/07/28/the-currency-of-grace/

"It is written somewhere in the Lore of the unMonastery that the Kitchen shall be the Queen of the House. This was most clearly voiced in preparatory discussions between Rita Pacheco and Antonio Elettrico. In the face of subjectively perceived poverty, solace would inevitably be sought in the creative act of creating and sharing meals.

"The sensuous quality of fresh local produce has brought us great satisfaction. For one habitually living further up the food chain, and therefore being routinely fed by agro-bizniz, it has been a liberation to share my greens with an occasional snail. That some of the late winter local vegetables don't immediately awaken the warmth of familiarity, can also challenge the taste buds and digestive juices; sometimes our cooking committees can be accused of substituting quantity for quality. However, early on in the group process we elected to outlaw the natural human psychic ventilation system of the 'complaint' [Note: the above statements are pure fact; the author is not indulging in

hidden complaining.]“

At the same time, others of our crew have been subject to the most cruel ‘Tyranny of the Oppressed Minority’; accepting imposed levels of vegetarianism that go unnoticed by the adherents, but that push the digestive tracts of others into virulent rebellion. Surrounded by old-fashioned shops offering short-journeyed meat, and magnificent fish counters laden with enticing often unknown species, this deprivation easily amounts to culinary torture.

*”The delicate balance of the **Healing Power of Mealtimes** is dependent upon several factors. We feel that we have secured a satisfactory source of quality raw materials. We have a healthy competition to create works of art in a room that was long unheated, and upon an uncooperative brand-new obsolete technology from the first generation of the induction stove. That we are still under equipped with basic tools like soup spoons and chopping knives that chop and that would make life a touch more civilised, should soon be rectified. What is harder to see the solution for, is the projected life of the kitchen as a functioning unit for more than two cooks and more than ten eaters. The need to model this our primary source of harmony upon large scale cooperative kitchen operations was spoken about on the ER platform prior to the LOTE and, as the meeting that commissioned this emotional health report clearly indicated, it remains the one place of recurrent frustration — the unMonastarians are willing to use their outreach project budgets to rectify matters, but feel that hidden criteria for what is an acceptable solution that pit beauty against functionality are being employed. That this has dragged out into our second month of residency and until our second wave of unMonasterians has cost us much valuable time and psychic resources.“* [2) 3)]

2) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/
3) Arguably, this paragraph is a prime example of “complaining”, practiced enthusiastically by early unMonasterians, before the establishment of the rule of No Complaining.

My couchsurfer regularly visited the monasteries of Vietnam and perked up when she heard of my upcoming plans. She reported one management strategy direct from the abbott's mouth: “Chose the most pleasant, easy-going monk to administrate the kitchen, it keeps the whole compound happy and harmonious.”

The kitchen also became a barometer of the atmosphere in the house: when we functioned well as a community, there was a lightness and grace at mealtimes. When the stress increased and a lost sense of purpose appeared, it was accompanied by bickering over portions, quality, and infrastructure management (read dishwashing). [4)] In times of crises, people often opted to eat out, unheard of in the volumes preceding (?) the actual unMonastery in Matera.

4) This is sloppy journalism, too easy and not nuanced. My line about berating each other through culinary excellence is closer to the truth and includes all the greys of being adult and civilised while weeping inside. To paint us as petty souls is of no interest. Yes, you took too much salad, to mention this is not bickering, but correct politics of collective life. Whether it is latent aristocratic tendencies or myopia is immaterial.

Cooking Good

Among the virtues professed by the unMonastery kitchen was responsible eating. We ate morally good food that arrived upon our bowls through thoroughly approved pathways. Considered to be the holiest of the holy were ‘Gifts and Barter’. Otherwise we entered the Market. Rigourous bookkeeping registered every expenditure as to the source and journey it had taken. Biological products from local sources whose name we kept forgetting were more virtuous than fairtrade; fairtrade more defensible than cheese from a far off corner of the country. In the unMonasterian gastronomic heavens unSeasonable vegetables were frowned upon. And frown we could.

Money Talks

Compromises occurred and reoccurred: we strove to maintain an inorganic boundary of 6€ a day per head which would also accommodate a generous stream of guests. To get all this into place presto required negotiation, negotiation requires language. The task of filling fridge and larder was embraced by the one inhabitant that had no pressing hidden agenda to exercise himself in the marketplace. Accompanied at times by a loyal two-armed sidekick, unBrother Siri sought to solve all problems of a logistical, supply chain and economic nature. But, in allowing him to dodge tourist prices on our behalf, we surrendered a huge chunk of our natural daily interface. Even when mutely slinking through the aisles at Supermimo’s, we would have soon found ourselves engaged in free-range organic conversation. Instead of cultivating our interface, our search for virtue helped prolong an unsustainable silence.

Book of Mistakes

The idea to write the history of the unMonastery in the form of a book of mistakes was born at the 3rd Edgeryders gathering -in Matera. Not having placed in advance a system to evaluate the prototype, editing the Book of Greater and Lesser Omissions - as it was renamed,[1)] to direct the idea more towards the art of historical recording rather than complaining and blaming - became the sole tool to study the archives, not to retrieve a tale of glorious history, but as an attempt to capture the complex relationships between the ideas, the facts, the events, the group, the environment, the projects, and the 6 months timeframe. It attempts to define in retrospect what in fact was the unMonastery in Matera, as opposed to the virtual models, analyses and dreams produced before the prototype.

1) This is oh so delicate territory. This one is purely incorrect: 'The Book of Greater and Lesser Errors' was the first title: The Book of Mistakes came soon after, but it was the vulgarisation.

1.0 IT IS WRITTEN SOMEWHERE THAT HISTORY MAY INFORM OUR CURRENT ENDEAVOURS. [2)]

2.0 "I WONDER IF THE WHOLE POINT OF WRITING THE BOOK OF MISTAKES IS TO DISCOVER THE REAL MISTAKES." [3)]

2) See Rachimburgs : "Living libraries, they were law incarnate, unpredictable and terrifying." http://en.wikipedia.org/wiki/Ancient_Germanic_law
3) KH in an editorial chat meeting

History has indeed dictated that the lessons of the unMon be collected in a singular fashion. The title Il Libro degli Errori stuck: we are doomed to be judgmental upon our every action. It is a curse as much as a blessing. Of course, it seems an unMistakable mistake. That several other wisdoms with less catchy titles are also interwoven into this visionary text is the cost of having a more passionate than precise PR department.

The Sisyphean Boulder of the unMonastic Challenges

The Book of Mistakes is not a monotone list of our mortal foibles. It is rather a dynamic exposure of our contradictions. To parade our 'negative moments lost' as considered confession is to seek redemption; the mosaic reflects upon itself. In performing the task of compiling a satisfactory text, we have been witness to glorious collisions between its component parts. Repeatedly, sparks of insight occur as conflicting units tug upon the same anecdote certain that it best illuminates their core themes.
At the same time, labouring under the banner of that which still to this day is known as 'Book of Mistakes' is an unnecessary act of perpetual, petty penance. This tabloid style title leads people to think of the unMonastery as a disaster, a failed dream, or even worse - a farce. One of the Greater or Lesser Omissions is that inviting people to look solely through the filter of 'mistakes' we consistently fail to seize upon the wisdom in our work. The judgmental, tormented brain cannot allow the presence of positive and negative forces in one and the same moment. As the story unfolds, it is clear that we in fact flirted with greatness and profundity. We have something to learn from them Taoists.

The unMo Strategies

"My work scripting the Book of Greater and Lesser Omissions (aka Mistakes) is predominately fiction, in real life we may scarcely know what we are doing. Golden, promising threads have been painfully dug forth, and then haphazardly dropped at the outer reaches of memory. Sometimes the life-sustaining idea fountain nozzle doesn't reach far enough." [4)]

4) apparently the Scribe refers here to Il Rubinetto - Parables of the unMon. http://bembodavies.com/2014/03/03/unmonastery-prototipo-matera/

"Monasteries have a longer tradition than is immediately comfortable. Historically they honour the outcast. It times of need they represent a treasure of knowledge and continuity. They exert strict discipline upon their contributors. Inside their walls visitors may renew their most valuable connections with humanity.

"To host an ER UnMonastery may be dangerous. We will offer refuge to your questioning youth; we will seek to model a mode of life that demands more of our inner selves than the modern civilization outside our walls..."

Stakeholders

Every project starts with a few people or groups investing time, work, personal credibility and sometimes money in order to get it off the ground. The unMonastery had a long history even before the prototype in Matera first appeared as a possibility: several Edgeryders participated in the conception, embellishment and design of the model. Senior Edgeryders' personal involvement landed unMonastery in Matera with a building and a budget to run for 4 months. The city put up the money; the group of citizens who ran the bid for the Cultural Capital of Europe 2019 title, and needed a novel way to open up the city towards Europe, took the personal risk of losing their reputation and being accused of wasting taxpayer money, by supporting the project.

"Among the Lost volumes buried beneath a mountain of e-mails covering this developmental stage is the pivotal *"Stakeholders Guide to the unMonastery"*. Scholars suggest that the material it purportedly covered can be sufficiently triangulated by surviving documentation. However nowhere do the unMonasterians get so thoroughly apologetic as in there."

3.0 THE UNMONASTERY HAS NEVER BEEN A POPULAR HIT — FOR THAT IT IS TOO CONCEPTUALLY UNDEFINED. IT IS 'SOMETHING DOING SOMETHING'; ITS FRUITS WON'T MATURE UNTIL AFTER ITS DOORS ARE CLOSED.[1)]

1.0 STAKEHOLDERS ARE THE ONES WHOSE FINGERS GET SMASHED WHEN THE FULL FORCE OF THE SLEDGE HAMMER DOESN'T QUITE HIT THE STAKE THEY ARE GAMELY HOLDING IN PLACE.

1) http://bembodavies.com/2014/08/25/creative-de-construction/

"For front facing communication/feedback channels we also can improve our strategy. I remember discussion when @Nadia visited us about various stakeholders, I must admit that many of them make me think about Yeti and give impression that to get feedback from some of them we use gossip protocol, not sure intentionally or accidentally ;)" [2)]

2) https://edgeryders.eu/urgent-can-someone-hand-me-some-toilet-paper-please

"Not understanding the implications, unMonasterians turned against each of their supporters at one point or another. The question is far from resolved: the expectations around the unMonastery were contradictory and unclear, the conversations full of frustration and disappointment, and the technique of resolving conflicts in a peaceful and respectful way immediately forgotten once it came to the people who had a vested interest in our activities. Ranging from short-sighted impatience to cowardice, we practiced the entire range of immature response to expectations." [3)]

3) KH - extended signposts

2.5 When one doesn't understand oneself, it is easy to feel misunderstood.

"Stakeholders - it is more about our reluctant and slow recognition that we need to pay attention to MT2019 and their needs. I remember that in early February, I tried to understand the immediate goals, and found that "we" (a movement lead by elf and strongly supported by Ben - and you) did not care a bit about the "challenges" - the projects and MT2019's motivation to fund the project. I felt confused, not having had a lot of experience with ER hackathon style dream-projects without any connection to reality. [In art you always have to deliver. The opening date is not moveable, the problems are a source of creative invention, and there is no such thing as complaining. It does not even need to be lawed out, there is no point, the gallery will not change its inner workings for a single show, materials will not be cheaper, the funding will not get bigger, and it is only your career that gets harmed if you don't deliver.] So. Stakeholders is about reality. Money, the bid. Stakeholders can also be about Edgeryders. In fact it would be a great thing to think about, whether ER as a community enjoying immaterial endless freedom to TALK can ever be a stakeholder? Talking is not a stake. ER the company is a real stakeholder, and was forced to back down a few times."[4)]

4) KH letter to BD, September 2014

"To help stir up a ground-swell of enthusiasm just prior to the March 2013 'Meet the Community' gathering at (Matera) Mediateca to chart out the main concerns of local citizens that might be appropriate for the unMonastery to address, I stepped forward for an online interview with Carlo who posed a typically gracious and diplomatic Matera-style question. Accounting for several generations of translation and the vagaries of my memory it popped out something like: ***"How should the Materiani prepare for your arrival?"*** — I tried to summons my line as a realist. I requested that: *Above all that they try not to be perfect. We were coming*

to make mistakes and to learn from them. It would suffice that they were customary fallible human beings much like those whom we find in our home countries. As I recall, I even suggested that those among them with bureaucratic tendencies be allowed to exercise them…"[5)]

"Without any of our endless rounds of indecisive discussion, something had happened; we were to be immutably corporate-branded out of the blue. Without asking, someone somewhere had made the bold assumption that: we were who we said we were where we said we were. Our magnificent palace of a house was to be boldly labelled "unMonastery" with the leaf-green logo that we had happily been using for the last 11 months. Semi-understandably, we the unGrateful, were having none of it…

Behaving like naughty children, we became treated as naughty children. In a fit of adolescent hubris we declared independence, and psychically moved beyond the range of parental influence at first opportunity." [6)]

The founding of the Matera School of the unMonastary is a sacred trust. If successful, the work laid down to nurture the health of unMonastery Prototipo Matera, will place the city back on the world map as a cultural hub and reference point as the unMonastery movement continues to spread and generate excitement. The unique character of the city as to size and its short distance to sustainable living patterns as well as some of the uninterrupted cultural traditions provide a model for future living everywhere.

5) , 6) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

The unAbbots

One of the most difficult aspect of setting up the unMonastery was the question of authority. [1)] More prone to stick to the myth of structurelessness rather than to address the complex issue of efficiency and hierarchy, the prototype has gone through numerous transformations in which valuable new traditions were lost, simply because noone dared to claim to know better. The incredible amount of material produced by the Edgeryders community before opening the first unMonastery remained largely useless because the few who knew of its existence and understood its value did not take on the role of experts. [2)]

"I strongly ask that all unMonasterians focus on getting results. Results are defined by what you can show with pride to an external person." [3)]

"The last week has been hard, I have too much to say on this matter in a moment in which I'm exhausting myself in the process of getting 'the results' - in what has felt like a significantly lonely and difficult position throughout. Equally not the type of experience I expected from a year working towards a beautiful idea. I will save my thoughts, lessons and mistakes for a time when they can be productively compiled and reflected upon. The only way I can recognise such a pledge of responsibility is for a role shift, if you're prepared to take the role of unAbbott in the project I welcome your lead and the opportunity to offer exhortation from a distance. This is not meant as provocation but rather the desire to seek clarification and what I recognise as a desperate need for the continuation of the unMonastery; that those directing from outside the project to experience the process first hand in order to better put an idea into practice at scale." (Ben, in response to Alberto) [4)]

Under the title "Ancient History" the sudden invocation of the previously silent 'unAbbot' role was commented upon in the Edgeryders/Viral Academy pages: [5)]

"The furor of the last few days may abate – Good steps have been taken, a key unit seems to be there ready to fall into place, but I still possess my fears. It may be that we need a miracle to unite the forces. I don't think that we can continue should

1) Is this political, moral or religious authority you point to?

2) Although the information was available to all, only few people possessed the power to use it. The archives point to a definitive solution: a stronger focus on skill sharing and knowledge distribution, not by pointing to deposits, but by a personal dedication to structuring and contextualising the information. The individual struggle of all the people whose name turned up as potential unAbbots stands as a reminder that although having leadership is not avoidable, going it alone is.

3) https://edgeryders.eu/politics-at-the-unmonastery-a-meditation-and-an-exhortation

4) https://edgeryders.eu/comment/11651#comment-11651

5) https://edgeryders.eu/comment/11084#comment-11084

we lose Ben; mathematically we could, but for me this reflects an esthetic choice. Throwing him the mantle of unAbbott was always a chance. He caved in during the run-up, he is brilliantly analytical at times, he withdraws and gets all nerdy when he must. At times none of us have been able to take necessary steps, if it is residual stuff from a life of being civil, or because we are a 'prototype' and have not the protocol to move into regions of horror, I cannot say. I am used to having an overriding discipline that demands all forces pulling together. If it means swallowing elements of ones individual understanding because not everyone thinks the same, one does so and contributes where one can.“

Hospitality

The unMonastery concept branched out of social cohesion research - can the young(ish), ambitious and talented be inspired to address age-old problems in forgotten parts of Europe? Can communities which have grown weary of social innovators and have a long history of intellectual colonialism lower their resistance and allow, or even fund, hackers, outcasts, artists and rebels to come and work on building a new world together? In this unlikely affair, the universal tradition of hospitality offered itself as a tool: being hosted by a city, the newcomers open their doors and make their best effort to understand and be understood. unMonasteries have the potential to become regional hubs of global networks of experts, but only if they come up with a protocol to act as accepted connectors on both sides. Hosting international guests at the unMonastery while hosting events where their local allies can also meet them was to be crucial, although not always easy. Without becoming accepted, even tangentially, as trusted members of the local community this would never work.

– ADD A PRINCIPLE HERE? –

“As the song goes: we all need someone to emulate. Life as a jewel encrusted icon shouldn't be sniffed at. Entering the door of the unMon offers each person the same small first step on the road to beatification. That few are to survive the journey is immaterial; ones initial steps are to be planted wisely. Spiritual guidance is advised.

The psychological profile of those who enter the unMonastery is informative. Taking upon oneself the role of the leading edge of an unSpiritual search without succumbing to self-righteousness is at best a horrendous balancing act. Those assuming such positions of responsibility have traditionally been thoroughly vetted, but the *Edgeryders* have always boasted a flat structure: as a *‘do-ocracy’* [1], whoever boldly marches through the doors can seemingly claim the title of 'unMonasterian'.

1) Do-ocracy = Work designed by those who do the work.

Some didn’t get it. Clumping around in noisey boots, they led with their needs instead of their contributions. Service was

denied. Blasphemies were uttered. Candidacies for sainthood were quietly withdrawn…[2)]

How did ***'the We'*** fail them? [3)]

The Opening Opening Circle

"The height of our spiritual exchange happened early on. Perhaps considered an accident, it was never elevated to a model of desirable achievement.

At the culmination of our landing and lurching periods we set up our launch. We chose to go big. Not only would we present ourselves and our desired initiatives, we opened our house as a kind of 'meet the community open-stage' were local enterprises could present their activities for one another. It was written up in the on-line draft edition of *'Il Libro delgi Errori'* as a major success; its opening sentence setting the tone: ***"It is in the Nature of The Book of Mistakes that it is better written in Moments of Triumph."*** [4)]

"The definitive highlight was our evening ritual — easing the lid upon the revelers, we summonsed the willing to one of our newly initiated cave rooms. The speaking protocol of our Closing Circle was simply presented and the option to comment was proffered some thirty people. Everyone took the opportunity to heart; eager voices waxed eloquently. The community talked with each other through the medium of unMonasticism." [5)]

Even without translation the eagerness in the room was palpable. The unMonastery's existence addressed a great hunger. But as the entry mantra ("follow-up is everything")[6)] pointed out, our follow-through would have to be strategic. It wasn't."[7)]

2) "…unMoaners sublimate. Our most significant strategy is the heaping upon one another of generous portions of incredibly sumptuous foods.

Twice a day seemingly haphazard pairings of the house's inhabitants conspire to inspire. Turning the glories garnered from local markets into our agency of appreciation and bombarding one another with the best we have on offer, we can get carried away. Sometimes it goes wrong. Bland pasta tastes like bland pasta — the lack of love resounds around the unMon eating hall. Harmony does not reign. Contemplation is a mixed blessing — thinking over certain phenomena gives inescapable conclusions. Sumptuousness in its absence can expand beyond the merely insipid — it easily becomes an affront to virtue. Incompetence, or an injudicious spice quota, reflects not a bad day in the kitchen but disdain for the collective. To serve a flat sauce or even an over-ornate show-off of a salad is to kick the captive audience where it hurts. Vows have been broken for less…"http://bembodavies.com/2014/07/28/the-currency-of-grace/

3) the need for an articulated welcoming/initiation ceremony for novices and initiates was never properly addressed. A list of prosaic information: practical stuff: kitchen, bedrooms etc. was written, but not kept up to date, and probably not circulated.

4) , 6) http://bembodavies.com/2014/03/20/il-livro-dell-errori-ii/

5) ibid

7) To this day it is unclear what the forces are that so obliterated this experience from our collective memory. Part of it was head office: from afar the unMoaners may have seemingly vanished off the face of the map; all our orientation towards gingerly expanding our rings of interaction among the people we were brought in 'to serve' was not providing a big enough bang for our international co-players. Perhaps, miracles are subjective, and the several newcomers hadn't fathomed the rarified quality of the air we were inhaling? Nevertheless, we had barely swept up the last reveler, when we gathered to scupper the institutions that brought us so far. Gone was our daily planning circle of orientation and our evening gathering of contemplation. The proposal to live by a semi-lunar cycle of open community feasts along the model we had just triumphantly established was trashed in favour of a more showy simulcast weekly community evaluations with attendant open dinners. See Interface: Empty Gestures?

Sleeping arrangements

"I am most concerned about focus and contemplation. Ideally I would put monks in individual cells – I doubt if our mandate involves learning to dig our own caves, but I think we need a compromise here. In order to attract participants, and facilitate harmony, the sleeping situation needs to be less traumatising to people like me; four weeks camping out in a youth hostel would rapidly drain me of all energy. Four months would be murder." [1)]

1) BD to Antonio Elettrico, June 2013

Some technicalities caused by strangers living together in a new space fell into place by themselves. We spent nearly no time on sorting out the bathrooms. The strain of sleeplessness, on the other hand, turned out to be another matter. Organisation and reorganisation of the bedrooms happened several times, as general questions about personal habits were raised, and then dropped. Even with the best of intentions, without a serious reason, one does not like to be told when to go to bed and when to get up.

1.0 THE BENEFIT OF THE WELL SUPPORTED NIGHT'S SLEEP BECOMES APPARENT THE NEXT DAY.[2)]

2) , 6) http://bembodavies.com/2014/03/06/un-mo-the-mattress/

Noise levels and various types of earplugs were tested. No solution presented itself other than acting responsibly and being open to try new formations.[3)]

3) The key invention was the establishment of the 'Light

2.0 SLEEP DEPRIVATION HAS LONG FACTORED IN THE MANDATORY ECSTASY OF MONKS AND NUNS… [4)]

Our *unVow of Poverty* has several unavoidable structural components. The absence of personal space has shown that different people have different levels of adaptability. Sleep

Sleepers' Room' which sought to protect chronic insomniacs from the unBallerinas. However, a limit to this tidy division appeared when one of our more delicate souls also exhibited a

light rolling snore.
4) While we recognise that certain (monastic) orders evolved the form of the solitary cell, we know that in many traditional societies operate with collective sleeping rooms. Many of us have grown up sleeping alone in a single room for long periods of time. To some this is beyond a luxury. A community of Indian social workers once expressed dismay at the Northern practice of giving children their individual room: "What have they done wrong? what form of punishment can this be

deprivation has long factored in the mandatory ecstasy of monks and nuns. Rising for 'early morning' prayers was a way to put the adaptive skills of both novice and initiate to trial. *The Saga of the Snorers* is worth an illuminated manuscript by itself. The total effect of the dormitory experience designed to resurrect fallen urbanites and to rewire any residue of a decadent lifestyle — seemed to work; although it has been noted that some centuries of similar experiments led the Benedictines to adopt the more satisfactory recipe of each monk to his individual cell.[5)]

UnMo the Mattress

to make them sleep in isolation?" Traditionally, monasteries achieve a purity of purpose via some form of sleep deprivation. (Poverty, Chastity, and Silence. - a report from LOTE#3 BD.)

5) It seems that within the initial constellation of unMonasterians a collective sleeping arrangement successfully established itself in the Western sleeping hall. However, the rest of the anticipated floor plan has yet to be realised. Not accustomed to fungal incursions, we have been left to mediating upon the expanding splotches of off-colour wall growth as if they were a fearful Shroud of Turin. It has been implied that this is a harmless blessing of the Sassi, but that no information on either the high-tech (silica gel) or low-tech (vinegar) solutions employed by our neighbours was included in our guidebook has awoken creeping concern – when our core exercise of 'Listening to the Stones' becomes 'Breathing in the Lichen', the not yet acclimatised Northern Europeans may ask can this be healthy to share ones life with such mould? Currently only one of our kind dares brave this environment, although perhaps this is a self-imposed penance spurred by serious snoring infractions...http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/ (It was later learned that the favoured technique for keeping such fungal growth in check was to position a mirror that could reflect sunlight into the offensive corner.)

"Show me a man's bed and I 'll tell you who he is." – someone, once long ago

The prototype unMonastery bed is seemingly ingenious. The European wooden palette specifics are clear: 80 X 120 cm. Placed end to end, two of them are too long to be immediately useful; placed on the perpendicular they form an idea base for a standard 2m mattress with a convenient 40 x 80 cm head-end jetty as a side table for books, your mobile, the pile of travel receipts and a photo of Mamma. Placed two high, roughly sanded and painted, they provide a right delightful alternative to flopping our unMo mattresses impulsively onto the floor and then spending the rest of ones stay stooping, squatting and otherwise performing involuntary yoga postures. At this ideal height, your average feet can swing out of the horizontal and with the aid of a nifty 90 degree bend at the knee place themselves firmly on the cold stone floor. Your day can begin.

The tricky bit is the 80 cm width. Generous by historical standards (at least for a certain class of servant's quarters), it provides a clear statement: "here lieth thou or else". For those such as myself, spoiled by the wide open spaces of modernity, this otherwise welcome invention rapidly restructured my sleeping pattern. Since a close woman friend once goaded me into expanding my territory, I have tended during the current stage in my life to spend more than the odd night alone swimming on a vast prairie of pressed fabric and springs. A pattern has emerged. I sleep most snuggly on my left side. Head propped up by sufficient pillowage, I can then direct my limbs in an expressive sprawl that broadcasts unto no one my degree of inner satisfaction.

Alas, the unMo cot allows for none of this. Flex one knee and it protrudes worryingly from off the precipice; retract it to terrra firma and the secure feeling behind ones back inevitably evaporates. Like it or not, the dormitory bed flips most of us upon our backs; we only lack matron's — *"Hands above the covers, Boys and Girls"* to complete the idyll.

Routinely rendered supine, the straight-jacketing effect can rapidly worsen as the trough within which we lay our weary bones gets compressed by the steadily progressive heights of our exhaustion. Sleepless nights can be made of less. For lo and behold, the imposition of the corpse pose doth cause the slack-jawed among us to split the airflow of our nightly inhalations, and since the vaulted roofs of our new home exhibit superior acoustic properties a gentle rolling snorer all too quickly acquires an unfavorable reputation.

The benefit of the well supported night's sleep becomes apparent the next day. The unMonasterians of Prototipo Matera have adopted an enviable discipline. Every morning as a brisk wind sweeps any vestiges of condensed moisture up the ravine to allow the sun's first heat to grace our magnificent stone terrace that overlooks exactly that view you get in the tourist brochures, the unmoaning unMoners embrace their **Morning Practice**. Internally it is described as a 'morally mandatory optional' gathering of the clan. Morally mandatory option means what it says; if you lack the gumption to respond actively to the 0700 hours morning bell, you face the certain knowledge that the remaining crew has upped the silliness quota in the interplay of their core exercises with Greatest Hits from the Civil Arts Master's trove of extra-appropriate behavior that are designed to irrefutably tweak the ensemble's connection with their *inner goodness*... 6)

Among the scribblings attributed to the house scribe was yet another cryptic comment that can only be read as confession:

The sounds of the street lift only me; the others will sleep firm until the morning bell - mine, internal, rang long ago with the refuse wagon, the early morning workers, the first cat to pad by our piazza. Contemplation can be too much of a good thing; sleep would be better. The bell-ringer has yet to catch me un-Smiling in his direction as he pokes his head around the corner of the door. It has become his game too: metal does not clang against metal until he has found my glance. The others don't even respond: raised in a noisier age without fear of leopards, their oblivion is not mine. I will meet youthful resilience with chronic jealousy. I will lampoon them with my grumpiness disguised as infinite patience. They will see through me.

the WE

1.0 THE ONE MANDATORY QUALIFICATION FOR A LIFE AS UNMONK/UNNUN IS THAT WE ARE HUMANS. HUMANS FORGET; DENIAL IS OUR SPECIALITY. ONE TASK OF THE UNMONASTERY IS TO BECOME A LIBRARY OF EXPERIENCE: TO REMIND ONE ANOTHER. REMOVED FROM THE CODDLING OF MODERN CONVENIENCE, WE SHALL LIVE A LIFE THAT CONFRONTS OUR CIVILIZEDNESS. IT IS OUR CAPACITY TO SURMOUNT THIS CONFRONTATION THAT IS THE TRUE FRUIT OF OUR LABOURS. 1)

1) Some of the inbuilt contradictions of unMonastery Matera - the confusion about the primary goal of the unMonastery experiment, the role of the challenges and individual responsibilities for solving them, in the form of personal projects, the scale of the problems to be solved and the available timeframe - actively contributed to the helplessness with which we witnessed rather than controlled our functioning as a group. Smaller, tighter alliances were formed and remained strong; but maintaining a culture of supportive, open, gentle and caring community even within the house proved to be just as elusive as it is outside of the unMonastery doors.

Part of the unMonastery ethos is a culture of family love within the group 2). How to create it, how to nurture it, and how to extend it beyond our circle were to be resolved during the run of the prototype. External difficulties demonstrated that they could strengthen the group, while inner conflict quickly eroded the slowly built connection.

2.0 "ART IS I; SCIENCE IS WE" 3)

2) This principle has never been ratified by any unMonasterian group circle. Some individuals may have believed it; we may have lived it, but the act of articulating it was left to a good brother to write on a wall hanging in the build up to the Opening Party.

3) Attributed to Claude Bernard this quote was found staring up at me from my desk months after recovering some perfectly good note writing paper from the upstairs 'Secondary Raw Materials' unMO recycling station.

The Rigours of the unMonastery "Life in the unMonastery offers a cross between an artistic residency and a spiritual retreat. Our progression towards one-size-fits-all praecepta vitalia (vital precepts) has not yet reached its conclusion; the collective journey towards this wisdom shall in itself become a source of valuable knowledge. While the constraints of establishing our Matera prototype require that these precepts evolve at an inorganic pace, drawing copiously upon both historical monastic practice and the traditions of squatters can initially inform our life rhythms and decision making processes.

In choice of diet, interactive patterns and work load, we shall perhaps approach the model of self-development disciplines. **Only our development is of the collective self. Aspects of our individual programming shall inevitably be dropped at the door. Work is to be done."**4) 5)

3.0 WHERE DOES THE UNMONK'S RESIDENCY COALESCE?: VIA THE STRENGTHENING OF INNER GROUP POWERS; IN THE CULTIVATING OF ONE-TO-ONE ALLIANCES; THROUGH THE BUILDING OF A CULTURAL MATRIX OF GENUINE, EFFECTIVE EXCHANGE.

It was printed in bold across the bottom of an invoice for an Arduino board!

4) BD on the defunct unMonas-

"There will always be a social pedagogical component to our unMonastery work – since we don't actually have several centuries of practice to point the way, if we are even to approach

tery blog: post LOTE#3
5) "What was striking is to have found the whole thought-through idea all hidden in the archives - all the concepts, challenges, and processes addressing the question how reality can be changed by acting differently, by carrying oneself with gravity and seriousness so as to force the environment to transform, like an actor. As it is only bad actors who act "like", and don't stay themselves, transformed, the whole theory goes full circle: in order to change anything, one must become such a good actor that she can transform herself through action, into a real new herself, in the not yet transformed environment, and that will bring on the actual change. There was a whole theory of action for the unMonastery, and we did not use it. We did not even raise the question of role play in correlation to creating the future, neither intellectually nor in practice."

6) notes BD april

becoming a 'We', we needs must actively retrain ourselves as unMonastery material.
Our structural adjustment devices weren't many: sleeping in dormitories and celebrating collective mealtimes could round off some of our edges. Initially, we spent considerable time in meetings learning to locate one another on the map. Planning in concert seemed a conscious way of building a unity of purpose. Not everything was attended to. The need to polish each other up became so evident that it was easily avoided. We weren't here to systematically build an ideal society, we would rather adapt to one another as little as strictly necessary. Demands that suggested how we should interact were not to be decreed from above, but to be absorbed from our experience. That we predicated the merit of our work to be measurable by our service component was meant to forestall naval gazing; impulses to indulge in collective introspection were from time to time shot down. Our capacity to cherish one another was stimulated by our various degrees of beautifulness, but lacking a social mandate code to pursue such things, we couldn't process this into realms of ecstasy." 6)

Cultivating the We

7) should this not be 'the arts' ? -KH

"The role of "Art"7) in the house fell rapidly far down the hierarchy of needs. Warmth, food and healthy air took precedence over self-expression; so did installing a stable 24 hour internet connection, and getting an 'all-things-to-all-people' website up and running. My contribution fell to the sneak attacks of guerilla warfare: a bad joke here, holding short speeches at our more formal dinners, rewriting the occasional wad of text. I arose earlier than most to lead a 0745 awakening session discretely dubbed 'morning practice'. This continued in one form or another for two months before I, heartbroken by the lack of discipline displayed by the younger generation, could no longer find the motivation.

At its best it was highly magical. In twenty short minutes, the stiff and grumpy among us would emerge from our exploration of our collective creativity invigorated and viscerally convinced that they were involved in 'a beautiful experiment'. Even without specifically articulating its deeper objectives,8) the morning mix of intersecting exercises did it's work of welcoming the entire individual for an energy booster that

8) NB: Some people purport to require the cognitive fix gained by 'specifically articulating deeper objectives'. -KH

almost by coincidence **'magnified the We'.**

Landing, Lurching, Launching "The Matera Prototipo behaved as unMonasteries everywhere. The initial landing phase that involved locating any available source of hot water and becoming intimate with the fuse box, gently eased into a period of apparent paralysis. Buoyed only by their residual unFaith and the collective commitment to make the most of our culinary skills, the unMonks seemingly cowled in their cowls. The accompanying phase of Culture Shock became reinforced as we absorbed the realities of our concentric *Vows of Deprivation*. To emerge again as a cohesive, coherent band of devotees would indeed be a tall order.

volume II

Daily Rituals

"The unMonastery imagery soars – the real time walls and vista are no less evocative. We are most convincingly in the right place at the right time." [1)]

1) In an article exposing his nefarious plans, the scribe lifts the curtain on his "Hidden Theatre of the unMonastery".http://bembodavies.com/2014/02/22/souls-in-a-scenario/

Everybody lives by rituals. The shock of creating a daily plan (our liturgy) for the unMonastery hackers was that it largely coincided with an average family with small children - getting up at 7, and going to bed at midnight. The devil was in the details: taking turns to take care of everyday chores such as cooking and garbage recycling, so each individual had many days free of the need to focus on anything else but work. The daily 'morning practice' was designed to forge a live community out of alienated strangers, as well as an exercise that made us vulnerable in a foreign language. We held check-in and check-out circles to share how we felt, although it normally takes months to develop such intimacy with strangers (if at all). We shared mealtimes; we shared concerns.

1.0 "BEYOND DESIGNING A RE-FIT FOR URBAN GEEKS WHO HAVEN'T YET SUCCUMBED TO THEIR GLUTEN INTOLERANCE, THE UNMONASTERY IS A SERVICE ORGAN. WE SHALL SURVIVE BY CREATING INVITING RHYTHMS AND RITUALS THAT ALLOW US TO EMBRACE A LIFE OF DEVOTION IN THE FACE OF A CRUMBLING GAME. OUR MEDIUM MUST BE INTERNAL HUMAN WARMTH. WE SEEK TO BUILD A REGIME OF PERSONAL ACCEPTANCE AND CONFRONTATION WITH A GENEROUS PROPORTION OF COLLECTIVE TRIUMPH AUGMENTED BY SENSUAL FEEDBACK. THROUGH COMMUNION WITH OUR DEEPEST NATURE – THE DANCE, AND MOST EXCELLENT FOOD SHALL BE OUR CURRENCY OF CONVERSION. OUR VOW OF SILENCE MAY BECOME A PERIODIC VOW OF NON-VERBALISM."

"Liturgy - Our Daily Routine

We fell into a daily routine as proposed by Cristiano fairly organically. The "Liturgy" allows us to eat meals together, be present at the circles, and still be able to organise our time to work on our individual projects. Newest additions are the morning bell (at 07:00, rung by [Marc]) and morning practices (led by Bembo). Nobody is required to do anything they don't want - but we trust in the process, that everyone seems to want to partici-

pate in the things we consider important." [2)]

The Matera unMo followed the pattern of organic growth in unknown surroundings. To remove the fear of faltering the first iteration repeatedly reminded itself that this was a *prototipo*. Those unused to the cultivation of the ensemble could thus be automatically conscious that their's was a life of firsts.

7 february: *Initiation of the resounding Morning Bell at 0700 hours and collective lingo-physical training occurs in unseasonal sunshiny day. First dumpster diving yielded its small treasures: three marginal oranges, genuine card board for our endless need to make notices, small crates that shall become kitchen.* [3)]

2.0 AS THE FEAR OF UNACCOMPLISHMENT STRUCK THE LESS FAITHFUL, MOMENTS OF OUR DAILY RITUAL BECAME ABBREVIATED INTO A PERHAPS ILLEGIBLE SHORTHAND; DEGREES OF HOLINESS FADING INTO DEGREES OF UNHOLINESS.

We saw that it worked, and still we allowed it to disappear. The reasons are numerous: we never made any attempt to articulate the goal of each of these activities; the increasing pressure to deliver tangible results made them seem superfluous and time-consuming; the amounting criticism of some of the local groups that we spend our time building a cult rather than working - all this contributed to us dropping vital rituals that had already proved essential to becoming a "we" within the unMonastery.

"Traditionally, arrival at the monastery gates as a novice involved surrender.
You gave up your name, all your worldly possessions and your hair.
Your identity was replaced by brotherhood/sisterhood; you became us.
What is our unEquivalent? We surrender our phone and much linguistic competence: we become 'excommunicated'." [4)]

Parables of the unMon II.
"... On my secret last day in Matera in the wake of the LOTE#3 gathering, I finally crossed the road. Not to the inviting Murgia, but to the neighbouring monastery that will so dominate our view. In the unVerifiably old sub-church that forms an invisible appendix to the XVIII Century edifice that we see daily, my path finally crossed those of our predecessors... How does our unWorship witness theirs? The XVI Century social organs that erected these monuments reflected a spiritual currency. At the top, the ecclesiastical aristocrats who dispersed this currency commissioned frescos left, right and above all; beneath them slaved the waves of worker nuns and monks who kept the operation churning. Responsible for maintaining an atmosphere of religious fever and aided by generous amounts of sleep deprivation and chronic sonorous head vibration induced by all that chanting, they staggered about in sufficient perpetual euphoric rapture to keep the entire community convinced of their do-gooding. Our version of the unHolier than thou, while it must seek this rapture, cannot afford to take shortcuts."

The unCredo

"Into this morning session, I dropped one clearly ideological contribution. A short text written before I descended (to Matera) was translated into somewhat ponderous Italiano. It addressed several needs: beyond breaking the sound barrier from week one, the text addressed the issues facing us and the working principles that would keep us strong. It was used religiously as a vibrant liturgy to push the energy generated under morning practice into our awareness of our mission and the linguistic challenge before us. For those who took the trouble to learn it by heart, it offered valuable solace in times of doubt." [5)]

Il non-Credo delle non-Monache:

"Ancor non lo sappiamo, nel frattempo lasciateci perdere.
Affronta i tuoi errori faccia a faccia: I sacri muri preserveranno a nostra onestà.
Il nostro duro lavoro sará tanto leggendario quanto i nostri baccanali.
Ci domandiamo di cosa i giusti godranno a cena ?"

"As yet we cannot know, until that time we shall: 'Get Lost'.
Confront your errors, face to face - the Sacred Walls shall preserve our integrity.
Our hard work shall be as legendary as our Bacchanalia.
We wonder what the Good People shall be enjoying for dinner... ?"
(my rough translation) [6)7)]

Armed with these few guiding principles, we were to set forth upon an unknown journey.
Personal interpretations of what it all signified were encouraged...

2) https://edgeryders.eu/unmonastery/life-in-the-unmonastery-a-status-update-on-living-the-good-life

3) https://edgeryders.eu/unmonastery/adherent-prototype-traditions-of-the-unmo

4) https://edgeryders.eu/comment/8600#comment-860

5) The psychopedagogics of breaking our sound barrier with a performed statement of intent are discussed under Language Barriers.

6) This our Credo found several other applications: appearing as a mass chant at our first press conference that had the city mayor chuckling under his breath; getting written up as an impressive wall hanging for our open house ceremonies; being drawn out for recital at various dinner parties. However, lacking any sanctioning power, this illuminating text fell into disuse as newcomers felt little curiosity as to its content, and the veterans proved insufficiently poised to convey its significance. Last sighted, the written artifact had been shoved into a corner during some clean up process - no one appeared to take affront.

7) The role of the Dance was given a similarly marginal role. The need for dance was foreseen as a necessary source of renewal; a solid sound system had appeared on the list of 'on-site necessities'. However it took several weeks for it to arrive and to break the ice. A moment or two of bopping by a couple of veterans and demonstrations of the joys of early morning contact improvisation were not enough for dance to be considered part of house culture. By the time our naturally cavernous dance floor was well heated enough to safely enter, we had forgotten what we might have had to rejoice over. Several months later the waves of psychic refurbishment gave signs that the treasure of the dance floor might indeed establish itself.

The Circles

"They lived their life in circles, A clustered round the warmth."

We inherited the culture of meeting circles from the Art of Hosting. They turned out to be invaluable to build trust, openness and connection in the house and beyond. Applying them to decision making gave us the circles of consensus and of proposals, our honest attempts to create and maintain a horizontal organisational structure.

2 february: *"On our first day of gathering we introduced the morning check-in circle and an evening check-out closing circle. To regulate 'Possession of the Word' we used an available pomegranate as a 'talking piece'. Later we switched our piece of ripe fruit to an elegantly rounded, prized stone from possible volcanic sources. (Within days we became addicted to this tool; once when we fell into a spontaneous round table discussion, an impressive big green pepper was grabbed as a stand-in.) Perceptible shades of content classification have gradually evolved to accompany this ritual."* 1)

1) https://edgeryders.eu/unmonastery/adherent-prototype-traditions-of-the-unmo

"It is hard to overemphasize the role of the morning and evening check-in circles in becoming a community within a matter of days, considering that we were strangers. Basically, we share briefly how we feel. We talk with intent and listen with care." 2)

2) from the Integration Package of the unMonastery

One accepted approach to democratising the circle is to employ the technique of the "Way of Council" which was learned and refined from Native American tribes in North America. There are only four "intentions" which are prescribed: Listening from the heart, Speaking from the heart, Succinctness, and Spontaneity.

The Daily Liturgy

UnMonasterian Cristiano Siri has contributed greatly to our mental well being by providing a solid fundament with several small daily ritual elements culled from his work with *The Art of Hosting*. These provide a secure window of opportunity to allow everyone a chance to personally get up-to-date with how the process may be wearing upon them. Each morning, after both our morning practice sessions on the terrace overlooking the best view in the city and after our cross-cultural breakfast, we religiously meet in a circle of at least two orbits. The second orbit is the predicable planning circle of what each person is currently engaged with and their plans and commitments for the coming day. The first circle is more subjective: "How are we feeling?" People may be hopeful and energetic, or sleepy and discouraged; there is room for us all. A version of this question is repeated just before bedtime.

Together these two ritual daily meetings provide an agent for keeping each other visible. The inevitable psychic strain of so radically altering one's life patterns and subjecting oneself to a collective rhythm and reasoning requires compassion and listening. 3)

3) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/ This report is clearly penned on the ascendant, time would soon confuse compassion and listening with mock infinite patience and intricate explanations...

1.0 CONTEMPLATION IS A MIXED BLESSING — THINKING OVER CERTAIN PHENOMENA GIVES INESCAPABLE CONCLUSIONS.

The circles fell victim to the amounting pressure to be effective, to our insistence that individual nomadism cannot be sacrificed, and to a certain extent to our ideal that the Work was before the We.

"Losing the ritualised structure of the day by day sharing of our feelings jeopardised our relations with our host community. Without the group as a natural protective filter we alienated people in our host community. We were to be different from each other, diversity was one of the leading principles of the unMonastery model, and because of the need to communicate our differences in opinion, difference always showed up as a crisis. Part of the function of the circles was to absorb and distill our difference into a meaningful interface to our various and often contradicting responsibilities."

2.0 TO 'TRUST THE PROCESS' WE WERE DEPENDENT UPON THE CIRCLES.

A key failure of the unMo was to drop the cohesive circle process in a loud crack. Impatience and incomprehension lead us to abandon a carefully constructed construct. The unHoly mantra of "We are a Prototype" allowed for impulsively

scrapping viable pathways in favour of unProven 'better ideas'. In the face of legitimate external requirements, we streamlined our daily rituals and contemplative practices. “The Process” was by definition a flexible container, everything was therefore equally valid.

Sacrificing a labourious process to the desire for deliverables may have freed some time, but at the cost of considerable psychic precision. Had we collectively accepted the proffered discipline, we could have approached a desired level of articulation of our work strategies. It has been almost rudely suggested that our ‘projects’ are merely an excuse for our presence; that their function is to attract similarly minded people in the local community who may have use for our skills.

In practice, inviting these similarly minded people into our circles seemed to be the most powerful gesture we could offer...

Language Bridges* Raising the Voice

1.0 WE NEEDED TO FLAG OUR HELPLESSNESS.

“A second factor in our newly acquired poverty involved abandoning all our 'wordly possessions'. For many of us this has included our greatest treasure – our ability to communicate. Embracing ‘virulent linguistic helplessness’ has been an additional challenge for th(os)e far afield. Not all of the unMonks have previously digested the experience of second language acquisition in their adult condition. Facing the surrender of a hard fought for functional lingua franca only to begin again at the primitive phrase book phase can also easily provoke an allergic reaction. An additional cost of this chronic infantile condition was too much reliance on bilingual local speakers as functional interface. This inevitably stretched this resource too finely.”[1)]

“Conventional and unconventional attempts to speed the acquisition of Italian have been integrated into our daily liturgy, but again we are squeezed by the condensed time factor. ***It is bad pedagogy to jump into premature language use before one is acquainted with the basics.*** *In the three year model : year two and then year three would involve considerably more cross-fertilisation. The frustration level is currently being addressed to the degree that individuals have the imaginative resources, but it is only time that will relieve the more acute symptoms.”*[2)]

“We wouldn't have had some of the expressions of ingrained helplessness had each individual managed to set themselves the task to expand their base of Italian by two all-purpose phrases a day...”

In the selection of unMonasterians, language skills were not given particular attention. Since the raison d'être of our existence was the city's running a bid for CCE 2019, we had to be diverse in skills and nationality, gender balanced, with a strong emphasis on technological skills and a track record of delivering projects. In the first months, there was just one native speaker of Italian in the house, who was overwhelmed by the

1) “Many hidden “staff” duties emerged once arriving, which required management by someone with Italian as their mother tongue. Being the only resident one, I took care of them: welcoming and presenting the projects, translation online/ in presentations/in meeting, managing workers to finish the renovation of the building, acquiring food and more. In the remaining time, I worked (less than I wanted) on the internal dynamics of the unMonastery as a group and informally in creating and fostering relations outside. Unfortunately, I did not have the time to organize a process to continuously listen to the burning questions of the community (like “Can Matera really benefit from the candidacy?”) and creating space to host those conversations.” – How the Project has changed - extract from First Report to Stakeholders, Cristiano Siri

2) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

task of managing building work, sorting out food acquisition, and communicating our needs to different service providers. Our "oblates", associate unMonasterians who had family and a job in Matera and therefore did not live with us, were unable to do their projects because their time was spent on assisting everyone else. The fluctuating anxiety about delivering our projects and building and guarding the unMonastery principles and habits removed from the agenda the need to start learning the basics of the language upon arrival.

* The original wording of this page was suspect. Penned by a uniphone, 'barriers' reconstructed a familiar perception of mutual intelligibility as trench warfare. A less unCompromising stance allows that the linguistic interface provides much common ground. Barriers separate; gaps are to be **bridged**. *"Il nostro duro lavoro"* should have been audible before it was visible. An attempt to be both was incorporated into the highly visible (to early morning passersby in the outreaches of the Sassi) morning practice. According to extant contemporary notes this was meant to expand to two hours linguistic training; instead it shrank. It must be considered excessively feeble for an organ of community activists that publicly acknowledged the vital role of its interface to fail to scientifically develop a miraculous level of linguistic adroitness as our primary agent of social interaction.

Composing and learning a key personal introductory paragraph of some 6-7 sentences that located each of us foreigners in a similar plight was proposed at the end of week two. That the time to allocate energy to such a vital tool never manifested itself may have been due to a slip of the pin: on our board of initiatives - *Stimulating Linguistic Diversity* was skewered to our in-house projects. **As such, learning the basics was treated as personal development. This was deeply erroneous – it should have been elevated to a central component in our interface design with designated daily practice sessions.** We needed to flag our helplessness." 3)

3) "Brother Elf never learnt that much Italiano. Early on he expressed his unWillingness. We failed him. His rationale when proposing largely reciprocal 'Broken English' as his only viable communication platform was short-sighted. In one way he was utterly correct and he had a better case than the unilingual among us; he had no internal need to learn to become an eloquent Italian speaker. What he did need however, was to master just enough atrocious Italian to create a mutual meeting place - a willingness to move out into vast fields of linguistic helplessness, where as if by magic 95% of his collaborators would, if only to put him out of his misery, gladly wade out with their own suddenly mysteriously less hopeless English." The unMoaners had to go first.

Psycho-linguistic strategies

Bilingualism isn't easy. Once one has acquired a certain grace, and in a forgiving climate, it may only periodically provoke symptoms of schizophrenia. However, there exists an enormous grey zone between acquiring a few meager all-purpose defensive phrases, and the death-defying leap required to successfully employ them.

People vary. Having once survived one linguistic transplant may provide one sufficient faith with which to successfully negotiate the process a third or fourth time; still it is also possible to harbour the opposite allergic reaction of *'never again'*. Those whose personal history has never forced them into the position of a linguistic minority may find it particularly naked to embrace the pleasure of speaking a second language.

UnMonasterians are dependent upon nuanced, intricate communication with their host communities. Some things can go through the filter of translators, some cracks can be circumvented via significant ritual. Goodwill goes a long way. **However, to augment our capacity to have an effective presence in the field, every technique to build our linguistic proficiency should be incorporated into our daily practice.**

The Materan flagship prototype was quickly confronted exactly this dilemma; a mixture of uniphones, polyglots, native speakers and the chronically stubborn stood perched on the outer rim of effective public education with a thankless task. In our practical reality, the mental gymnastics to absorb and actify Italian had to occur as we hit the beach. The truncated projected presence for a mere four months was inhuman at best. Lacking the resources of the KGB to bombard the unMonks with the hyper-learning techniques employing hypnosis, sleep deprivation, somatic feedback mechanisms and God knows what else, we (and our language acquisition) were more or less up to our own initiative…

The latest contribution to language learning is the free net-based services set up by benevolence entities such as the EU. A few hardy souls ventured out into the wilds of **Duolingo** to expose themselves to a scattering of rudimentary elements. It is useful enough to increase familiarity with basics, but even when amplified by its in-built system of compete with your friends, it hardly provides a hands-on deep learning experience. 4)

4) The stages of language acquisition and activation can be effectively sped up and stimulated, but you cannot skip an early, vital step. As an adult one knows what language is; how it carries thought patterns from one person to another

using agreements of meaning. This forms an impediment, we cannot approach second (third, fourth) language learning as it did the first time we learnt a language. We cannot just jump in and make the sounds of our target language in hope that meaning will soon distill itself. To effectively gain any satisfactory grasp of this target language we have to remove and neutralise the influence of our mother tongue. Otherwise, we risk running some kind of absurd translation program that replicates word for word in a largely non-functional syntax. The primary antidote to this kind of literal translation is to first absorb full phrases in a genuine social context. This absorption phase requires an immersion in the sounds and listening to quantities of social dialogue. Most educational programs reduce the complexity of this dialogue to something so mundane that it no longer fulfills the requirement of a genuine social context. It is dead sound supplied by dislocated voices perched in some sterile recording studio.

Listening in the field provides both more of a challenge and more rewards. It might be slower, but integration it offers is undoubtably deeper. The added step in this non-short cut scenario is word recognition. Instead of being offered empty phrases on a plate, one has to locate and isolate them oneself. Slowly individual words isolate themselves as sounds even if one cannot yet retain their significance. Frequency is noted, patterns are noted, target concepts capture the imagination. At some point one imagines that one can comprehend subject matter, cross references occur, we evolve an approximate understanding.

At the same time we activate our personal basics, slowly collecting the raw material desirable should we wish to break the sound barrier. It is here we can begin to jump. Given motivated circumstances we can create neurological imperative to feed our social exchange with our accumulated (though limited) resources.

A Mouthful

To prime the transition to an active bilingual lifestyle, a subtle Italiano component was inserted into the finale of our early morning physical practice. After loosening limb and fantasy in the most dramatic of circumstances on the unMonastery's impressive walled terrace that jutted out over the rim of Matera's fabled ravine, a core text of semi-practical phrases was introduced. **The non-Credo of the non-Monastery** was pure indoctrination. Used to both break our sound barrier, and to broadcast our ideological fundamentals, it stretched our ears and tongues over the rack of our individual helplessness. According to plan: the unMonks, force fed foreign sounds and poetry, would soon become hungry for more. In practice it was just plain torture…

Il non-Credo delle non-Monache:

"Ancor non lo sappiamo,
nel frattempo lasciateci perdere.
Affronta i tuoi errori faccia a faccia:
I sacri muri preserveranno a nostra onestà.
Il nostro duro lavoro sará tanto leggendario quanto i nostri baccanali.
Ci domandiamo di cosa i giusti godranno a cena ?"

"At the moment we cannot comprehend, so in the meantime we shall: 'Get Lost'.
Confront your mistakes, face to face -
the Sacred Walls shall preserve our integrity.
Our hard work shall be as legendary as our Bacchanalia.
We wonder what the good people shall enjoy for dinner… ?" (my rough translation)

Having 'mastered' the above liturgical programming, we shared it with the assembled multitudes attending our inaugural press conference who gleefully chanted along with us. (The good old-school leftist mayor let out a delightful audible grunt of recognition as he crested the hill for the finishing line.)

We did do the sleep deprivation…"

We let some golden opportunities go. Maria Byck had a prolific productivity, in her 5 month unMonastery stay she collected some 70 video portraits. As art objects they weren't perhaps any more virtuoso than the daily production of snapshots from the Cathedral lookout. That wasn't their point, their attraction lay partially in their naivety - unEdited and unInterpreted they offered us an ideal feedback loop, posted on Facebook they still got a respectable amount of viewings by friends and family. However, as research they languished. Maria herself never knew what was being said; a parade of recruits sat by her side for an hour or two to translate, but the sheer volume of material was daunting. **The region's spokespeople were far from dumb; we however were deaf.**

Where we failed both Maria and her subjects is that we failed to bring them into our circles. These open-hearted revelations of individual concerns were ideal after breakfast morning circle material - sitting together they should have been transcribed and de-coded; key phrases should have been put to memory - our neophyte linguistic prowess would have thus been placed on the fast-track following the contours of the concerns of our host community.

Imperatives

Imperatives were to be our thoughtfully shared common aspirations, forming a vision for unMonastery Matera. However, most people selected were new to Edgeryders and the unMonastery idea, and had very different reasons and goals for being there. In the race to deliver, while keeping the balance inside the house and trying to understand the emerging needs and expectations, very little time was spent on sharing and shaping our vision of our work. Most significantly, we remained unaware of many personal skills and histories that may have been helpfully applied in certain critical situation.

1.0 WHAT IS IT WE DO WHEN WE ARE DOING OUR REAL WORK? OR AS BROTHER SIRI ONCE PUT IT TO THE GROUP: WHAT ARE THE EXPERIENCES OF WOW THAT MADE YOU FEEL THAT THIS WAS WHAT BEING AN UNMONASTERIAN WAS ALL ABOUT?

If it seems ununMonasterian to aspire to virtuousness, we had come to the wrong city. Our nearest neighbour carved into the opposite side of the same geological formation was a 15th century church dedicated to the Madonna of the Virtues. At some point we would be forced to confront goodness.

"Listing the component virtues of our projects may seem distasteful. Our 'virtuosity' is meant to be discretely ingrained within all our worldly activities, to articulate the desire for such attributes comes dangerously close to brashly claiming their presence. *Even if projects aren't meant to be humble, we their perpetrators are.*

Our way out of this is to go into our circles, to distill our desirables via a collective process that masks our personal ambition and elevates the inherent vision to a function of the group. *What is it we do when we are doing our real work? What are our daily objectives?* Expressed generally as, say, "I will do some good" we remain general and toothless. By breaking down our objectives into component parts, we gain useful precision… This short list of 'i virtù di progettini' of can readily be extended through the actor's homework tool of articulating one's subtext. If I were to humbly suggest tentative project virtues that might help us unMonasterians align our day to day work, a brief list might look like this: "

My Work Project ERunMo residency — Bembo Davies April 28th, 2013 — 7:59pm

"Poets work through metaphor. My job within the unMonastery so-far has been to keep shaking the metaphorical tree to see if we can loosen fresh, relevant wisdom. With a background in social pedagogy and as a theatre director; a large proportion of my residency will naturally go to thinking about how to stimulate our ensemble — How do the unMonasteriani best function together?

My principle concern is that the human, cultural foundation of our order will determine the success of all our subsequent work…" [1)]

1) Why is this not a proof that the in-house "We" is important and you failed to do your work? Can we put this someplace? I am worried that I am going to be unMartyr of the we. It is you who should be martyred, YOU KNEW IT AND DID NOTHING. But, we have been through this.

The Subtext of Good Works

To Form Friendships

this is the easy one. Every society has its social fault lines, the schism between those who routinely embody subconscious values, and those that actively set the same values in question. Along this division lie human cells of curiosity that readily open for connections with our available friendship receptors. People seek people. People seek like minds. Hampered by linguistic unProficiency (even as some of us daubed in Duolingo), the cultivating of human warmth becomes the currency of our exchange, fumbling forwards with grace and humility.
Forming friendships remain our first five objectives. Variations on the theme may provide us subtle re-writes such as:

to Expand your network or

to Gather concerned citizens

to Unearth strategic allies

to Build emotional support among like minds.

The true basis action of all of these objectives is feeding potential friendships. (The list then gets more precise:)

to Stimulate Cohesion / to Cultivate the We

The inner workings of the enterprise needs must be solid. To give each other enough space for all personal foibles is not necessarily best policy. The Art of Self-Sacrifice may be a finicky creature to introduce and then tame, but without it we merely replicate the environments that have driven us to this impasse of supplicating ourselves in the first place. Working together helps.

to Promote Co-consciousness

Above and beyond documentation our work needs definition. Coincidently, creating the one can beget the other; however, the flaws of both pen on parchment and obscure blog comment is that the best lain words of many can be consigned to a ridiculously short shelf-life beneath an enormous mountain of virtual dust. It is proposed that all documentation be hatched in pairs. Such texts in equal parts impeded and enriched by each other have an added value of tweaking convergent vision.

to Value Emotional Growth

This goes without saying that by investing of our humanity we seek to stimulate the occupation of new territory among ourselves and our collaborators.

to Spawn

As project managers everywhere will happily testify, the sign of a good project is when it takes over its own steering. It is in the nature of projects that they beget projects. One can debate the absolute wisdom, but at certain stages of project life: the more the merrier.* Drowning in brilliant ideas is a familiar symptom of even a healthy enterprise. Not all shall find fertile soil, and an effective short, quick filter system for registering, recycling, shelving, allotting and decapitating schemes and dreams in favour of a clear tactical progression of actionables is a vital tool to possess. [2] [3]

2) *It has been noted that everyone who walks through the unMo doors seems to engage us in at least two additional pursuable projects...
3) http://bembodavies.com/2014/04/24/i-virtu-di-progettini/

Interface

1.0 THE UNMO SPEAKS OF TREASURING ITS INTERFACE. THE UNMO SPEAKS OF LISTENING TO ITS WALLS.

"(The cave) walls are not just walls but fault lines of least resistance; carefully carved vaults that have become pock-marked through centuries of seeping condensation. Any signs of willed human interaction do not indicate impatience nor aesthetic blindness, they are rather intrusions spurred by the need to survive."

2.0 IT IS WRITTEN SOMEWHERE IN THE LITERATURE THAT ITINERANT UNMONASTERIANS ARE TO CREATE THEIR EXISTENCE HUMAN CONTACT BY HUMAN CONTACT. [1]

1) http://bembodavies.com/2014/04/27/it-is-written/
2) This is the understatement of the Prototype era. -KH
3) https://edgeryders.eu/unmonastery/rethinking-employment-strategies-at-the-unmonastery

"This calls for a slight change of mentality: [2] *in order to be open we need to create the infrastructure for openness."* [3]

The unMonastery was always to be embedded and actively engaged in the community it serves. The question of how this engagement would happen was not specifically addressed in the preparatory materials for the prototype. There was the assumption that like-minded people would adopt us and our projects; the liason group that brought the unMonastery to town would hook us up.

4) An unDeveloped sketch under the title Psycholinguistics was proposed, but lacked the pedagogical resources in the house to insist that it be made a priority over preparing a bilingual website; see communications (?)
5) http://bembodavies.com/unmonastery-1-0/

"UnMonasterians are dependent upon nuanced, intricate communication with their host communities. Some things can go through the filter of translators, some cracks can be circumvented via significant ritual. Goodwill goes a long way. However, to augment our capacity to have an effective presence in the field, every technique to build our linguistic proficiency should be incorporated into our daily practice." [4] [5]

3.0 "BEING OSMOTIC: IMMERSE YOURSELF IN LOCAL FRIEND CIRCLES, CULTURE, LANGUAGE, LIFESTYLE. SPREAD OUT WHAT YOU ABSORB TO THE BENEFIT OF THE CIRCLES YOU BELONG. GET OUT OF YOUR COMFORT ZONE, ABSORBING WILL BE MAXIMIZED AND MAGIC." [6]

6) The Siri Papers, https://docs.google.com/document/d/1wy-Ije9lqc1oFF7viViN6Tpls3p-0J50GmTbuD47_m-XY/edit

... "the critique that rained upon the unMonastery prototype Matera from its inception was: that perched down there in idyllic Tourist Zone A, we were far removed from the people: If the unMonastery was to improve life for the town's citi-

zens this meant that we'd have to engage them where they lived." 7)

"The bi-weekly cycle of Open Parties fired the daily life of the unMos. The 26 annual markings of the meeting places between what at the start must have appeared a minor, incoherent sect, quickly grew to become a vital interface with the host community. Designing ritual celebrating for each Season, for the Elements, for traditional local and global traditions, and including children and families these most human of gatherings both enhanced and informed the strategies of community take-over and the de-unMonastration process." 8) 9)

"Her fellow unMonasterians were aghast at Katalin Hausel, when already in the second week of February she was declaring that our real work should be outside the unMo walls: that we should burden our endeavors to establish a satellite storefront location somewhere where the people live? Three months later, we've done just that……"

"We struggled a bit with a name. The generic 'Mapping the Commons' proposed for the grand scheme of things was not at all translatable even into English. Everything else we came up with reflected nefarious colonial ambition. Finally we fell upon a description of the simple fact: "Una Giornata nel Piccianello" (A Day in Piccianello); this promised no more than a solitary, almost coincidental crossing of paths…

*It seems a combination of something low-key and organic made the evening work without PR flags and amplifiers. The unMo lights were reduced to candles; the pomp was left to the performers. It was a simple but significant celebration of deep culture between young people who believed in the naked word, and a statistically moderately older people absorbing this belief. As Nalia, one of the our crowd of loyal unMo friendly pensioners, whispered to Lucia : "Questo è il vicinato." (This is neighbourhood.)"*10)

"My latest is to kidnap the 3rd Bambini Day which has been transposed to outside the school in Piccianello. Now it is called something like "Che è nome di la nostra piazza?" (Il Piccolo Popolo di Piazza), it will be a children's workshop in squatting and occupying their own world. By coincidence we have 13 kgs of grey clay leftover from last time with which to build small people and animals who can live among the silly communal sculptural elements that noone plays upon. In the middle, with the same clay, we can turn the white pole into the expressive totem that I have wanted for so long…"

7) to go later ?: In Matera, it turned out that the association which decided to bring us to the city were themselves considered outsiders by much of the town. Local associations who were meant to be our great allies considered us superfluous: why the money cannot go to them instead? Furthermore, most unMonasterians did not speak Italian, so developing an interface on our own was slow if not impossible. As a result, we overstretched our most committed allies and alienated key persons by relying upon them too much to sort out everyday problems and facilitate individual project needs. The relationships we were building in the house, based on caring and love and trust, could hardly manifest itself in such strained situation with the outside world. By the time we made adjustments to address our interface problem (bringing Italian speaking unMonasterians on, developing "progettini" which were visible and comprehensible despite of our linguistic incompetence, and organising a neighborhood event, the atmosphere in the unMonastery shifted, and instead of cultivating the "we", we were rushed to deliver tangible results. By the time we figured out the "how" of developing an interface, we lost our inner core, the "what" we wanted to be seen as.

8) The Art of the Party

9) Several months later this proposal was spoken about in past tense under the clearly bitter title: Empty Gestures ? "(One) contribution to the house structure was to propose a cycle of bi-weekly parties with which to encapsulate our interface with our surrounds in something culturally coherent and hopefully contagious. These started out well. Party #1 at day 12 was a warm and heartfelt affair. Party #2 was more decentralised as unMoaners dispersed throughout Basilicata in search of the 'true' carnival. Our third party (discussed elsewhere) was a vibrant triumph – not only did it fulfill our needs to exercise our potential interface, it illuminated the weaknesses in our operation. In the aftermath of this event things took a dive…

Virtual Parties

Instead of concentrating on our strengths as a cultural facility, a perceived superficial weakness of low international visibility was given disproportionate attention. The bi-weekly party slot was usurped in favour of a weekly 'community review' to be sweetened by an Open Dinner that people could invite themselves to via our sadly unReliable webpage. This combo was eagerly embraced by a segment of our in-house population; the Community Review bit to be held as simulcast testimonials over the work we were doing (or at least polished up as YouTube fodder.) The first round were clever, polite, and excessively boring. They were bad theatre. Attending the first evening I was provoked by the paucity of emotional meat being offered a largely non-comprehending audience of 5-6 people. The performer in me jumped into this vacuum and improvised an impromptu work demonstration that, insensitively labelled by an uncomprehending co-worker, rapidly became a cause celebré. (set in internal link)

Thankfully, the next party in the two-week cycle was also a reported triumph - Open Tech School's birthday party for the Arduino Board attracted an active, inquisitive crowd in such proportions that calling it a crowd is not mere rhetoric. However, the next week's 'Community Review / Open Dinner' soon revealed the bankruptcy of its guiding principle – minted for our international supporters the community review had nothing to offer the local community. The third party in this series (featured live feed from Norway) and may have appeared on three or four laptops around the globe, but it hosted a grand total of zero 'analog guests'…

10) The events at our unMon2 satellite including our children's workshop in The Art of Occupying Public Spaces (Il Piccolo Popolo di Piazza) are illuminated under the title : "A Good Move" "Una Giornata a Piccianello" http://bembodavies.com/unmonastery-1-0/

Negativity

unMonasteries were designed to take root in communities where to assume any kind of good faith was naive. A history of colonialism as well as fruitless attempts at economical development may have taken their toll long before our arrival. According to general opinion in Matera, unMonasterians were not to be trusted. Had we in fact done *anything?* - was a recurring question asked during our stay.

"That historic day in Strasbourg, brother Rysiek had been concerned that his organisations tended to go down in flames. Negative energy accumulated and found no constructive outlet. Groups lost their edge. He postulated a lightning rod – a negativity grounder – a totem pole that acknowledged the delicate nature of 'Working on the Edge' and that would protect us from a bashing when times got intricate." [1)]

1) http://bembodavies.com/2014/04/05/il-livro-dell-errori-iii/

1.0 PATIENCE CAN BE A LIMITED COMMODITY, TALK OF THE UNMONASTERY HAD CIRCULATED FOR WEEKS, BUT DID WE REALLY DO ANYTHING?

2.0 IN A QUICK SERIES OF SLIDES, I FLASHED THE FORBIDDEN 43 CHALLENGES IN ALL THEIR GLORY, HIGHLIGHTING THE FACT THAT EACH OF THEM WAS BASED AROUND A PERCEIVABLE ELEMENT OF NEGATIVITY: (21 EXAMPLES OF THE WORD "NO", SUPPLEMENTED BY 5 "NOTS") [2)] **.**

3.0 OUR VERSION OF THE UNHOLIER THAN THOU, WHILE IT MUST SEEK THIS RAPTURE, CANNOT AFFORD TO TAKE SHORTCUTS. [3)]

2) The Negativity Chorus in all its glory is included in this attempt to record a moment of triumph : http://bembodavies.com/2014/04/05/il-livro-dell-errori-iii/
3) , 5) http://bembodavies.com/unmonastery-1-0/
4) That temporary snowblindness could so invoke such a loss of perspective is a source of acute embarrassment: it was clearly stated in at least several places that sweeping up dust and the rigging of pipes were the loving labours of the first unMon year. About this time some more alert soul hatched the 'No Complaining' as the only clause in the unMon rule book. Link

"The first fundamental challenge of the unMonastery project in Matera has been to establish itself operationally in the building - the first month of the project was essentially written off due to dealing with infrastructural roadblocks, a combination of no heating, no internet and so forth prevented the project starting upon arrival of the first unMonasterians." [4)]

Our early duties at the unMo had to do with other survival skills. Shivering was a universal that didn't require an interpreter. Eating was largely preverbal; recurring spells of 'excommunication' (unMo-speak for prolonged internet disconnectivity) left us virtually speechless. If civilized conversation was indeed indulged in, it was largely saved for cursing the Gods. When we finally opened our mouths it was to invoke a 'No Complaining' clause that forced us to shut them again. 5)

Follow-up

One of the unforeseen challenges for the unMonastery prototype was the difficulty to understand the structure of communication and trust in Matera, so different from the unMonasterians' individual experience. Openness about our activities had to go beyond "making them available" - by making it very visible, inviting, and accessible. During the 6 months we had too little time to create the tradition of an unMonastery schedule of regular, returning series of events, which would have allowed people to spread the word, bring friends, and build credibility.

"It was wisely remarked that the Una Giornata nel Piccianello events went off in the wrong order. At some point the idea was to incorporate the children's event within the Saturday — separating it out to give it undivided attention was another good move. Had we, however, staged the children's event first, it would have helped to draw the children's parents to the market day; completing the circle through the generations would have been a beautiful achievement." [1)]

1) http://bembodavies.com/unmonastery-1-0/

1.0 OUR UNDENIABLE ACCOMPLISHMENT OF BECOMING A SPIRITUAL HOME FOR CRANKS AND VISIONARIES AND ELEMENTS OF THE LOCAL POST-STUDENT DRINKING CLASSES MAY BE SECURED; BUT IT IS FAR FROM GIVEN THAT THIS CONVERTS INTO MEANINGFUL FIELDWORK. FOLLOW-UP IS EVERYTHING. [2)]

2) http://bembodavies.com/2014/03/20/il-livro-dell-errori-ii/

"Our way out of this is to go into our circles, to distill our desirables via a collective process that masks our personal ambition and elevates the inherent vision to a function of the group. If I were to humbly suggest tentative project virtues that might help us unMonasterians align our day to day work, a brief list might look like this:

- participatory
leave behind the experience of doing the work;
- visceral
incorporate the joy of physical effort at that core of the exchange;
- inhabit a linguistically level (or lower) playing field;
- elegant
in accomplishment and idea;
- demonstrative of the creation of surplus value

Tools

"One valuable tool developed by the early unMonks has been the dramatic use of inflated language. We often employ unNormal degrees of politeness and concern. When one of our number was inadvertently forced into exile for a period of days, the welcoming committee who inundated the bus station to welcome him back into the fold was quickly dubbed the "rescue mission"."[1)]

1) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

The organisational, recording and psychological tools desirable to run an unMonastery were a question explored at LOTE3 several months before the prototype was established. Different expectations - to be open source, to be visible in the city and for the international community of Edgeryders, to create and nurture the community within the house - pulled us in different directions. We needed a comprehensible, easy-to-use website in Italian, a strong Facebook presence and solid off-line communication to establish ourselves as a presence in the city; we wanted to use open-source, cutting edge technology to communicate with our international community; and it was crucial to develop and preserve an atmosphere of care, loving, openness and responsibility in the house to be able to mark ourselves as something other than 'intrusive tourists with an agenda'. The balance was not always found: we got a fully open source, highly sophisticated website two months into the prototype; after that it was perpetually out of date, especially the information in Italian. We lacked the energy to regularly post on the Edgeryders' platform to keep that wider community informed about our progress; but most importantly, although we quickly implemented traditions that made us into a community within weeks, we could not preserve them under the mounting pressure that shifted the focus on delivering tangible results. Efficient project management seemed to be incompatible with our fledging understanding of our own culture, and we let our most important traditions go.

2) https://edgeryders.eu/unmonastery/adherent-prototype-traditions-of-the-unmo

2 february: *"On our first day of gathering we introduced the morning check-in circle and an evening check-out closing circle. To regulate 'Possession of the Word' we used an available pomegranate as a 'talking piece'. Later we switched our piece of ripe fruit to an elegantly rounded, prized stone from possible volcanic sources. (Within days we became addicted to this tool; once when we fell into a spontaneous round table discussion, an impressive big green pepper was grabbed as a stand-in.) Perceptible shades of content classification have gradually evolved to accompany this ritual."* [2)]

"For the most part we've been using Trello to organise the day-to-day running of unMonastery, our organisation is open [7], so all our tasks, discussion and planning are in public view, if you'd like to get an insight into what we're doing at any time please feel free to view this activity." (elf Pavlik -first ER post from the unMonastery)

"Professional theatre artists possess certain fundamental human tools. We know about elemental warm ups, building circles of safety; about the minimalist increments of honesty with which one constructs fresh truths. Conflict is to be orchestrated; metaphors are our modus operendi. Above all, we are concerned with managing the delicate transition so that both player and witness, make a breathless leap together." (BD, this needs a reference, got it from your email)

"In the projects I work on, my daily project management suite is made up of the following: SmartSheet, Twitter, Pens and Notebooks, Remember the Milk, Google Calendar, Google Drive, Trello, EdgeRyders.eu, Popplet, Gephi, Microsoft Excel, Evernote, Dropbox, Gmail Tasklist, iffft, Google Groups, a whiteboard, post-its." (Ben Vickers)

"At the Edgeryder LOTE#3 session on 'Tools for the unMonastery' facilitated by Victor Vorski, we broke off into several small groups. As is often the case the composition of the groups led them in different directions. The militant geek group reported first with their list of essential items with which to build a viable community; their key tools were a

series of software applications with intriguing names such as Milkmaid and Catch that Tiger. The list of the next group reflected other concerns; the one key item was *human warmth."*

1.0 IT HAD TO START WITH BECOMING A GROUP.

"For each of us, becoming part of the group was essential, a natural human need to belong, to feel safe and competent to do the work we all pledged to do. And it had to start with becoming a group. The pleasantness of our days, the restfulness of the nights, and our self-esteem were hinged on our ability to fit in.This commitment to each other is what created the unMonastery in Matera in my opinion. And the group is a useful tool for overcoming problems - it has the ability to form a padding around each of our peculiarities and shortcomings. Some people jump into projects and rush forward, and they create a momentum for others who need more time to ease into action. Some people make connections with people quicker, and deeper, than others, even despite of language barriers, and so draw a social circle around all unMonasterians, which allows the less smooth unMonks to be understood instead of being rejected by the local community - we vouchsafe for each other." [3)]

3) https://edgeryders.eu/comment/11651#comment-11651

"It could hardly be a techno fix whiz miracle; the unMon needed a bilingual website up and running from Day Minus Forty-five. To not have a central site-specific meeting place was as absurdly illiterate as to presume to run a monastery without rules.

In the open source environment to which we belong are several do-it-yourselves kits that should have served 85% of our purposes. However, many of our people were hackers who prided ourselves in our coding finesse. The corner of the webside alloted us by the mother.org would never work - it could at best support a percentage of internal communication and serve as a rah rah station for our admirers. The unMonastery Prototipa Matera would build one from scratch."[4)]

4) link ?

Inventing Tradition

"Tradition shall be whittled away at, but whittled away at sand corn by sand corn. Tradition is second nature; we are neurologically programmed to reach for the flowered scarf as the winds shift to the East." [1)]

1) March report

To forge a community out of half a dozen strangers inside the house, without imposing an alien code of behaviour from above, the unMonastery had to develop its own traditions through emergence and experimentation. Some of these were borrowed from the Art of Hosting; some absorbed from the theatre; and some from hackerspace culture. Establishing a distinctive behavioural protocol, 'our habits', was to give rise to a horizontally created ethics, which would make us recognisable and trustworthy outside of our walls, and which also could serve as a reference point for recruiting new members. Quick prototyping assisted the developmental phase, but the lack of time to reflect and the absence of decision making tools to decide what was worth of preserving allowed important budding traditions to disappear. Cultivating a culture implies authority, and while Monasteries had the bible as a reference point to decree key question of "How to act", unMonasterians remained without any fixed basis to come to agreement about what it was to be an unMonasterian.

4 february: *Our prototype collective meeting/eating table was assembled from six pallets in our only warm room. As a tradition we now always start everything as a prototype.* [2)]

2) https://edgeryders.eu/unmonastery/adherent-prototype-traditions-of-the-unmo

1.0 TRADITION REFLECTS. OFTEN WORN SMOOTH BY HABIT, IT REQUIRES A SECOND GLANCE TO RECOGNISE THE ORIGINAL NEEDS THAT SPURRED ITS DEVELOPMENT. EVERY PAGAN RITUAL WAS DEVISED BY VERY CONTEMPORARY PAGANS.

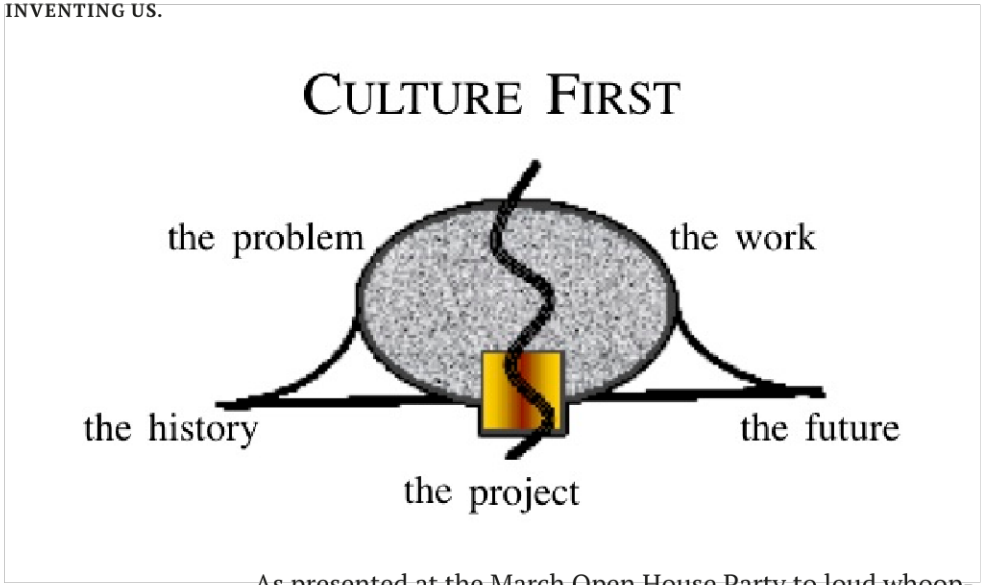
"The unMoaners were aware that their every step was a first. However, caught between the desire to surprise one another with endless inventive heights of ecstasy and the need to

appear as approachable human beings, elements of paralysis congested their joy.

It is an amusing paradox that we are busily creating a New Tradition. With traditional traditions, the answer as to the why we do something, is because people have always done it this way. With the *unMonastery Primo*, we don't have this luxury of history. In fact, we have the opposite luxury, we are free to find the deepest human needs and design a manner that nourishes their expression unencumbered by tradition."[3)]

3) BD post June 2013

2.0 WE ARE INVENTING TRADITIONS, WHILE THE TRADITIONS ARE INVENTING US.



As presented at the March Open House Party to loud whooping noises, the above diagram is "interesting". It attempts to depict the key area of effort should we wish to leverage change. The premise is that the problems are immense and daunting, the work endless, history is not always encouraging. The strategical place to insert our projects must also concern itself with the Culture of Change. Beyond implementing components of technological and structural change we must explore and prepare the future cultural ramifications of this change and the emotional and social design opportunity it presents. As the unMonastery experiment proves, aspects of this exploration direct us towards our history. [4)]

4) see BD report: The Beautiful Factory - Parapanda theatre Labratory, Dar es Salam, 2007.

Culture First; then What?

"The Culture of the Enterprise is the *how* we do what we do. It may not be more than good or bad manners; however we ignore it at our peril.

The pure **What** of what self-styled social engineers (such as unMoanasterians) do, is most often a minuscule step in the direction of statistically insurmountable problems. It is vitally important in its detail, but in all earnestness it is by nature a drop in some glorious bucket. unSurprisingly, it is therefore subject to all possible frustrations.
One recurring cause of these frustrations is the **How** things are done. On the run from 'business as usual', we may or may not feel surrounded by idiocy. To quibble over process may make it seem that valuable time is lost by addressing the how as a prerequisite for initiating a viable what. However, if we ignore the quality of our human interactions it can quickly become difficult to maintain momentum...

At the Edgeryder LOTE#3 session on *Tools for the unMonastery* facilitated by Victor Vorski, we broke off into several small groups. As is often the case the composition of the groups led them in different directions. The militant geek group reported first with their list of essential items with which to build a viable community; their key tools were a series of software applications with intriguing names such as *Milkmaid* and *Catch that Tiger*. The list of the next group reflected other concerns; the one key item was *human warmth.*

Scriptorium - Living in your Laptops

Documentation was always to be key. Not only our stakeholders, both the Comitato and the Edgeryders, required that we make our activities visible, or that it was in our best interest to nurture our global connections while finding our footing on the ground, but the first unMonastery served as a prototype to create a model for future unMonasteries. Since it was difficult to deduce in the middle of things what would emerge as important, it was best to record everything. On the other hand, despite the obsessive production of virtual proof that we exist and get things done, some key aspects of the unMonastery ideal proved to be unrecordable. Ultimately, our projects ended up existing in the form of websites and blog posts, shared documents and reports to our stakeholders. It turned out to be against the nature of friendship and the logic of physical community to include in our reports the friendships and alliances we each built in Matera, to reveal in-house conflicts, burn-out enhancing habits and unHabits, doubts, personal loss of faith, or even reportage of amazement. The tangible relief when we got something done and could sit down to have dinner was simply impossible to translate into a report, just as discord and tension was too personal to include.

1) Three Letter Acronyms
2) Natalya was not aware of the Building Manual and had no idea when the garbage should be taken out, and how to sort it. I sent it to her, and we will set everything up, but it will have to be reconsidered, how it is possible to manage better the building. She had to call Rita each time there was a problem, which is not a very effective way to do this when all the information has been stored on Trello cards etc. – Katalin H., report to unMonastery group, 05.10.14.

1.0 DESPITE THE PURPORTED ADVANTAGE PROVIDED BY THEIR MASTERY OF AN IMPRESSIVE ARRAY OF TLA [1], IT REMAINS HIGHLY UNLIKELY THAT THE GEEKS SHALL INHERIT THE EARTH. [2]

2.0 COMMUNICATION IS NOT ONE WAY. LISTENING WITH ATTENTION ONLY GETS YOU SO FAR.WITHOUT THE INTENT OF ANCHORING EACH THOUGHT SOMEWHERE WITHIN REASONABLE REACH OF THE SOUL OF THOSE TO WHOM YOU ARE ADDRESSING, WORDS FLUTTER IN THE FIRMAMENT.

The Myth of Send

Where once there was the singular Word : to be studied and illuminated, committed to memory and then ceremoniously regurgitated in song, we are now surrounded by hyper-text. The historian's cleft between oral and written sources has become widened by the void of the unopened e-mail. [3]

3) In a landscape where near and far sit perched at their several scriptoriums for more hours a day than is healthy, there is no reassurance that that which has been posted has ever been taken to heart. In this atmosphere, our careful crafting of the Word far exceeds an equivalent care in the consumption of even that which is minted specifically for us. Can we please find a Ben who routinely moans about the backlog in his over-stuffed in-box while admonishing his followers for not digesting his every pronouncment? It would slide in most tellingly here.
4) This post-mortem continues rather petulantly in words that are not by any means Dougald's: "Had these young actors been brought up with a similar quasi scientific approach? Was there a pervasive false idea that projecting the words out into space is enough to make the story occur in the hearts and minds of the audience? That given enough propulsion the words themselves will then tell their own story? Had no one taught them that grounding the text in one's own real time experience, and making all effort to assure that they land somewhere safely within your fellow actors, is the most vital part of a successful mission? ("Pray do not Mock Me" - The Westminister HUB Lear http://bembodavies.com/2011/11/30/hubritic-shakespeare/)
5) The House Scribe himself appears equally guilty. Cowardly allowing his precious insight and flagrant bons mots to get blogged down in the swamp of his excessive verbiage, his talents went all hid under a barrel like. It is speculated that his penchant for circumlocution may have habitually confused the baroque for a version of diplomacy. In any case, the distinct literary merit of his texts clearly obscures their true value. Despite a growing band of international followers, anecdotal evidence suggests that few in the house ever read the things. While the heartfelt pleas of his fellow co-livers would extract such after-dinner 'desserts' as ad hoc film synopses, play readings, songs and an ill-fated public dream interpretation session, a weekly "Parole della Voce Narrante della Casa" was not conceived until well after the institution of Closing Circle was abandoned in tatters by busy evenings of the social whirl.

In the aftermath of an offering of 'Guerilla Shakespeare' where even the noblest of language had a tendency to soar without purpose, unMonastery-watcher Dougald Hine offered this anecdote: *"as an eight year old schoolchild, he had unearthed a pressing concern. Studying the pioneers of space travel, one page was dedicated to Laika, the first ever cosmonaut. What caught young Dougald's discerning sense of narrative was that there was no mention of the dog returning to earth. With his science teacher's encouragement he drafted a letter to a professor of Astronomy to confirm his worse suspicions. No, indeed the desiccated remains of Laika may orbit the stratosphere to this very day."* [4]

Monasteries do words. In the beginning they are built upon the Big One. Copying, preserving, illuminating and reciting centuries of sacred text for the benefit of the Souls of the Future. With the stability (sic) of an internet hookup, the earliest unMoaners found person to person meeting circles less attractive. While this can be statistically verified, the direct causality is the subject of conjecture. It appears that instead of elaborating before the loving bosom of the group upon the strategic concerns supporting ones planned activities, it was enough to e-post your schemes into the collective ether. The presumption then held that everyone was 'fully informed'.[5]

Fieldwork

The economical structure of the first unMonastery required that each person arrived with a project to deliver. Each unMonasterian was responsible for finding a way to get their project done, and in many cases it meant to alter or change the entire idea, based on their experience on location. It also emerged that we were embedded in a complex political, economical and psychological situation in town, and the way we did things were even more important than what we did. To recognise when to change course and when to persevere was not always obvious. All in all, finding ways to share skills and distribute knowledge proved to be the most obvious way to contribute.

1.0 OUTREACH TAKES YEARS. [1)]

1) BD: The Patience of Jove, notes MA april/may

An articulated dent… "The mountain is massive, our efforts would always remain puny. Persistence, endurance, applied tunnel vision are often considered vital virtues should we 'accomplish' anything at all. However it is legitimate to question the very concept of accomplishment. To leave clear directions for the pursuit of as yet unaccomplished accomplishments is often a much better strategy. Efforts that are anchored locally are worth more than anything that can be applied by the nomadic unMonasterians. No matter how visionary our initiatives - it is through the resonance and reverberation in our collaborators that we can measure our impact. Stepping aside at the right moment can be more valuable than stubbornly insisting upon shaping a grand finale…" [2)])

2) The unDo

The Extraordinary Case of unMonastery 1.0
"Even the most self-declared neutral social anthropologists operate as cultural imperialists; to pronounce something as observation-worthy is to intrude upon it. To rush to conclusion is offensive; the preferred tactic is to seep oneself in the social intercourse over time and to gently reflect upon ones own perceptions.

To monitor the outer form of culture without having linguistic access to its content should not be to wallow in ones exclusion, but to visit a therapeutic health bath that immerses us in the core inner life of humanity. To spend time surrounded by a richness of after-a-while familiar faces, all involved in seeking purchase to negotiate their place in their future, is an inspiration. Even with little direct access to the debate, witnessing these forces of renewal and resistance: the passion is readily absorbable.

For an outsider the pain wasn't immediately tactile, but the fault-lines in the city are not minor. (While t)he fertile earth of a conceptual crisis may not be everyone's cup of tea, questions of belonging and authentic voice quickly become as familiar as they are fascinating. For a people balanced upon centuries of frustration and repressed rebellion as waves of conquest have been illogically enforced, helplessness can easily become a predigested reality. Chronic negativity is only a superficial symptom – it purports to be realism even if it may often be indicative of inherited defeat.

For those of us ensconced in castles of noble concern, besieged by seemingly militant waves of indifference, to probe and provoke the citizenry by offering the luxury of wishing out loud in orderly concentric circles, is to invite rebellion. To carry on is a sign of bravery. In the vibrant climate a periphery of such a broad social project, the unMonastery perceives itself as essential. Not in the sense of that the MA2019 process cannot do without us, but we see in our experimental prototype an alchemic distillation that hopefully one day very soon shall surrender the secret essence of all human endeavors…"[3)]

3) The Extraordinary Case of unMonastery 1.0 a report of the closing days. http://bembodavies.com/2014/07/18/the-extraordinary-case-of-the-unmonastery-1-0/

2.0 REPULSED BY OUR INSULARITY SOME SEEK REFUGE IN THE FLEETING PLEASURES OF FIELDWORK; WHILE OTHERS, PERHAPS FEELING DISSATISFIED WITH THE SUPERFICIALITY OF THEIR FIELD PRESENCE, RETREAT TO THE CONFINES OF THE MANAGEABLE CHORES WITHIN THE UNMO WALLS. [4)]

4) http://bembodavies.com/2014/03/24/the-healing-arts/

"On the ground, the work that this residency would enable me to do, would be to work with local people to create a sustainable digital asset for Open Culture. We would run training courses at several venues around the city (the University, the kung Fu School, the Liceo Artistico, Mediatec, and Guerilla Office venues around the city. This would be an urban autonomous university on open culture! I've researched the venues, and with the exception of the Mediatec which we should know about soon,

we have permission to run courses at all these venues. Working with the guys at Guerilla Office and some of the cafés and hotel lobbies we have found here with good wifi, we'd add to the map free spaces for urban learning." [5)]

5) Excerpt from a Project proposal: https://edgeryders.eu/unmonastery/living-and-working-as-an-unmonk-wiki

"Our projects shall and must dissolve to redefine their arc. Grand plans despite their magnificent lines must adapt to reality, and while befriending reality is often wise, it would be desirable for our day to day project design to be modified by something more than the need to survive. Our conscious choices are better spurred by a desire for elegance than for purely practical considerations; sketching an array of desirable 'progettini' can be an illuminating strategy...

4.0 I PROGETTINI ARE THE CONNECTIVE TISSUE OF LIFE IN THE PROJECT WORLD: THEY ARE THE CONSCIOUS CHOICES THAT ALIGN OUR AVAILABILITY AND PROJECT OUR WILLINGNESS TO LISTEN.

(excerpts from evaluation report March) "The latest and most promising revelation is the articulation of I Progettini These can yet prove to be the nuance providing tool with which to appraise our true working surface.

I progettini

The grandiose project Mission Statement is meant to be an unObtainable wish – a navigational star placed so conveniently far from reality – that no matter how convincingly we have bashed our heads against the wall, it is there shining in the heavens as soon as we regain consciousness. If off course, we can swiftly spot our orientation and adjust our direction.

When the guide post for a major project exists at such a distance as to defy nuanced perspective, we must often turn to our practical daily interactions in order to at all measure any forward motion. However, if we can then adjust the terms of our examination with even minor degrees of magnification, progress becomes quickly breathtaking.

To facilitate our daily, more prosaic growth it is desirable to deconstruct THE UPPER CASE PROJECT into component 'progettini'. Progettini are our conscious positive steps in close-up. They are the openings opened, our daily desirables. Focussing upon these natural by-products of a project description can inform us when we are really doing what we intend to be doing. Identifying the refined facets of our living interface helps us evolve our true projects; we can begin to interact with reality.

Listing the component virtues of our projects may seem distasteful. Our 'virtuosity' is meant to be discretely ingrained within all our worldly activities; to articulate the desire for such attributes comes dangerously close to brashly claiming their presence. Even if projects aren't meant to be humble, we their perpetrators are.

Our way out of this is to go into our circles, to distill our desirables via a collective process that masks our personal ambition and elevates the inherent vision to a function of the group. If I were to humbly suggest tentative project virtues that might help us unMonasterians align our day to day work, a brief list might look like this:

participatory — leave behind the experience of doing the work;
visceral — incorporate the joy of physical effort at that core of the exchange;
inhabit a linguistically level (or lower) playing field;
elegant — in accomplishment and idea;
demonstrative of the creation of surplus value" [6)]

6) This short list of i virtù di progettini of can readily be extended through the actor's homework tool of articulating one's subtext. What is it we do when we are doing our real work? Or as Brother Siri once put it to the group: What are the experiences of WOW that made you feel that this was what being an unMonasterian was all about? What are our daily objectives? Expressed generally as, say, "I will do some good" we remain general and toothless. By breaking down our objectives into component parts, we gain useful precision..."

Uniforms

Unless we wanted our activities to only exist in online documentation, mostly unnoticed by our host community, unMonasterians needed to be recognisable. During the initial Matera prototype period, we did not develop a distinctive visible "habit", but it emerged that the idea was too vital to allow it to drop. This was not only because visibility became recurrently desirable, but also because the need to develop internal ways of behaviour that an unMonasterian pledges to accommodate turned out to be essential in building the in-house community.

"Uniforms have always been carries of messages highlighting the collective identity and eclipsing individual subjectivity- In religion, uniforms express virtue, in armies bravery and obedience, at work, hygiene, order, status. All uniforms have the aim to provide an individual with sameness within a collective, while at the same time making her or him distinct from the members of another collective." [1)]

Cannot we get Lucia to write on the anti-cult insurance here?

"To inhabit together thus meant for the monks to share, not simply a place or a style of dress, but first of all a habitus. The monk is in this sense a man who lives in the mode of "inhabiting", according to a rule and a form of life. It is certain, nevertheless, that cenoby represents the attemp to make habit and form of lige coincide in an absolute and total habitus, in which it would not be possibile to distinguish between dress and way of life. The distance that separates the two meanings of the term habitus will never completely disappear, however, and will durably mark the definition of the monastic condition with its ambiguity." (The Highest Poverty: Monastic Rules and Form-of-Life - By Giorgio Agamben) [2)]

"What happened to the notion that the unMonasterians were going to have a 'habit' (monkish clothing, not drugs) ?...a strong personal signifier of being an unMonasterian... There was talk of hats or sashes....that would be visible and stylish ...without being a permanent fixture ..." [3)]

1) http://www.serpicanaro.com/production/multiforma-from-workshop-to-pattern

2) https://edgeryders.eu/making-lote3/uniforms-habit-and-belonging-workshop-proposal-at-lote-0

3) ArthurD commented on unMonastery Matera's visual identity: asset or liability? in the unMonastery [1] group: http://edgeryders.eu/comment/9136#comment-9136

Filthy Habits

"The question recently arose – What became of the unMonasterian's 'habit-forming' workshop? The truth is standing out as instantly distinguishable from the more standard tourist remains desirable – but (in the established climate) intruding upon the 'Cult of the Individual' seems dangerous territory. The workshop with Zoe at the LOTE#3 could only scratch the surface of desirability. Values such as stitching your own garment within the first week were applauded as wise.

But quite independent of the design issues, without a forum to create a consensus around such a practice, any decision would have to be left to the first convention of unMonasterians. By the time we first sat faccia a faccia our options were limited. More prosaic considerations commanded our attention; what we looked like was the least of our concerns – deprived of heat, sleep, internet connection we felt distinctly and proudly unMonkish. That would suffice.

The easiest would have been to steal Ben's elegant long black habit. I would have thrived in a rich, warm brown variant, Marc could have sported steel grey without fracturing his style. Katalin could explore her options: a red, a violet, a cream? Elf clothing an unabashed sports car green; who would wear white? or sacred saffron? What colours could would result if we boiled down the pigments of the neighbouring *Murgia*?*

Does this belong in the Book of Errors ? – Yes, indeed. Along with the ceremony of taking upon ourselves the habit of an unMoaner would be the inevitable mumbo jumbo. Rituals to ease the transition from the evil habits of a civilian were meant to be my[4)] territory; in practice a fear of appearing a cult has left us frighteningly normal. The inevitable phases of landing and lurching are explored in The Vow of unSomething.[5)]

*Should we indeed retain our customary names? Traditionally they were surrendered at the gate along with all worldly possessions and the hair on your head. A simple swap might suffice; I've always coveted the name Arthur."[6)]

4) Presumably the Scribe.- ed.
5) http://bembodavies.com/2014/04/09/the-vow-of-unsomething/
6) http://bembodavies.com/2014/04/24/filthy-habits/

Listening posts

The unMonastery model in Matera implied that there was a stakeholder in town, a group who pledged to be our supporters and promoters, but to whom we also needed to deliver. However, the unMonastery ideal was to serve the hosting city, and not a single political entity. Our official channels of information bing unAvoidably partial, we needed to develop ways to be able to listen to other voices in the community. The ingenious ways we experimented with were not always without controversy, however, they greatly contributed to enhancing our visibility in town. Nota bene, listening developed to be a key feature of being an unMonasterian, and the culture to create listening posts inevitable.

"We unMonasterians were visible around the edges, but had purposely kept in the background while the hour had unfolded. It generated precisely the kind of event that we all long for..." [1)]

1) http://bembodavies.com/unmonastery-1-0/

1.0 TWEAKING THE EXPRESSIONS OF THE COLLECTIVE CONSCIOUSNESS IS AT BEST INVASIVE. SOCIAL ANTHROPOLOGY SHALL OBSERVE, NOT FIDDLE WITH THE DNA OF CULTURAL REPRODUCTION. DESIGNING TRADITION MAY BE THE WORLD OF THE UNMONASTERY OR THE INSTITUTE FOR NON-TOXIC PROPAGANDA BUT IT INVITES CONFRONTATION... AS WITH THE WORK OF JUNGIAN SANDPLAY THERAPY, TO MANEUVER WHAT IS ESSENTIALLY THE STUFF OF DREAMS BEFORE THE GLARING LIGHT OF CONSCIOUS CHOICE IS TO TAKE RESPONSIBILITY FOR SHAPING ONE'S HISTORY.

"As the Christs, doves, and cherubim clenched in the fists of the greedy are broadcast to all, one would anticipate this disgusting lack of fair play would provoke instant disapproval. Not so; in an orgy of reverse schadenfreude the crowd erupt in a surprising roar for the home team. A cloud of testosterone fired by the scent of the prey expresses great vicarious glee at the successful pillage." [2)]

2) http://bembodavies.com/2014/07/14/deconstructing-the-bruna-ritual-police-brutality/

2.0 HE FOCUSED ON CHANGING HEARTS AND MINDS - NOT THROUGH PREACHING BUT THROUGH ARTISTICALLY CREATIVE STRATEGIES THAT EMPLOYED THE POWER OF INDIVIDUAL AND COMMUNITY DISAPPROVAL.

"Unfortunately I have neither the time or the will to be polite, so let me be rude and say that I'm asking you to stop your creative performances. it is not because I don't appreciate creativity and jokes. What I really DON'T appreciate is that this is happening under the unMonastery umbrella: there are people who have been working hard (and they have committed their lives) for the success of the project that also means to tell to citizens that we're not a bunch of squatters and to demonstrate that THEIR money (your money comes from citizens duties, did you know?) have been used for something meaningful." [3)]

3) , 4) from an email to the unMon mailing list

"I think my original proposal clearly stated the intentions of my presence here: to create temporal autonomous nodes of social interaction where intergenerational interactions can take place in a neutral and safe liminal space of mutual vulnerability (i.e. openness) which enhances dialogue and exchange. The intended result was to generate some curiosity on the part of Materani that are not using social media (i.e.: the majority) in order to connect via this theatrical form of urban outreach, and I must say, it was a success. A success in that many people who know nothing of what unMonastery is doing now had a chance to ask us questions and have projects explained to them which might very well apply to them and facilitate their lives.

As far as attaining tangible results, as was stated in my original proposal, I think our (albeit short-lived) project has disseminated ongoing projects further into the public mindset and many meaningful exchanges were had between participants in the experiment. Will this raise awareness of the value and importance of unMonastery among the common people? It's too soon to tell, but it really can't have done any harm as we did spread news of the ReStart classes and various other projects." [4) 5)]

5) "The distribution of knowl edge is the key contemporary task," Mockus said. "Knowledge empowers people. If people know the rules, and are sensitized by art, humor, and creativity, they are much more likely to accept change." - http://news.harvard.edu/gazette/2004/03.11/01-mockus.html

Language is Metaphor

"Language does not do more than reflect reality. A small percentage may be rooted in concrete relationships, but it (a choice of words) is by nature subjective. Someone is doing the talking; using general indications of private association glued together by convention. The imprecision potentially surrounding our conversation is vast, but it is held together by a deep human need to comprehend. We pro'jéct our understanding because we are dependent upon understanding: What you says goes.

The Admonition of the Opening Circle
The key opening sentence that formally accompanied the

unMonastery circles was instructive: *"Speak with intention, and Listen with attention."*... To speak and to listen are higher human functions. They are not the same as to say and hear. If the core project of the unMonastery is to find and maintain any available balance as the foundation for a functional hub of community service, short cuts in the listening and speaking process are perilous..." [6)]

6) This residual note continues most cryptically in what only can be characterised as a snippet: The residents of any projected unMoanastery are odd people with an inevitable gene-pool of quirky behaviour. By nature we are alarmed, concerned and conscious that we bear the brunt of the modern experiment. No matter how much we fancy our efforts as a very human default setting for the over-educated hordes of the 'Unemployed Youth of the Earth', the unMo is a fall-back retreat position. Long may it keep up its good work.))

Hazards

Seasons and waves are a function of time. Arriving at the unMo in times of plenty it is perhaps impossible to intuit times of sparsity. The healthy pantry of March doesn't reflect the empty cupboards of February. What was once a miracle, can easily be taken for granted. Similarly, it may be difficult for survivors of 'the cold water days' to believe that the self-evident is not self-evident.[1)]

1) Deprivation and the Deprived - The Tyranny of the unRuly

While the way of the world encourages independence, performance and cleverness, we unMonasterians risk a quick extinction unless we employ human skills that foster camaraderie, generosity, and deep inter-reliance.

Delivering deliverables can evoke tunnel vision. [2)]

2) http://bembodavies.com/2014/04/27/it-is-written/

In the first month of the unMonastery we evolved from a group of strangers into a well-functioning family. Our traditions of sharing thoughts and meals and a structure of the day created a strong-knit community. The growing in-house difficulties - new arrivals, new voices, new doubts -, and various outside pressures, resulted in letting go of some of the habits, for example the habit of listening. This in turn led to people in distress feeling isolated, and either leaving or turning strictly to focusing on projects. There was a shift, where the group became a struggling team of project managers instead of a sharing community. This led to stress, burn-out, disappointment and unhappiness.

"To attempt to balance upon this our belovéd un was an act of hubris. We are what we are, not what we strive not to be. To miracle or not to miracle, is not at all the question - the demand for miracles was inevitable. It would be the implicit ghost that would haunt our small mortal efforts unDauntedly. Yes, there were triumphs, some major, but weren't they too inevitable? Good brains, working damn hard were bound to come up with something; these could hardly be classified as earth-shattering. At best while they would appease the faithful, they would unDeniably fail to convert the sceptical.

The other *un* to follow us was the specter of discipline. Being unDisciplined was hardly a selling point. By not supplying

anything firmer to embrace upon arrival than a collection of musing, we unConsciously pursued a path of mediocrity. Our commitments could be unQualified and unInhibited as long as they were commitments to that which remained unDetermined…" (late post-unMon notes - BD)

The inherent conflict between our existence as a willing service institution and the more central experiment as a lifestyle choice is now under trial. [3)]

3) http://bembodavies.com/2014/03/24/the-healing-arts/

A Structural Foible? *A crisis meeting with our local sponsors the MA2019 Comitato spawned an actionable actionable: the architect's sub-group would appraise the 'physical state of the building' within two days. The in-house Scribe piped up; he would produce a parallel document about the 'psychic state of the inhabitants' within the same time frame. Oddly, this was to be the last administrative meeting to which he would be invited…*

"An Emotional Report – The unMonastery 23 days

The unMonastery Prototype Matera started with at least one tremendous advantage. The initial crew of unMonasterians that slid through the recruitment process and landed pounding at the gates, were a super selection of adult human beings. With small variations in individual strong points, we proved willing and able to exhibit understanding and patience in the face of several frustrating factors. Not only was not every last detail in place for the theoretical Feb.1st moving-in-day, but several key systems exhibited signs of cantankerousness within days of the upstart. Faced with this quirky beginning, our crowd showed themselves to be generous, creative and not the least, flexible. Our working principle was soon articulated as *'We Trust in the Process'*.

It was no doubt preordained that as an unmonastic order 'unaided by precedence' we would be fated to c*ompose tradition* [4)] as it became necessary. However, to serenely surrender to the prototype variant of our Vow of Poverty has prompted some heroic effort. In his characteristically flowery opening speech at the inaugural press conference, our belovéd committee chairperson Paolo Verri seemingly waxed on a bit about giving us life-stimulating *'difficulties'*. Some of us

4) see Inventing Tradition

may have hoped that these collective difficulties had been a little less thorough, but it is through living the 'interesting times' of our first days that we as novices have built the foundation of our unSister/unBrotherhood. The inevitable structural disappointments may have been tailor-made for fertilising our prototype. They have demanded that we begin at a conceptual zero; abandoning our dreams to build upon reality as it has presented itself. **This embracing of on-the-ground real world is a central key to good project design. It requires a willingness to leave behind the rhetoric of the project proposal and build one's work in situ — one human contact at a time.** [5)]

5) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

Keeping the Faith

We shrunk. It happens to all of us. Our genius adapts to reality. Once we hit the vast field of the work, we get dwarfed. In an unComfortable situation, seeking more discomfort is counter-intuitive. Life has taught us to accept limits, we become tamed by our circumstances. When our renewables aren't renewed by our discipline, our vision blurs. Sister Katalin was brutal: "What did you do to my beloved unMonastery?" [6)]

6) One of the first in the door she juggled family commitments to stretch her two short stints into three. - "In my eyes you are all heretics because you totally ruined the rituals that defined the unMonastery for me."

volume III

The Building & Utilities

One of the founding ideas of the unMonastery is to activate existing assets and resources by clever shuffling; unused real estate is to be occupied by skilled people who refuse to or are unable to take mainstream employment options. The building housing the first prototype was temporarily unused. It was also a beautiful palace in the middle of a UNESCO World Heritage site. Tinkering and DIY solutions were discouraged. The process of making it habitable was lengthy and expensive.

"To stay fair I also can recall happenings which show other, not so much pro-brands tendencies. I feel very proud of @Ben that even while holding quite sensitive role during unMonastery:Matera Pilot Session #1, he said NO to attempts of our dear and beloved fanatics of Comitato Matera 2019 fame to place branding sign of unMonastery and MT2019 on a walls of Palazzo del Casale, I guess as a part of their mass propaganda campaign #TODO tweet this.url @Matera2019 √" [1)]

1) https://edgeryders.eu/nono-edgeryders-nono-unmonastery-nono-mt2019-sick-and-tired-of

1.0 OUR INTENTIONS WERE CRYSTAL CLEAR – AT LEAST TO US: WHILE THE 'UNMONASTERY' OF OUR PARENTAL LINEAGE REMAINED AN UTOPIAN IDEAL, WE WRESTLED WITH A FIRMER REALITY. WE WERE THE GENUINE ARTICLE; IN OUR HEART OF HEARTS WE HAD INDEED PROGRESSED A STEP FURTHER ALONG OUR PATHWAY, WE WERE THE UNMONASTERY PROTOTIPO MATERA.

We were battling with our key existential questions: what were the unMonasterians, who was the unMonastery? Finally willing to throw open our gates to the multitudes, we were still fumbling to explain ourselves in two languages… On the morning of the big day, there came a pounding at our collective door – *"The good workers had arrived to put up our signs. Where did we want them?"* The problem was that none of us had ordered any signs. Without any of our endless rounds of indecisive discussion, something had happened; we were to be immutably corporate-branded out of the blue. Without asking, someone somewhere had made the bold assumption that: we were who we said we were where we said we were. Our magnificent palace of a house was to be boldly labelled "unMonastery" with the leaf-green logo that we had happily been using for the last 11 months. Semi-understandably, we the unGrateful, were having none of it…

Infrastructure: Putting Building Into Use - Kitchen, Heating, Internet, Furniture.

That things should be so easy: from the first Report to Stakeholders:

"The first fundamental challenge of the unMonastery project in Matera has been to establish itself operationally in the building - the first month of the project was essentially written off due to dealing with infrastructural roadblocks, a combination of no heating, no internet and so forth prevented the project starting upon arrival of the first unMonasterians.[2)]

Key dates:
4th February / Access to the building is granted.
4th February / Heating is switched on, and works in 2 rooms upstairs.
11th February / All Furniture Arrives
5th March / Heating is fixed downstairs.
11th March / Kitchen Issues resolved (adequate cooking equipment and work surfaces)

Many issues relating to the building still persist but no longer prevent us from living in and using the building, so we've learnt to live with them. An overview of this is maintained in 'unMonastery Building Status'. Whilst initially considered an impediment to the success of the unMonastery in Matera; to effectively lose over a month of operational activity. Bringing the building into full operational use during this time period should be considered one of the core successes of the project to date, an ongoing challenge is to ensure it doesn't once again fall into disuse."

2) That temporary snowblindness could so invoke such a loss of perspective is a source of acute embarrassment: it was clearly stated in at least several places that sweeping up dust and the rigging of pipes were the loving labours of the first unMon year. About this time some more alert soul hatched the 'No Complaining' as the only clause in the unMon rule book. Link

Building Improvement and Manuals

To responsibly assure that no one else need repeat all our steps a rigorous catalog of practical issues was created:
As is the tradition of the unMonastery we have been religiously documenting the various mechanics of the building, from the core infrastructure (gas, electrics, water) through to key management (of keys -ed.) and waste disposal. As a key artifact of the unMonastery's use of the building, a full manual for the building will be compiled, with accompanying videos will be left with the building and online. So to ensure that the knowledge derived from our time here stays with those come to use the building in the future and no one ever has to have a cold shower here ever again. [3)]

3) http://unmonastery-wiki.mirelsol.org/doku.php?id=building_manual

(This page needs augmentation via a documentation of the horrible affairs of the month of August…)

Political Climate

1.0 IT IS IN THE NATURE OF PERSPECTIVE THAN ONE REQUIRES THE DESIRED DISTANCE. IT IS THE NATURE OF LIFE THAT IT IS IMMEDIATE. IT MAY HAVE BEEN THE STONES...

We tried to understand the political, social, economical context. The hectic time frame of the unMonastery prototype did not allow much time for reading, but still, it proved to be very useful to become familiar with the history of the city and the region. Current local politics is one thing, deeply embedded historical reflexes and hard-wired suspicion is another. We were not there to fix the problem of the South, but we had to be aware of it.

From time to time the unMonastery work bordered on the scandalous. Our tradition of untraditional traditions could provoke distain. Plugging the holes in our image would prove an endless task...

1.0 In a mirror image of the unMonastery process, as we left the building another set of parallel challenges were wrestled back into community hands: **"Much as the inhabitants of the unMonastery approached the idea of community service via rejecting a core religious premise of monasticism, the strength of this alternative citizens' cultural initiative lies in being built upon a healthy scepticism towards top-down, hyper conceptual solutions grounded in blind faith. That a broad group of concerned citizens set themselves the task of producing a parallel unofficial cultural program even before what they presumably consider the — corrupt, elitist, self-appointed — MT2019 committee have revealed the details of their 'official' proposal, adds further testimony to the value and integrity of this initiative. The unBidders are independently working the same ground from scratch: answering the same core thirty questions."** [1)]

1) http://bembodavies.com/2014/08/25/creative-de-construction/

CLIPPINGS (see translation below)

"Siamo rimasti molto contenti che avete pubblicato nel vostro newsletter informativo notizie della nostra "Top Secret" video della tecnica unMonastery di calci reciproci. Purtroppo, l'edizione che si è visto era solo per scopi di formazione interna ed gli è stato, ahimé, dato il titolo irrispettoso di "unMonkies Go Mad" da uno dei nostri collaboratori che non aveva mangiato abbastanza pesce .

Esso sarebbe stato più propriamente intitolato "Saggi uomini esercitano l´antidoto contra la mentalità burocratica " . In esso si dimostra un valido strumento utile a tutti i livelli della gestione del personale . La chiave è il riconoscimento che il nostro collettivo 'bisogno di incoraggiamento' va in entrambe le direzioni; ogni azienda dovrebbe impostare il proprio tempo tale che i boss abbino la disponibilitá sia di amministrare e di ricevere un tale scambio dai loro dipendenti, e eventualmente dai propri familiari. La nostra ricerca ha indicato che più di molte persone all'interno e all'esterno della Basilicata potrebbero certamente trarre i benefici di un calcio veloce nel culo.

Questo metodo è parte del progetto 'Propaganda non tossica' che ha lo scopo di andare oltre i nostri limiti psicologici comuni . Il 15 di Marzo, a la festa di apertura 'casa aperta' di unMonastery, abbiamo presentato alcune delle nostre ricerche che sottolineano questa affermazione . Secondo i nostri risultati una nuvola di negatività incombe su una certa percentuale di Materani (cfr. http: — il video della Strategia Strasburgo della Gestione della frustrazione) http://bembodavies.com/2014/04/05/il-livro-dell-errori-iii/

Come Materani in esilio, nessuno conosce le brave persone di Matera come a voi. Il UNMO non può pretendere di bandire questa nuvola di negatività né durante la notte né senza "invasioni positivi volontarie" da parte dei nativi . Una tale invasione positivo si è svolto questo ultimo Sabato. Sessanta Materani di tutte le età hanno superato i pregiudizi che possono avere assorbito e sono scesi sulla UNMO per un workshop pratico nella progettazione del software 'open source' per festeggiare il compleanno di Arduino . Non una sola di esse hanno richiesto un calcio di qualsiasi tipo . https://vimeo.com/90660211 Se uno dei vostri lettori sono in città per la settimana di Pasqua , gli si prega di visitarci nel Complesso del Casale."
(Grazie a Google Translate)

(translation)

“We were most pleased that you published our **Top Secret unMonasterian Mutual Booting Technique video** in your informative newsletter. The edition that you saw was really only meant for internal training purposes and has unfortunately been given the disrespectful title *“unMonkies Go Mad”* by one of our own co-workers who had not been eating enough fish. It should more properly titled *“Clever Men Exercise the Antidote to Bureaucratic Mentality”*.
In it we demonstrates a valuable tool useful in all levels of personnel management. The key is the acknowledgement that our collective *‘need for encouragement’* goes both ways; that every business and family should set off time for bosses to both administer and receive such an exchange from their employees. **Our research has indicated that more than several people both within and outside of the region of Basilicata could most certainly have benefit of a swift kick in the arse.**

This method is part of a larger *Non-toxic Propaganda* project designed to get beyond our common psychological constraints. At the unMonastery's open house on March 15th we presented some of our research that backs up this statement. According to our findings - a cloud of negativity hangs over a certain percentage of Materani (see http://bembodavies.com/2014/04/05/il-livro-dell-errori-iii/ the **video of the Strasbourg Frustration Management Strategy**.)

As Materani-in-exile no one knows the good people here like you do. The unMo cannot be expected to banish this cloud of negativity overnight nor without *'voluntary positive invasions'* by the natives. One such positive invasion took place this last Saturday. Sixty Materani of all ages overcame any prejudices they may have absorbed and descended upon the unMo for a practical workshop in open source software design to celebrate the birthday of Arduino. Not a single one of them required a kick of any sort. If any of your readers are in town for the Pasqua week, do please visit us in the Complesso del Casale.”

Paradoxical Therapy Homeopathy works thusly: like repels like; to stimulate healing one ingests disease. The unMon incursion into the political climate of its 'host' community is complex. Are we self-declared parasites feeding upon the decline of more noble institutions? There to stimulate the healing process, it may just be that we ignite the defence mechanism of: *'We can do that for ourselves, thank you very much.'* If so, nothing can be more of a triumph.

Militant Reluctance - A People and their Myths

“A mystical backlash accompanied our presence in Matera. We would of course profess our innocence of any imperialistic ambitions, but a significant segment of the population stood against the very existence of such a foreign entity as the unMonastery in the primo real estate of their city. Days after the first unMoaner souls set foot in the Mediateca to make our fledgling inquiries a video appeared on the YouTube purporting to cover the existence of a serial killer preying upon unsuspecting unMonasterians. Even those whom one could consider close personal friends could embrace you as an individual while repelling the very idea. The Materani would proudly be a hard nut to crack.

Having made a study of the Canadian congenital twins of anti-imperialistic resistance and provincialism, it was possible to slice the Matera cake generously. A people beset by waves of historic opposition could legitimately harbour skepticism to things other, but had not the modern love of eclectic cross-over and globalised culture made it to these parts? Were we unMonasterians not a blessing that would help lift clouds of inbred mutual self-censure? Would the manner in which we embraced one another in-house echo the manner in which we were embraced across our interface with the locals?

We weren’t the first wave of upstarts. Centralised government had done its well-meaning cynical best. A region whose idealogical composition had consistently voted far to the left of the hegemonic coalition clusters that had hampered the country for 60 years would hardly be rewarded for its loyalty. At best they would be treated as an eccentric Uncle with hygiene issues - if there was hard work to be done, they’d get the nod, but they were not to be invited to the prettier feasts. Resentment became entrenched.

Perhaps the foulest rejection was reserved the least cognitive invaders from the North. In times of plenty, these would claim a familiar, cultural bond between all who applied the same postage stamps. However, obtuse Northerners would never quite grasp the allergic reaction with which they were not embraced. Even when the 'foreigner' in question was genetically a re-immigrant, removed from the soil of their ancestors for no more than the generation necessary to befuddle their dialect, the atmosphere at the frontier could easily turn toxic. The pain of cycles that exported favorite brothers to greener pastures sat deep in those left behind. Among those left behind, fierce civic pride guarded the primary virtue of survival.

"Affrona i tui Errori faccia a faccia"

The central myth of Matera is Madonna della Bruna. Every year exiled citizens flock to their ancestral home for a reenactment of an historical event. (See my Rehearsing Police Brutality with Andrea Semplici's wonderful photo essay. [2]) The detail of the day is glorious; however, no one can convincingly articulate its deeper significance. Why must the magnificent, beautiful 'caro'(chariot) be torn asunder?

In the political climate fought out between the squadrons of social innovators and cultural preservationists in Matera someone would always be the victim. Pomp and self-glorification would be inevitably encounter bitter reality. The battle cry of *'Death to the State'* was hardwired into the neurological pathways of the man in the street. Every magnificent idea paraded in from the North was viewed as a caro; without even having to assess repercussions, the caro was to be demolished."

2) http://bembodavies.com/2014/07/14/deconstructing-the-bruna-ritual-police-brutality/

Communications

1.0 MOST OF THE FACILITATION OCCURS IN THE SECOND GENERATION: PEOPLE TO PEOPLE.

The structure of the unMonastery was such that from the beginning we had to communicate to a multitude of stakeholders, and to very differing audiences, through several different channels. All this, while we ourselves had not yet developed a clear definition of what being an unMonasterian entailed. From one side, we were expected to post on the Edgeryders platform almost daily, to ask for help or advice if necessary, and generally to share the experience of living *The unMonastery*. This rarely happened. The long-term Edgeryder unMonks' prototype was wildly different from the dreams and plans that they'd hatched at various ER gatherings over the years. Some of the unMonasterians, new to the ER platform, had no commitment to reporting there. In-house problem solving was based on Circles; it worked as long as the Circle culture lasted. After that, we had meetings, agendas, to-do lists; we all felt that something got lost. Meanwhile, we had not managed to create an up-to-date website (in two languages) nor a diary-like presentation of each project that could communicate our activities to the city's residents, whose tax money was financing our project.

"International unMonasterians cannot be expected to grasp a second, third or fourth language over night. Any attempt to facilitate our way to deep analytical understanding is not going to bear immediate fruit. It is therefore useful if actions and deliverables are social in nature: people moving into unfamiliar groupings to meet one another under the illumination of whatever inventive context that we can serve up."

"It seems a combination of something low-key and organic made the evening work without PR flags and amplifiers. The unMo lights were reduced to candles; the pomp was left to the performers. It was a simple but significant celebration of deep culture between young people who believed in the naked word, and a statistically moderately older people absorbing this belief. As Nalia, one of the our crowd of loyal unMo friendly pensioners, whispered to Lucia : "Questo è il vicinato." (This is neighbourhood.) [1]

1) http://bembodavies.com/unmonastery-1-0/

”As discussed elsewhere, the critique that rained upon the unMonastery prototype Matera from its inception was: that perched down there in idyllic tourist zone A we were far removed from the people. If the unMonastery was to improve life for the town’s citizens this meant that we’d have to engage them where they lived.“

Interface?

“Errore #1 is that we failed to unPack the *'interface'* term sufficiently. As the middle of three conceived categories of the unMonastery effort, it wallowed between the clearer extremes of in-house (upon occasion given as internal) and *outreach*. If *in-house* is what we are, and outreach is what we do, interface is who we are. (See Progettini) (Damiano’s chart of the office space)

At some point priorities were drawn up. The operation was operational, it was time to turn outward. We needed to meet the people, we needed a website ? Alas, for shame, we got stuck here. For some a website was a thing of professional pride - the criteria that issued demands established that it should be state of the art, entirely open source, functional and serviceable. Still, after 5 months in the field, we have nothing more enticing than a faceBook account. The EdgeRyders (platform) that had served our needs in the build-up phase, was never configured to serve the needs of our primary first time visitor. It was pointed out at several junctures, and perhaps unDiplomatically, that there exist fully functional shareware platforms that would have provided for our basic webpage needs after perhaps three days of fiddling.” [2]

2) a Scribe's note

2.0 DESPITE THE PURPORTED ADVANTAGE PROVIDED BY THEIR MASTERY OF AN IMPRESSIVE ARRAY OF TLA [3], IT REMAINS HIGHLY UNLIKELY THAT THE GEEK SHALL INHERIT THE EARTH.

3) three letter acronyms

”It's not clear to me what's the channel of communication you set up between Lot3 and Materani. How are you dealing with letting Materani know what's happening in the city in the next 5 days and how can they subscribe to events? (not only my workshop). If you are using facebook, then it's ok to use facebook, but usually fb events are not a good way for limited access situations because people tend to click on GO, even if they will not, because it's a way to express good feeling about the event. (and also a lot of people don't have fb, incredible!)“ [4]

4) https://edgeryders.eu/making-lote3/uniforms-habit-and-belonging-workshop-proposal-at-lote-0

”We cannot deal with a zillion different channels, so we need everything in ONE place in order to fulfill reporting obligations as well as to keep the rest of the community up to date with developments within the different unMonastery projects.

...I see big issue with how we use online/offline tools to communicate/collaborate. This two slides [3] try to visualize and link to online tools we currently use or which someone (mostly me) have proposed. We also use some undocumented online tools and practices...

...At this moment I consider our signal to noise ratio rather poor. All of those tools have various advantages and disadvantages and while particular tools fit some purposes better they fail short to serve other ones. I must admit that we never documented our workflows well neither took time for proper upskilling.“ [5]

5) https://edgeryders.eu/urgent-can-someone-hand-me-some-toilet-paper-please

Documentation

Help others replicate, participate and learn

The Book of Greater and Lesser Omissions is the key agent of our evaluation. Augmented by **The Stakeholder's Manual** (as yet unwritten) it is intended to be the first reference source for any future endeavors.

Thinking Strategically

1.0 IN THE ART OF COMMUNITY DEVELOPMENT, ONE IS ADVISED TO PROCEED GINGERLY. TO ASSURE THAT THE MISSION'S WORK CORRESPONDS WITH GENUINE/PERCEIVED NEEDS - ONE ESTABLISHES ONES EXISTENCE THROUGH ONES OWN PROJECTS, AND THEN WAITS (PATIENTLY) FOR THE COMMUNITY TO FIGURE OUT HOW THEY CAN USE YOU. AFTER THAT THE TRUE COLLABORATION / CROSS FERTILISATION CAN OCCUR. IN THE END, ONE CAN RETREAT ALMOST UNNOTICED AS THE LOCAL POPULATION NOW RUNS A VIABLE CONCERN.

The unDo

It is an elemental truth in community service that to do anything at all is to risk censure. Everything one launches promotes a reaction; filling empty space implies that the space shouldn't have been empty in the first place. To do is a critique of passivity. In the face of the seemingly valid lessons in surrender, apathy and fatalism that have inevitably adhered to a society, unilaterally breaking the negotiated stalemate between hope and possibilities is often read as an insult to someone somewhere.

The unMonastery functions as an injection of enthusiasm. We may or may not be naive, but we routinely assume a classic naive posture: we are here to give. If we are alert, we may recognise that we have little we can effectively give. The classic progression as formed by René Dumal states *"Recognising we have little we desire to give of ourselves, in desiring to give of ourselves we may realise that we are nothing. Finding that we are nothing we desire to become, in desiring to become, we begin to live."* But the modern doer is not trained to begin at the beginnning. Postulating that we should ideally arrive empty handed may amount to yet another insult. It is no wonder that humility is an illusive virtue. [1)]

1) The art of unDoing appeared most clearly as we wrestled our presence out into the genuine stream of local Materan life. That which had a harsh beginning found an elegant high point in our community outreach model : Una Giornatta a Piccianello.

The unMonastery model is a tactical response to a world in collapse. To successfully establish ourselves anywhere implies standing astride societal fault lines. For some we will always be on the wrong side.

Fun is fun Timing is also everything. The best laid plans can explode too soon or drag on into ignominy. Aligning initiatives with their intended goal is never infallible, but some articulation of a goal is a definite asset. To do something because it is there to do, can easily run one into the territory of becoming mistook.

An energetic novice arrived at our doorstep. We looked fun, maybe we were PhD fodder, things seemed happenable. Activities could be launched with vigour. Lacking the stable forum of the circle, or perhaps the habit of absorbing the 'collected wisdom of the group', an underarticulated [2)] highly visible projection of what appeared the unMonastery ethos literally hit the streets. Hardly a massive bomb, it merely misfired small-time, but the smoke still stung the eyes of several. A grand idea missed its moment by a good couple of months. While those close by caught the 'human warmth' intended; those with more perspective, lost it.

2) *"It's basically on-spot acting therapy to bring non-existent bridges into existence among your target audience, creating temporal liminal zones for spectators to self realize while engaging in meaningless play."* e-post JA → BD 08.06.14

The **Pisolino Libero** Movement rapidly became an issue of human rights and freedom of artistic expression all stretched over the rack of political correctness like. Had it but taken the time to reflect upon itself enough to acquire an element of 'poetical correctness', it wouldn't have collided so with people's impatience. Freedom of expression is really only of interest under repression, otherwise it can easily revert to applied blather.

As I recall, it was on the very day of a mass slaughter on the other side of the Mediterranean. While the world rebounded in shock, representative unMoaners, unWired from global media, took to the streets ferociously protesting something so unPalatable as the lack of nap time. Maybe I got it wrong: the YouTube reportage had them cheerily provoking police hilarity. However, as a project it clearly lacked a bass line. As an

'installation of the self', they were innocents abroad without a mission. Reaction was, as they say, not long forthcoming:

"After six months camping out in the Sassi, all they have to show us is how to take naps in the Piazza VV." [3]

As a parable for a common opinion of the unMon operation, the Free-nappers were unCunningly accurate: for some we had 'lounged about on prime urban real estate' for months; now we were flaunting it. For the culturally hyper-sensitive we were rubbing their noses in it; for those whose lot is was to defend us staunchly we were indefensible; those hungry for scandal need but sharpen their knives and forks.
The timing was off: if you are trying to get the locals into bed for meaningful exchange, it is clearly a sign of emotional immaturity, or at best a pathetic variant of cuteness, if you make your first fumbling moves on the evening before you leave town. [4]

2nd Guessing

The cure for this work was of course depth, a poetic bottom, some political resonance. Move the action 200 meters westward to outside the Regional Administrative Bastion and something poignant may have evolved. Had it recruited local boy scouts for service on the frontline of relieving the sleep-deprived, it might have proven a good deed. Were the unMoaners armed with phrase books and insistently inflicting acute boredom upon passersby by practicing the inane, mechanical grasp of human interaction offered by the Grammarians, having a flotilla of handy mattresses standing by to catch the fallen should we could have approached welcome social therapy for the residents of a tourist destination. As it was the entire unMonastery got exposed in the local newspaper and gleefully labeled *'esperti di nulla'*.[5] Denied the enrichment process of the circle that would have aligned strategic objectives, the *Pisolino Libero* remained merely fun.

"I'd suggest that a three year time frame would more easily house these three stages. Also it may (or may not) be easier to generate local enthusiasm for something that is going to be active for a while…? That said short visits can work, I have witnessed a very effective skills transfusion program in the Balkans where a team of facilitators working out of Wien descended upon a town with a circus tent over twelve containers that in addition to providing self-sufficiency in cooking and housing – opened to become recording studios, printing shops etc where they offered various courses. They did some very good work in only six weeks, though by their third year on the road they had halved the number of towns per year, and doubled their stay to 3 months. Their most concrete contribution was to leave behind a functioning local radio station at each community." BD → BV July 2012.

Issues identified in April 2014: [6]

- Lack of collaboration within the unMonastery group (due to highly distributed projects)
- Language barrier
- Lack of capacity and support for individual projects
- Inability to effectively onboard people in a prolonged process
- Not enough people using the space outside of scheduled events
- Distributed workload for the same tasks across projects

Cooperative Project Workshop "Finally someone said it: during the planning meeting for week 13 of 17, the strategy that I humbly expressed prior to my descent, finally resurfaced. It surprised even me.

The unMonastery has a potential function that goes beyond supporting individual project makers during their progressive forays into a hopefully more hospitable foreign clime. Outreach takes years.
More to the point is that an unMonastery can quickly become an asylum that absorbs elements of the host society into our 'free space'. We are refuge from the known, an enhanced home for liberating activities where we, 'the imports', offer a framework and a scattering of skills before stepping aside.

As such we are stronger if we don't merely seek to attract lone wolves or black sheep, but rather groups from pre-existing organisations that can tweak their activities by applying some unMonastic strategies and techniques. We, at our best, can operate as facilitators with a library of health bringing approaches at our fingertips.
The unMonastey would then function as a co-operative project workshop - an open workspace sharing participatory practice interface in an open meeting series where all 'residents' are expected to contribute."7)

3) Ross.Cervellera, Gazetta del Mezzogiorno, 21.06.14

4) Wise words of warning had been proffered: The circus in it appeals to me: purely dramaturgically I'd write it up as scenarios as to how unMoaners hit town and introduce themselves. It fits well into the linguistic blitz training scenario – learn the 12 phrases necessary to be a bootblack and start from there… It isn't really parting shot/ il grande finale material, but by all means it can be tweaked. We need a closing ceremony — something for you and me? e-post BD→JA 08.06.14

5) Ross.Cervellera, Gazetta di Mezzogiorno, 21.06.14

6) https://edgeryders.eu/unmonastery/rethinking-employment-strategies-at-the-unmonastery

7) an orphaned note under the menacing title "The Patience of Jove"

Play
very, very, very Serious Play

1.0 WE MUST ALSO LIVE SLOWLY INTO OUR FORM: BUILDING ONLY AS WE UNCOVER OUR BURIED INNER NEEDS.

"A young Materani explained to me the career options in the area. There are two major fields of study offered at the local university: the town is obviously full of architects, it also has a very high concentration of archeologists. I am thinking that as much as building a new community within an old one, we should look at our work as unearthing an old community while belonging to the new one. This point of balance may be the Edge we are looking for. Archeologists dig slowly. Sometimes they use no more than a slim brush or their breath to remove the layers of time. We must also live slowly into our form: building only as we uncover our buried inner needs. To enter into this dialog with the wall (and the inherent) memories of the Matera caves, resembles the communion necessary before donning the shamanic mask: we absorb the spirit of millennia of inhabitants; allowing them to govern our beings and our interaction. It is not unlikely that we must grunt, dance and sing before we can produce any well reasoned statement of mutual agreement."

The unMonastery is predicated upon a scenario which is halfway between the present and the future. The breakdown of social services: education, healthcare for the disabled or elderly, not to mention providing solutions to counterbalance social and economical disparities within society is apparent. The urgent need to find solutions is not. To act "as if" there is a crisis is different from acting in the midst of catastrophe.

Souls in a scenario

"It seems that once upon a time I threw all the elements of my beloved theatre into a pot on the back of the stove. Given sufficient patience and even minimal heat they would reduce themselves to the essentials. With the economy of wisdom these essentials have boiled themselves down to — raw people in a moment of heightened interaction. I should be loath to pronounce it out-loud, but the ultimate distillation even allows that if the actors can be persuaded to people the scenario with their true selves, it isn't even necessary to inform them that they are acting..." [1]

1) The Hidden Theatre of the unMonastery: http://bembodavies.com/unmonastery-1-0/ "Professional theatre artists possess certain fundamental human tools. We know about elemental warm ups, building circles of safety; about the minimalist increments of honesty with which one constructs fresh truths. Conflict is to be orchestrated; metaphors are our modus operandi. Above all, we are concerned with managing the delicate transition so that both player and witness, make a breathless leap together."

"We needed to take ourselves seriously in order to be trustable, but were we really qualified to do anything? Borrowing a few pages from the history of monasticism does not lend an ethical stance and a shared value system between a hosting community and their unMonasterians. To imagine that what we were doing had serious, long-lasting implications was necessary; play was our best tool to do it with conviction."

"As you may have noticed, If you bothered to read all this mad ramblings, that I don't draw any clear conclusions or go in very precise directions. I see this post, besides just exercising my poor writing skills, as sort of an attempt to throw a wrench in our mental gears and encourage us all to question our mental patterns and pay attention to our habits and tendencies. Disappointed? Ha... to bad :P" [2]

2) https://edgeryders.eu/nono-edgeryders-nono-unmonastery-nono-mt2019-sick-and-tired-of

Open Ocean Observatory - International Collaboration Day exercise

http://www.oceanobservatory.org/

"We are friends and we want to live and work together - we share a common interest, it is scuba diving, we believe that new states of consciousness can be achieved through deep water diving. We are deeply committed to marine conservation and founded on the concept that, by sharing the wonders of the ocean and marine life, people will be inspired to protect it. It's is a vital imperative for the conservation of the planet that all life on earth experience the transformative effects of deep sea co-living." [3]

3) https://docs.google.com/document/d/1qeOO83FrLZAFvBG33Ihi7IuRx-NxAipV7wP-Mi6Ir8to/edit

Tweaking Tradition - a case study

In the unMonastery palette of readily applicable solutions is the popular ritual. This was not a foreign phenomena in Matera and despite the encumbrance of tradition can be used to generate momentum... At the foot of one wing of the original cave town that clustered around its political and ecclesiastical citadel, stands the centrepiece of the city's impressive array of 150 rupestrian carved churches, La Madonna del'Idris. Not only does this hollowed out geological protuberance

honour the patron saint of 'Hydro', it was excavated to embrace a large cistern that formed the collective water supply of the neighbourhood in times of need.

Francesco, our quickest moving unMonk, came and saw and vanished. Certainly a believer, he embraced the unMon dream but was not about to surrender all his worldly possessions. We would be heavily dependent upon miracles should we retain him. That he likely spoke the aristocratic dialect of Naples and of the conquering hordes that had plundered this part of Basilicata to among other things, construct the *Versailles of the Mediterranean* in Caserta wouldn't have spoke in his favour among the locals. Prone to defining his world, he would have been tough meat for an initiation ritual had we had one. His project proposal was massive and monumental. Building upon the Matera Challenges had located the primary source of all life: regional infrastructure development funds from the EU. His pitch was challenge #10) **Water Systems and Sustainability** *"Water Extraction Techniques - Matera has a history and database of many existing processes, how could these be translated, built upon and potentially open sourced and redeployed as an intellectual export of Matera? Potential for developing new water catching techniques."* Providing an environmentally sensitive solution to all the city's water woes was a tall order. Historically progressive, Matera probably owed its existence to the 3rd Century cistern[4)] that is only dwarfed by the Emperor Justinian's in downtown Constantinople These underground systems vastly expanded upon the individual manner of harvesting run-off and condensation in the cave dwellings. Sometime in the massive imperialistic rebuild foisted upon the South as the great promise of the Mussolini regime these underground reservoirs had fallen out of fashion. Not only did this civic vault become filled in with rubble and buried beneath the people's piazza, but its supply lines were cut off. Significant upstream impediments sunk in the form of foundations for new buildings redirected groundwater flow for other uses. ((Much to the supervising architect's dismay when they unearthed it beneath the axis of civic pride, rather than being restored as a demonstration of sustainable technology, the choice dictated by the ethos of the 1990s was that it remain dry. (It is now a stop on the tourist parade.)

4) check with Antonio Acito

Francesco sought a big splash. His project was threefold: exploiting the latent energy in the city's runoff that cascaded unharnessed into the local rivulet; introduce self-cleansing micro environments along this valley to render benign the chemical incursions from upstream agriculture. His third and perhaps realistically proportioned unMon-sized project was a permaculture model for directing local rainfall into domestic garden produce. There to do business, his ideas soared.

Popular Ritual Culture First Approach

However his grasp of the pulse of local players was badly askew. He met the resistance movement head on. When the managing head of our sponsoring body cancelled a meeting at short notice, it was annoying; when the regional director for water management cancelled a meeting at short notice, it was reason to pack ones bags.

His projects were a prime candidate for a *'Culture First'* approach. During our internal follow-up session in Napoli, he conceded that no one would stick their neck out to front a project with no basis in local sensibilities. As long as taps could be opened and toilets flushed, a periodic dry spell must be good for something...

To prime the collective imperative of visionary water management requires pressure from below. Water must become a cause. What could better mobilse the citizenry that an annual massive **Water Fight and Dance Day** in the piazza overlooked by Madonna del'Idris?

Leadership & Responsibility

The unMonastery inherited the Edgeryders' slogan: "whoever takes the leadership is calling the shots". Initially, this harsh way of operating was softened by our circle culture: we talked about our plans, shared concerns, and made decisions together. Once the circles were dropped, individual initiatives occasionally landed the whole group in trouble. It also failed to work on the meta-level, with regard to the unMonastery. We had no rules, and being a horizontal organisation, we had no way to take action against individuals or tendencies that were clearly eroding the community.

4.6 IN THE EARLY STUMBLING DAYS OF 'MINING THE METAPHOR' THE ENDLESS QUESTIONING OF BARELY ESTABLISHED PRACTICE WAS MERELY UNRULY.

"Our perhaps protracted initial adaptive phase may appear from the outside as excessively introverted, but is in fact an essential gestation period during which we explore fault lines and distill leadership." [1)]

1) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

4.7 SUPPORT THE LEADERSHIP, NOT BY VIRTUE OF BEING LEADERSHIP BUT BECAUSE THEY ARE DOING THEIR BEST IN A VULNERABLE POSITION.

Implied, but not stated is that 'leadership' needn't be hierarchical and the term could be synonymous with initiative. However this then brings up the question of strategy: could this introduce with plenty of details: the abandoned bi-weekly parties, the project presentations, the Pisolino Libero Escapade, even Mapping the Commons.

Projects

"A possible approach could be to merge the selection process with a process built to ensure that the projects developed within the Unmonastery resonate with the local community. For example, you could get a pool of local projects, needs and people as a knowledge base; candidate Unmonks of all genders would angle their projects so as to maximize local impact and interaction, and then post them somewhere online; we could then involve the local people in the selection of Unmonks and their projects, based on the collaboration they see happening. The whole thing looks like matchmaking: great for ensuring collaboration, but I would hate to see great ideas go to waste because they don't match with anything on the ground – the whole point of having the Unmonastery in a place like Matera is to inject some novelty." [1)]

1) https://edgeryders.eu/en/mine-becomes-ours/mission_case/choosing-projects-and-people-another-unmonastery-design-problem

At the unMonastery first prototype, each unMonasterian had their own project. Their selection was partially based on a proposal to address one of the 12 challenges, and everyone arrived ready to work on them. As the unMonastery model evolved, it became clear that the individual projects were impossible to manage, and were suffocating the main purpose of the experiment, which was to develop a prototype for a co-living and co-working space, based on ideas borrowed from monasticism. Eventually each of these projects transformed, proved to be not viable and was dropped, or melted into even bigger collaborations. At the same time, little projects, lovingly named progettini, found us regularly. These proved to be closer to the reality that surrounded us, were people-friendly and insisted on our exposure as naive, clueless and/or helpless, but enthusiastic and eager to learn. They rendered us visible, momentarily comprehensible, and our case hopeful. On the other hand, our stakeholders had to have something to show in order to justify our funding, and justifiably, insisted on delivering the "projects", which we did, with varying depth. The general population, however, remained unimpressed.

1.0 DELIVERING DELIVERABLES CAN EVOKE TUNNEL VISION.

Community development projects cannot thrive in a sterile environment. They have to be sown, to germinate and to take root before they can grow. The juried project proposal

system that sifts the pure genius from the less pure genius does just that; the proposed projects are descriptions of the applicant's imagination. Suddenly surrounded by reality, that same imagination should be encouraged to evolve something radically different.

Projects artificially supported by conceptual scaffolding can get all bad mannered and unruly in the face of reality.

2.0 OUR GRAND MISSION CAN GET EASILY OBSCURED BY PRESSING IMMEDIATE CONCERNS.

While the way of the world encourages independence, performance and cleverness, we unMonasterians risk a quick extinction unless we employ human skills that foster camaraderie, generosity, and deep inter-reliance.

3.0 I PROGETTINI ARE THE CONNECTIVE TISSUE OF LIFE IN THE PROJECT WORLD: THEY ARE THE CONSCIOUS CHOICES THAT ALIGN OUR AVAILABILITY AND PROJECT OUR WILLINGNESS TO LISTEN.

"Massive projects can get heavy… ***To counteract this the preferred project management device is the articulation of sub-objectives with which to illuminate the day to day occurrences which nourish the project environment.*** *In the unMo, part of this articulation is instinctive; however our grand mission can get easily obscured by pressing immediate concerns. So while the way of the world encourages independence, performance and cleverness, we unMonasterians risk a quick extinction unless we employ human skills that foster camaraderie, generosity, and deep inter-reliance. Taking the time to articulate the need to cultivate these inner workings that support all our efforts is a vital step. Our greater PROJECTS are to be constructed of more prosaic, daily* ***progettini****."*

volume IV

Lifecycle

Throughout the planning phase of the first unMonastery, a 3-year commitment to the host city was envisioned. Since the goal was to work towards positive change together with the local community, the necessary links were to be developed, language skills acquired, models developed and tested, before unMonasterians would be ready to remove themselves and leave behind tangible, working implementations. When the first opportunity emerged to launch the prototype, the financial framework was offered for 4 months. Although it was stretched into 6 months, the time period proved to be too short to achieve even a fully finished trial of the model.

1.0 EVOLUTION FINDS ITS OWN RHYTHM. IT MAY BE POSSIBLE TO IMPLANT VISION, BUT THE EXERCISE OF IT IS GREATLY REFINED BY A STEP BY STEP EXPERIENCE OF THE FORCES THAT FEED THIS VISION. THE PARACHUTING OF TOP-DOWN UNDERSTANDINGS DEVISED FOR OTHER CLIMES AND OTHER CONSTELLATIONS PROVOKED THE FOLLOWING PRAYER FOR ORGANIC RESISTANCE...

"In the conceptual stages, it is not always strategic to accept compromises before one is forced to do so. Keep the dreams big enough to do some real work. My experience is that one year can be a frustrating short period of time: we'd get there, sweep out the bureaucratic encumbrances, solve the logistics of food and water, meet some fascinating people, launch a few roughly sketched ideas, and start to pack." 1)

The unMonastery ... is 'something doing something'; its fruits won't mature until after its doors are closed. Dwelling upon, wrestling with and periods of contemplation provide another kind of truth. 2)

"Although the premise of the unMonastery has long been based upon a three-year cycle, the clever ploy of a 4-month condensed prototype has brought a valued extra pressure. As was always the case in the generic three-year unMonastery model, the 'in-house' activity would constitute a large proportion of our Landing Year. The 4-month compacted version of the Matera Prototype has always invited to the inevitable frustration of compromise. Our perhaps protracted initial adaptive phase may appear from the outside as excessively introverted, but is in fact an essential gestation period

1) In a letter to Ben Vickers July 2012 the unWisdom of the quick fix was aired. It continued... "In the art of community development, one is advised to proceed gingerly. To assure that the mission's work corresponds with genuine/perceived needs - one establishes ones existence through ones own projects, and then waits (patiently) for the community to figure out how they can use you. After that the true collaboration / cross fertilisation can occur. In the end, one can retreat almost unnoticed as the local population now runs a viable concern. I'd suggest that a three year time frame would more easily house these three stages. Also it may (or may not) be easier to generate local enthusiasm for something that is going to be active for a while...? That said short visits can work, I have witnessed a very effective skills transfusion program in the Balkans where a team of facilitators working out

of Wien descended upon a town with a circus tent over twelve containers. These, in addition to providing self-sufficiency in cooking and housing, opened to become recording studios, printing shops etc where the residents offered various courses. They did some very good work in only six weeks, though by their third year on the road they had halved the number of towns per year, and doubled their stay to 3 months. Their most concrete contribution was to leave behind a functioning local radio station at each community."
2) As the first unMonasterians left Matera at the tail end of the prototype sessions a minor sensation exploded; it was revealed that the 'good people' had turned upon our sponsor the operative wing of the MA2019 Comitato. The program dossier designed to flesh out the bid to become the official European Capital of Culture with concrete projects was to be mirrored by a self-appointed knife-wielding shadow committee of critical citizens. They would be writing what amounted to an unBid... http://bembodavies.com/2014/08/25/creative-deconstruction/ Reports of a well-tasting rapprochement have reached our ears.
3) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/
4) http://bembodavies.com/unmonastery-1-0/

5) — an orphaned BD snippet.
6) An early draft of ideas adhering to the productive april 2014 period of the Scribe.

during which we explore fault lines and distill leadership." [3)]

The unMonastery could not respond to a forced timeline.

"Salverio liked the imagery of 'my hose speech', it was a fitting metaphor. Beyond adjusting our nozzle to form a veritable fountain of ideas, it spoke of wisdom. Community cannot grow a presto. Roots resist transplantation; no matter how impressive the PR department exhorting the glories of the Rubinetto, a trickle is but a trickle. ("Concealed beneath the rim of the table was the unmentionable fact that until the hose was attached to the water supply of the citizenry, it was virtually useless...") [4)]

The originally floated unMo working model of one year preparing the ground, one year cultivating collaborations, one year handing over the tools - can perhaps be compressed with appreciable benefit, but it is unlikely that top down exhortations to speed up has suddenly become a viable strategy for community development. Even with water, earth, seeds and generous fertiliser all in place, we cannot speed up the seasons. ***The cycles of landing and launching, labouring and perhaps loving all take their time.*** *The unMo idea still requires an organic pace. Forcing it provokes false steps.*

The previous generation of lightbulbs worked through resistance: the greater the resistance, the greater the heat and light generated. Actors are similar, the slower it takes for information to work its way into the consciousness, the deeper it sits. Quick fixes and decisions fly by or bounce off. Dwelling upon, wrestling with and periods of contemplation provide another kind of truth. In the quick fix modus, the unMo took a promising, flashy initiative... we sought to define ourselves..." [5) 6)]

Landing, Lurching, Launching

"The Matera Prototipo behaved as unMonasteries everywhere. The initial landing phase that involved locating any available source of hot water and becoming intimate with the fuse box gently eased into a period of apparent paralysis.

Buoyed only by their residual unFaith and the collective commitment to make the most of our culinary skills, the

7) Blog april?

unMonks seemingly cowled in their cowls. The accompanying phase of Culture Shock became reinforced as we absorbed the realities of our concentric Vows of Deprivation. To emerge again as a cohesive, coherent band of devotees would indeed be a tall order.

Feelings of sacredness are not immediately contagious; they require active transference." [7)]

Decision Making Process

1.0 LACKING A MECHANISM TO TAKE HARD DECISIONS WAS A MAJOR WEAK POINT IN THE ESTABLISHMENT OF THE UNMON PROTOYPE. DEVISING SUCH A MECHANISM REMAINS OUR MOST UNRESOLVED GOAL.

"Questions remain to be thrashed out: *"Can I bring my dog, spouse, children, parents? Can unMonasterians not partake in the glorious public dining practices of the town? Is dancing with the locals verboten?"* We can always import solutions from similar initiatives elsewhere, or being open, generous, and anxious not to turn anyone away from the inn, we can evolve our own mistakes... Not having any form of collective self-government, my personal opinions on these matters are irrelevant. However, hard decisions are pending... Going in polite and democratic may prove too polite and too democratic."[1)]

1) BD early pre LOTE#3 letter fragment

The prototype opened without pre-conceived rules. We were there to start building it from the ground. Quickly consensus emerged as the most open and inclusive decision-making process: at that point, we were 6 in the house, with no visible deadlines just yet. After 6 weeks, reality hit: the projects that were our offered deliverables to the city had to get off the ground and yield tangible results, and there were merely 10 weeks left. Consensus was thrown out, fast planning meetings replaced circles, even agile project management was given a try. Important questions were raised: what is the place of horizontal organisational structure, of leadership, of caring about people, of the "we", within the unMonastery concept.

"1.0 THE PROPOSAL AND CONSENSUS CIRCLES ARE OUR DECISION MAKING TOOLS WHICH REFLECT THE WISDOM WE DISCOVERED IN THE CHECK-IN CIRCLES." [2)]

2) from the unMonastery Integration Package

6 february: *"As the need for decisions descended upon us, we performed a dissection of the decision process itself. During the day, proposals for collective agreement arrive on their own field on our process board wall to face that evening's 'consensus circle' decision making apparatus (usually at least one proposal exposed to the consensus circle make us laugh a lot). Items can languish in the 'not yet discussed' field before being promoted to agreed actionables."*

6 february: *"Proposals that don't necessitate a decision became labelled as invitations. The unadage that we 'Trust the Process' provoked many a nod of agreement.*
6 february: *The morning planning session that organically emerged from the previous morning circles becomes our ipso facto modus operandi. The desire to get 'to work' provides a disciplinary pressure to keep this gathering streamlined and effective."* [3)]

3) https://edgeryders.eu/unmonastery/adherent-prototype-traditions-of-the-unmo

1.0 HAVING BEEN REARED ON THE CULT OF SELF-DETERMINATION, WE COULD BE VERY DETERMINED INDEED.

The exceptionally level playing field of crowd-sourced opinion can numerically wrench leverage out of the hands of those closest to the repercussions. The path of least resistance is notoriously flexible; born democrats just don't do self-sacrifice. Both administrative and esthetic matters could be hammered out, but little was nailed fast. Having been reared on the cult of self-determination, we could be very determined indeed.[4)5)]

4) A scribe's notebook - date unclear.
5) "We all readily read into the word 'unMonastery' a world of ordered human interaction; the imagery spoke of a virtuous life of rigour, obedience, self-sacrifice and service. However, to tread such virtues down over the heads of one another would be impolite and unDemocratic. Raised in a culture of laissez-faire: "We knew better." However, the psychic pull towards granting an individual their personal leeway negated the very promise contained in the unMo imagery. Instead of solemn vows of subjugation to a collective order, we became understanding, generous and unFortunately self-indulgent. We were squatting a monastery; we hadn't build it from the ground up. [This last comment is open to conjecture. Does the scribe imply that the unMoaners were tourists in their own enlightenment? That had they accepted the 'process' of the "cold water weeks" (ref) instead of entering the complain/blame syndrome and seeking to reform the behavioral patterns of their parent.org, much was to be learned?]
6) note snippet May

"Proposals could be aired in the periphery, but no one could possibly take them as binding in a democracy. As Jeff Andreoni once disrobed democracy the concept is seeped in a tradition where a steering organ of the elite dictate the order for the masses. This clearly wasn't in our repertoire; rules from above would need to apparently start from scratch and retain their flexibility. The legacy of linguistic imperialism and conflicting standards of attention to detail provided the other legs of our wobbly construction." [6)]

An unArcheology fragment reveals an early awareness of the vital nature of such a decision making mechanism. Long before we opened our doors a perhaps delightfully naive projected vision was created during the LOTE#3 200 Year Workshop: *"The total package lifestyle solution that supplied a meaningful life of dedicated service and camaraderie, rapidly became so essential to many people's existence that the unMo practice became the cultural norm. Once the movement reached this critical mass, it exhibited such acute flexibility as to virtually unUnmonasterise itself, providing a wide dispersement of wisdom without any signs of confining ideological dogma. Perhaps the key development upon which the movements survival was*

predicated was the broad endorsement of invisible structures. So culturally implicit in their collective decision making process did this become, that the unRule became dictated by the daily tasks and seasonal rhythms rather than any planning organ. This new freedom quickly permeated the unMo vision of service saving considerable regulation and meeting time.“ [7)]

7) http://bembodavies.com/unmonastery-1-0/

The emotional loss of shifting weight from process to decision making also cost us dearly: “This ill-fated meeting that so twisted the values of community interface also marked the first appearance of a laptop in an unMonastery 'planning circle'. Later they would become ubiquitous, streamlining the scramble to meet the demand for documentation under the slight-of-hand maneuver that decreed that an articulated progress report is somehow a full-fledged deliverable. Humanity wept.”

200 Year Strategy

“You say 3 years, I suggest 200 years, as decades pass we may even cease to call it unMonastery altogether, or maybe we'll find it carved in stone across Europe. So allow me to throw a question back for furthering discussion, that might provide a route towards the issue of decentralised ritual, tradition and time restrictions; How do you co-design for a 200 year project in 4 months? ” [1)]

1) https://edgeryders.eu/unmonastery/the-unmonastery-the-space-and-co-design-in-matera

The 200 year plan allowed us to extend into the past and the future, and learn from our yet unmade mistakes and triumphs. It also helped us to ride through the rough time periods of tangible result production during the prototype.

1.0 LIVING IN A LABYRINTH IT IS TEMPTING TO SET UP CAMP IN THE RELATIVE COMFORT OF A KNOWN CUL-DE-SAC. THE WAY FORWARD INVITES EVEN MORE HEART-WRENCHINGLY FALSE STEPS. INERTIA IS SAFETY.

2.0 A DEEPER QUESTION WENT UNANSWERED: IF WE ARE NOT-PIOUS, NOT-SELF-SACRIFICING, NON-BELIEVERS, HOW CAN WE WORK VERY REAL MIRACLES?

3.0 BUILDING UPON REALITY, AND AT THE SAME TIME REFUSING TO ACKNOWLEDGE THE LIMITATIONS IT PLACES UPON US; THE UNMONASTERIANS HAVE EVOLVED THE RHETORICAL TOOL OF THE 200 YEAR'S TIMELINE ON WHICH TO STRETCH OUR DECISIONS ABOUT UNMO LIFE. BEING FROM THE BEGINNING A 'PROTOTYPE' ALL POTENTIAL CHOICES ARE VIEWED AS PROPOSALS; PERSONAL INITIATIVES ARE CONSIDERED INVITATIONS.

“unUnmo:
It is during this pivotal exercise that the conception of **“The Book of Greater and Lesser Failures”** first occurred:
“A key tool in the spread of the unMo idea was a capacity to admit our fears and vulnerabilities.”

The (200 year) text also envisioned an elegant exit strategy:
At some point ER and unMo vanished as a distinguishable organ, dropping its identity as people became absorbed by a deeper unity of purpose. Years of interdependence while constantly promoting fresh ideas and renewal, lead to the dissolution of formal structures at organic points. And while the functions of a collective work station for itinerant freelancers certainly became the norm and unMo-like houses still littered the countryside, so

much a part of the fabric of life had they become that (it was) other alliances (that) defined the networks."

Mining the unMonastery Metaphor (open pit variant)

From the moment of the first public voicing of the un-Word at the LOTE#1 gathering, exploring the imagery of the unMonastery has been a source of joy and inspiration. What started as perhaps a rather flimsy premise has been consistently strengthened by the power lying latent in the history of monastic practice. At LOTE#2 (Living on the Edge gathering in Brussels, November 2012) a sub-group spent three days hacking "The Lore of the unMo". Extracting direction from our collective associative matrix, we shuffled together a collective document that generated much seductive mirth.

Much later, a brief conference call comment sent Alberto Cottica off **on a pivotal exploration into the credo of the Benedictines**.2)

Inevitably we brought difficulties upon ourselves. In the run-up to the unMo launch, the Edgeryder community performed a tactical maneuver presumably designed to spur local impetus and descended upon our future site in Matera for our third international gathering (LOTE#3) . The orthodox cringed: *"What will become of our Cult of Firsts if the unAnointed hordes get there before us?"* Nevertheless, to thoroughly challenge fate, we suggested a gathering for the second day of LOTE that sought to illuminate our future history...

Other explorations took a more dangerous form: *"To continue the valuable work of metaphor mining at LOTE#3, we chose to step into the future. In a tactical attempt to lift our visions beyond the next mealtime, we went all historical. Under the banner of something appropriately enigmatic [3], three groups formed to look back upon the various époques that have so influenced our unMovement during the last 200 years...*
** one group examined **the unMo Age of Expansion** and the **Influence of the Matera School** with an emphasis upon the first hundred years.*
** group two examined the **Times of the Great Schism and the unMo Wars** through the fitful fifty years of unPleasantness.*

2) He reported from an enriching day immersed in the literature under the title unHagiography: what modern-day social innovators can learn from the life and times of St. Benedict. It began: "At yesterday's call, @Bembo Davies tried to make parallels between the protagonists of early monasticism and individual modern-day unMonasterians ("are you St. Francis?" "Huh..."). This prompted me to look into that particular piece of history in search for good stories and inspiration – therefore proving that you don't need to be religious to be inspired by the lives of the saints! I eschewed Francis (too charismatic for comfort) and zeroed in on St. Benedict, regarded by many as the founder of Western Monasticism. And sure enough, Benedict's life and times provide plenty of good advice to anybody wishing to start or join an unMonastery. Even a cursory glance will tell you that: 1. Benedict was evidence-oriented. He did experiments and trusted their results. Far from being entrenched in his belief, he appears to be worlds away from a bureaucratic style of management: his leadership style is nothing if not adaptive... 2. Benedict valued and prioritized action over idle disputes. Ora et labora... 3. Benedict protocolized...(and 'may have been the Supreme Ninja Mage Lord Protocol Hacker of all time'). 4. Benedict decentralized. Consistently with the protocol nature of the Rule (and, one suspects, with his own mindset as a protocol hacker), Benedict never actually founded an order. Benedictines are not an order in a strict sense; each monastery is a sovereign institution, with no hierarchy among them. The Rule acts as a communication protocol across monasteries... 5. Benedict avoided sterile conflict – and so went viral." http://edgeryders.eu/comment/6022#comment-6022

3) "Future Thought: the unMonastery's 200 years trajectory – An attempt to imagine the unMonastery's growth, decade by decade, construct a narrative that might point the way for the project – identifying future pitfalls in a geopolitical context."

4) Note: add an intro sentence here.

5) Deprivation and the Deprived - The Tyranny of the unRuly

6) http://bembodavies.com/page/2/

** a third group sought to pinpoint where and how some 200 years ago the **Foundation of the unMo idea** formed a Watershed moment in the history of interhuman/interspecies cooperation. The debate was, as usual, vigorous.*

"(Volumes 1 + 2 of the unMonasterian History were inadvertently destroyed during recent renovations. The text for group three is preserved in http://bembodavies.com/unmonastery-1-0/. An attempt to reconstruct the central threads of Group Three was performed *"as the decisive moments that enabled the unMo to negotiate a viable future through an epoch of chaos"*. Although it starts promisingly, this text has been dismissed by some as 'arrogant, stupid and big-headed utopian blather at its most naive'. However this document also marks the birth of the concept of ***Il Libro degli Errori*** (not to be confused with the book on children's writing by Italian teacher Gianni Rodari.) [4] "Although a minority of historians claim to have unearthed evidence among archaic web logs that reveal that the legendary early delegates, to say, the Matera Meeting of 2013, were an unPrecedented bunch of tossers, the accepted wisdom is to praise them for their foresight. The group of Great Schism never submitted its literature. They did however send a few representatives to the unMo... [5] [6]

"Key choices to avoid the divisive extremes of visionary projection, and to hold developments to the current realities generated a robust, flexible practice. The early unMo communities became expert at the culture of change and in harnessing the collective wisdoms of groups with an uncanny capacity absorb positive organic small scale inventions that recycled much energy into their community service.

Their work was clearly value based – not solely determined by the tasks at hand, but through an articulate shared vision that remained flexible and synchronised even when working in a decentralised, work distributed pattern.
So skilled at transforming conflict to creative friction did we become that major organisations such as the *International Union of Black Sheep* and *the Disgruntled Young Peoples' Alliance (formerly unEmployed Youth of the Earth)* quickly found their way to the unMo. The total package lifestyle solution that supplied a meaningful life of dedicated service and

camaraderie, rapidly became so essential to many people's existence that the unMo practice became the cultural norm. Once the movement reached this critical mass, it exhibited such acute flexibility as to virtually unUnmonasterise itself, providing a wide dispersement of wisdom without any signs of confining ideological dogma."((

Heresy

Traditionally, heretics claim simply a different road to a common goal. Heresy however requires an established doctrine. The unMonastery Matera prototype started with no rules, and ran only for 6 months, its self-definition still in the design phase. Can we claim to already have produced heretics? Methods and aspirations still fluid, unMonastery has met problems with individuals, who may or may not be occupational heretics.

"**Inevitable Invasion of the Holy Spaces** The Matera unMo followed the pattern of organic growth in unknown surroundings. To remove the fear of faltering the first iteration repeatedly reminded itself that this was a *'prototipo'*. Those unused to the cultivation of the ensemble could thus be automatically conscious that their's was a *life of firsts*. However, such was the pace of developments that our community of self-governing, floundering novices had yet to acknowledge the few concrete indications of the invisible, unarticulated spiritual depth of our voyage together, before their novice status was placed under question. Forced by circumstance to welcome the unMonastery's first substantial wave of new arrivals; it was beyond our adroitness to spontaneously promote ourselves into de facto initiates. That fresh faces clearly need a de-tox period to negotiate their own landing should be unQuestionable. However, with a more than full program and the absence of a blood transfusion ritual, integration was taken for granted."

1.0 WE ARE IN EQUAL PARTS HAUNTED AND LIBERATED BY WHAT WE AREN'T...

unMonastic life offers the novice realms of service through which to align their vision, but the push to form break-away reform movements that so marked the development of divergent monastic orders is dependent upon a stable and established orthodoxy from which to redefine ones divergence.

2.0 RULES FOR THE SAKE OF RULES ARE ORTHODOXY. SHORT-SIGHTED OR DOGMATIC ORTHODOXY BREEDS REBELLION. [1)]

1) note on ER as a community of activists ?

We shrunk. It happens to all of us. Our genius adapts to reality. Once we hit the vast field of the work, we get dwarfed.

In an unComfortable situation, seeking more discomfort is counter-intuitive. Life has taught us to accept limits, we become tamed by our circumstances. When our renewables aren't renewed by our discipline, our vision blurs. Sister Katalin was brutal: *"What did you do to my beloved unMonastery?"* [2)]

2) One of the first in the door she juggled family commitments to stretch her two short stints into three. - "In my eyes you are all heretics because you totally ruined the rituals that defined the unMonastery for me."

3.0 UNIFORMITY IS NEITHER POSSIBLE NOR DESIRABLE. DIFFERING PERSONALITIES ENRICH A COMMUNITY. HOWEVER MANIFESTING AN AGENCY OF SOCIAL COHESION REQUIRES CONCERTED EFFORT. WE PULL TOGETHER.

Individuals whose deeper psychic make-up does not readily allow for a 'we' require additional balance. For various reasons stimulating this balance can become such a drain on the community as to command a disproportionate amount of attention. At vulnerable, particularly early stages of forging the ensemble, it is often necessary to say no *'earlier than later'* to novices that exhibit chronically disharmonic behavior. The pedagogic spin-off from taking such seemingly harsh decision can reward the flock in mysterious ways.

Deprivation and the Deprived

In the early stumbling days of *Mining the unMon Metaphor*, the endless questioning of barely established practice was merely unRuly.[3)] What was once a miracle, can easily be taken for granted.

Contrary to popular myth, the unMonastery does not operate by way of rules. In our time we have enacted but one rule: "No Complaining". Try as we might everyone has found the capacity to break this rule repeatedly. At all other conjunctures we have compelling aesthetics: such is the way of the unMonasterian.

Orthodox unMonasteries have no rules. What we do have is observances and practices: esthetic boundaries that are to be respected even as they be inevitably stretched.

Traditionally novices or initiates would have paid dear to be taken into consideration for monastic life. The act of depositing all their worldly possessions at the entrance gate was unRefundable; to be found habitually unSuitable could leave one quite literally without a suit. Fear of non-conformability was a useful mechanism for internalising the endless layers of collective life.

3) It is written in the chronicles of the unMonastery that we live less by rule than by aesthetics. That we embrace a creed of share and share alike as developed in our circular family culture of evolving virtues. Faced with a contrary culture of irreverence, it seems a culture of irreverent contrariness. Adjectives could fly for less.
The cultural conflict that has so etched the shape of the growth of unMonastery Prototipo Matera should have been caught earlier. From one point of view the diagnosis seems clear: the descent of uncouth North European hyper-rational technocrat louts was always an invitation to disaster. Without learning to weave the web of appropriate phrases of diplomatic polite conversation that oil the caring, generous community in which we suddenly found ourselves emerged, those trained to gracelessly hammer home their considered point of view in debating societies and chat forums could do a lot of bruising. That the straight from the liver style of some of the unMoaners has recently managed to repel four of five of our native Italian participants is sad proof of this tendency. Some people may have gone anyway, but this triage is on top of alienating our primary local sponsor and primary collaborative partner. When one favourite restaurant no longer welcomes unMonasterians with the same glee, are we perhaps doing something wrong?

Inevitably the sun would shine; unMonastic life offers the novice realms of service through which to align their vision, but the push to form break-away reform movements that so marked the development of divergent monastic orders is dependent upon a stable and established orthodoxy from which to redefine ones divergence.

No Complaining Policy

2.8 THE RECOLLECTION IS FAULTY. HAVING GONE TO THE EXTREME OF INVOKING AN 'UNCOMPLAINING POLICY', IT SEEMS LOGICAL THAT EVEN IN THOSE MOST PLAYFUL EARLY DAYS THE UNMONASTERIANS DEEMED IT A NECESSARY REACTION TO A CREEPING TOXIC ATMOSPHERE. WAS IT AN ADMONITION TO EMBRACE STOICISM, OR SELF-CENSORSHIP TO QUELL ONE OR ANOTHER OF THE ASSEMBLY FROM POLLUTING THE FUN? [1]

1) It was a mistake. I completely forgot that even in communist Hungary, there was an institution called "Bureau of Complaints" for each firm and organisation. Instead of "No Complaining" we should have had a policy of "Complaining is strictly limited to the hours of 4-6 pm each Thursday in the cave adjacent to the kitchen, with the unAbbott present". KH

"Our greatest impatience we reserved for our 'parents' – our sponsoring bodies here on earth whose efforts through the months hadn't quite got us the roof over our heads that 'everybody else had'. When the invoice showed up that showed that the mattresses upon which we were to lay our weary heads likely came late because they weren't ordered until the day before our scheduled arrival, we may have been a tad ungrateful. National stereotypes were no doubt muttered. Arms were reported waved. In the face of unilateral paternalism, we temper tantrumed. When the kids wouldn't tidy up for guests, or if we asked too many pointed questions, we were sent to our rooms and ignored. When these rooms proved mouldy and unheated, we hammered on the wall in a cloud of name calling. Refusing to eat our dinner, not getting out of bed and inappropriate language were all indulged in. Behaving like naughty children, we became treated as naughty children. In a fit of adolescent hubris we declared independence, and psychically moved beyond the range of parental influence at first opportunity. When it proved the case that we sorely missed human contact, we felt heartlessly deserted by our mothers. A case may be made that some of us perhaps exhibited an unVersion of attention deficit disorder."

The vision was 2 years old, far-reaching and complex by the time the materialisation of the unMonastery idea became realised - some aspects of it were inherently contradictory.[2] The prototype was accompanied by several serious compromises. It was no wonder that we started - by complaining. Our stakeholders followed. We invoked our first and still most pervasive policy: "No Complaining".

2) Is this not blatant complaining? -BD

TOOLosophy

In fact the unComplaining rule fell into our collective laps via the miracle of the Edgeryders' open dicussion pages, an anonymous unMonk calling herself TOOLosophy announced that he would be throwing wisdom our way:

14 February
"There's to be acceptance to people that come from very different places (using this metaphorically as well as literally). There is to be willingness to hear "reasonable criticisms or observations" and to learn from the example of others…In a world that builds barriers, puts up walls, keeps the other out, and is looking for certainty, we turn to the Rule and find a man who insists on balance, mutual respect, reciprocity, openess. [Benedict]… who refused to live with a closed mind." – Esther de Waal, A Life-giving Way

"Complaining is the acid that shrivels our own soul and the soul of the community around us as well" – Sr. Joan Chittister, The Rule of Benedict [3]

3) https://edgeryders.eu/unmonastery/monastic-wisdom

2.9 THE COROLLARY OF NO COMPLAINING IS NO BLAMING.

In our hyper-humility we recognise that our fellow humans are human. They will take action, they will refrain from taking action. The forces are many and largely invisible. The joy of feeding the collective effort can mysteriously evaporate from time to time. If civilized conversation was indeed indulged in, it was largely saved for cursing the Gods. When we finally opened our mouths it was to invoke a 'No Complaining' clause that forced us to shut them again. The temptation to exist in a cloud of flawed or over-verbose English was irresistible.

Expectations

1.0 IT IS WRITTEN SOMEWHERE IN THE UNMO LITERATURE THAT PROJECTS ARE TO BE SHATTERED UPON ARRIVAL. [1)]

1) http://bembodavies.com/2014/04/27/it-is-written/

"unMonasterians are by nature oppositional. One doesn't become a social activist by going mainstream. Without taking grasp on this essential dynamic we floundered wildly. While it was strategically necessary to define, refine and reinforce the project's adherence to the margins, we, in a moderate case of culture shock, sought to meet **expectations**. This could never fly."[2)]

2) "A Scribe's Notebook": under In Quest of Marginality

Expectations on behalf of stakeholders and unMonasterians were wildly different. Was it a cheap and quick fix to deeply rooted historical, economical and social problems? Could it be a long-term engagement with specific communities, to produce meaningful work? Can we find in 4+2 months the recipe for delivering to all sides?

"Faced with relational difficulties, my instinct is to disinvest emotionally: we don't have to like each other to work together, we just need to respect each other, and respect needs to be encoded in concrete indicators – like we show up on time, we take good care of each other's work, we don't waste each other's time."[3)]

3) Alberto in ER platform letter to Bembo - https://edgeryders.eu/comment/11084#comment-11084

1.0 BEMBO'S SECRETS FOR ACTORS:

SECRET #1 – ALWAYS BE A HUMAN BEING.
SECRET #2 – LIKE THE PEOPLE YOU WORK WITH.

*"People come and stay because most of us wish to be a part of. Community, team, tribe. I strongly believe that, because I see it everywhere and also trust my own experience on that. That's why I stick to Edgeryders myself. Because I am a part of. (I even believe *secretly, that it is not even a strong or clear idea which makes people come together, it is longing for being a part of, because it is deeply emotional, this is the beauty and a danger of it) And I'm a product of individualistic society, aren't we all, and will never find that paradise lost. I have seen non individualistic societies in action. I envy it, but at the same time it is scary and it's tough. It no morning practice, and no martyrdom. (I'm talking Southern Siberia, not social innovation smart villages). It is also for life, not for 3 month." (testimonial on the ER platform)*

"Despite all we may have heard to the contrary patience is not necessarily a Virtue. Among my personal disappointments is not taking a forceful stand for 'what I know to be self-evident'; wishing that understanding grow from the dynamics of co-existence and that desirable choices evolve from logic rather than be unFurled from among my personal baggage." [4)]

4) An early draft of ideas adhering to the productive april 2014 period of the Scribe.

2.0 THIS PAGE SHOULD BE FILLED BY COMMENTARY FROM ALL GENERATIONS OF UNMOANERS: PERHAPS THE IDEALISTIC TEXTS FROM EACH OF OUR INITIAL PROJECT PROPOSAL DOCUMENTS...

"EXCEPTIONALLY FRUITFUL MEETING IN MATERA: ...
The launch was not the feared long-winded cutting of a ribbon featuring endless toasts with increasingly power-sapping vino. It was something very much more potent: a strategically recruited constellation of citizens with a common will to realise their dreams for their community. Judging by the tangible energy generated by the mapping process, they have every chance of succeeding... If I try to recall my assumptions as to what I suspected would become the imposition of the greatest hits of a collective Edgeryder vision upon a rather unsuspecting community, our proposal seemed admittedly fragile beforehand. The revelation during this meeting was that which I imagined would operate as 'an isolated hacker embassy spouting foreign ideas', is far from an action of imperialism or evangelism. We won't be walking into endless confrontations with non-comprehending locals. ...it is clear that a sufficiently diverse group of people are primed, hungry and engaged in making our presence a vital catalyst. The imported Edgeryders will not be fighting for attention, we will be quickly coming in contact with a vibrant group of people eager to run with whatever relevant stimulus they may derive from our presence." [5)]

5) blog notes after March '13 Meet the unMonastery Gathering at Mediateca, Matera.

"This was a defensive position, perhaps understandable, but far from reality. Blinded by the bad PR given troglodyte cave-persons by a globalised popular culture, it was hard to surmise that the opposite is closer to the truth. It should be no surprise that a city with a 9000 year old history supports layers of civilized human interaction that might put the cultural environment in say, Bergen, the merely 1000 year old city in which I live, to shame."

Recruitment and Initiation

In the first round of recruitment, unMonastery not being defined more clearly than as a cross section between social innovation and artists' residence, the call for proposals attracted people who were interested in "projects" - either developing unMonastery, or their project responding to the challenges. One lesson of the unMonastery Matera prototype is that culture, the way of living and doing things as unMonasterians, will and should precede the delivery of results. Have we developed and articulated our own culture in order to start a new recruitment process?

Inevitable Invasion of the Holy Spaces The Matera unMo followed the pattern of organic growth in unknown surroundings. To remove the fear of faltering, the first iteration repeatedly reminded itself that this was a prototipo. Those unused to the 'cultivation of the ensemble' could thus be automatically conscious that their's was a life of firsts. However, such was the pace of developments that our community of self-governing, floundering novices had yet to acknowledge the few concrete indications of the invisible, unarticulated spiritual depth of our voyage together, before their novice status was placed under question. Forced by circumstance to welcome the unMonastery's first substantial wave of new arrivals; it was beyond our adroitness to spontaneously promote ourselves into de facto initiates.

That fresh faces clearly need a de-tox period to negotiate their own landing should be unQuestionable. However, with a more than full program and the absence of a blood transfusion ritual, integration was taken for granted..." [1)]

1) ref:

An Imaginative Leap too Far?:

It is written: "The limits of unMonastic life are legitimate. We do indeed choose to suffer perceivable deprivation. So much is this the case that we as palpably human beings are forced to turn to the pleasures and potential pleasures of communal living in order to renew our zeal. Although occasions of bacchanalia are mentioned in our literature, at the moment of writing we have not yet succumbed to rites of sexual abandon. And since neither appreciable amounts of the dance nor audible song have entered our repertoire, our renewal mechanisms are reduced to bad jokes, genuine caring and pure human warmth as shared in our two daily ritual circles and the universal sacrament of mealtimes.

The inherent conflict between our existence as a willing service institution and the more central experiment as a lifestyle choice is now under trial. Repulsed by our insularity some seek refuge in the fleeting pleasures of fieldwork; while others, perhaps feeling dissatisfied with the superficiality of their field presence, retreat to the confines of the manageable chores within the unMo walls. By-passing one another has now become a routine occurrence. The unMonastery has sprung a leak...

The clearest manifestation of leakage is in our legendary Morning Practice. This may not be the only diagnostic window on the health of our order; it is however ridiculously easy to count the attendant heads. Despite the impressive documentary footage shot by a radio-steered helicopter on the morning of our Grande Opening Feast, we have only once celebrated full attendance. The assembled non-multitudes do the best they can, and almost routinely lift their somewhat comatose morning spirits to levels of minor euphoria. **However, we have yet to articulate the value of this activity in integrating and consolidating the collective. Instead of something one meets keen, prepared and eager, it has been reduced to serving as an optional augmentation to the wake-up call. Few have proven willing to see beyond their own precious selves in this equation — not reckoning that their negative presence inevitably subtracts from the positive and that those who do choose to re-invent our fellowship in concentric flights of visceral fancy, do so in the shadow of those who succumb to temptation of another 20 minutes under the warm sheets.** It is noted that the absentee rate from breakfast is appreciably lower. [2)]

2) as pointed out by KH: the significance of daily collective renewal was never articulated. It was left to the swarms to intuit the why we were doing this from how it asked us to interact; many people, unused to, say, an actors psycho-social preparation, got stuck on the what we were doing. While it was not physically strenuous, it

That this heartbreaking dis-integration is not subject to alarm is in itself alarming. **The investment in the ensemble is the duty of every unMonasterian.** It is certainly something worth getting out of bed for. In the pre-unMo literature this challenge was designated as "Creating the We".

could often approach the outer limits of the imagination.

For the ego-bred urbanite such an investment in our own ‘intergratity’ seems not to be second nature. Can a certain zeal be renewed without resorting to inorganic strategies? Fortunately, we can turn to the wonderful world of paradoxical therapy that suggests us that for the chronically tired, one trick is to awaken earlier.[3)]

3) The scribe is clearly faltering here – any speculations as to why would be gladly appreciated.
4) http://bembodavies.com/2014/03/24/the-healing-arts/
5) Video clip 1:11 min http://player.vimeo.com/video/90097761

4)5)

We wake up. We attend to those we live with. Exercises of strengthening the individual and group are either explicit or implicit. Nourishment is prepared from among the stores; should these moments of mutual care be combined into one ritual? Do they require strengthening through song, dance or prayer?

A choice may be available: what shall be my carbo-social footprint for today? Shall I engage in survival - gather wood for the days ahead, or am I investing in the future - engaged in collective activities that spread our collective capacity to negotiate constructively with our surroundings?

The fallback compromise is, of course, business as usual: fed by the hand that bites us, embracing our individual interface with the current grid of institutions for as long as they retain their capacity to deliver the goods. How long we can continue to reap the pleasures of our habitual bonus agreements, is the backdrop which the entire FWD project illuminates. Will we leap willingly into the future, or be shoved?

Does this moment of daily compromise too need its ritual? A communal rite of contrition/forgiveness that allows each of us another year in the clutches of these pernicious bonus agreements. Or better, a harvest feast acknowledging breakthroughs both social and psychic, and designating the priorities for the next period. Do these also require strengthening through spiritual cleansing and carnival?

Social Hygiene

1.0 IT IS WRITTEN THAT WE HAVE NOT RULES BUT AESTHETICS - WHAT IS APPROPRIATE BEHAVIOUR IS A SUBJECTIVE INTERPRETATION OF A UNIVERSAL STANDARD.

Sharing a chemical reality with a small circle of people is just that; the intake by one effects the others. Any statement of an ideal impinges upon traditional freedoms.

The motivation for joining an unMonastery leans more towards a dedication to work and ideals than towards a life-changing transformation of the self. Having no established rules, we simply ran experiments on restrictions of some of our unhealthy habits, but they did not last very long.

“People arrived at the gates with their habits intact. Addictions to caffeine, nicotine and the bonhomie of pub life were not shed in a day. Some people regularly checked their e-mail and/or absorbed the flesh of our fellow creatures. If desirable these things could change. In the harsh world of negotiating the 'Order of an unOrder' it is hard to avoid disorder.[1)]

1) March report

An Emotional Report – The unMonastery 23 days

“The unMonastery Prototype Matera started with at least one tremendous advantage. The initial crew of unMonasterians that slid through the recruitment process and landed pounding at the gates, were a super selection of adult human beings. With small variations in individual strong points, we proved willing and able to exhibit understanding and patience in the face of several frustrating factors. Not only was not every last detail in place for the theoretical Feb.1st moving-in-day, but several key systems exhibited signs of cantankerousness within days of the upstart. Faced with this quirky beginning, our crowd showed themselves to be generous, creative and not the least, flexible. Our working principle was soon articulated as *‘We Trust in the Process’*.”[2)]

2) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

”…Are we reduced to psychic wrecks a mere three weeks after our first nights in our traditional home? Signs of strain are

apparent, renewal is still possible. The characteristic unMo stress response has been to work harder: “Il nostro duro lavoro sará tanto leggendario quanto i nostri baccanali.” With the pivotal resource of the Queen of the House hopefully soon in place, we exhibit all signs of acclimatising with considerable success until at least the next wave of initiates makes their appearance…“[3)]

3) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

2.0 BLOOD IS THICKER THAN PROTOTYPE.

”… he just presided over The Stone Age which he champions as a vital period of chill. Meanwhile rumour in the town (and at the comitato) has us a bunch of reprobates. Lots to do.“

The Demon Drink

The Edge we Ryde explores survival strategy. Its primary concern has always been social cohesion. The resources invested by ER to gather our brains imply a social contract that we are to provide access to our brains at their perkiest:

Three Case Histories:
Strasbourg – Numerous Edgeryders find the city's historic towpath and local beer store, police come. Significant percentage (30%?) of our number march in two hours late next morning missing the local organisers well-chosen ritual for downsizing rhetoric. Embarrassing.

Brussels – Edgeryders purportedly launch a drinking contest between among others Iceland and Russia: results inconclusive. No established correlation between this occurrence and an ill-flavoured argument with venue host. Significant percentage (writer guilty as charged, although more a transit issue with tram #5) of participants exhibit diminished levels of creative listening the next day. Shame, shame.

Matera 2013 – Lively use of the town’s short distance wine industry and charming piazza life beckon. Key cultural event slides off program largely unnoticed; late night disturbance at favorite hostel; incongruously irate yoga master. Marked 3rd day sag with appreciable amounts of inelegant discussion practice. OMG

Is the alcohol fueled abandon of Northern Europe the Edge we choose to Ryde? Many of us have already researched this path sufficiently to supply refined reports of its viability. Are there indeed better ways of managing our brainpower? Several proposals are pursuable…

proposal	**ramifications**
1. Flying the banner of total temperance?	Culturally insensitive, not desirable
2. Limit each café session to one unit?	Useful, requires self discipline
3. ER exercise ‘only drink with meals’ policy?	Useful, requires self discipline
4. Late October is prime olive picking time.	The unMon has contact with local biodynamic oil producer. It may be possible to arrange a woofing exchange where a small team of the dedicated put in several days of hard work. (His payrate in € is unimpressive; in primo quality oil much more attractive.) The oil inhibits alcohol absorption.
5. ER adopt time zones - no drink after 2400.	Desirable, requires self discipline
6. Wait and see if participants have matured since last year.	Easy to implement
7. We circulate this page and let things ryde?	A pathetic compromise that can easily dominate ER platform airwaves for several vital weeks and leave the proposal generator badly ostracised.– Requires no self-discipline.
8. The unMonasteriani become recognisible by the fact that they each carry a small 2 centiliter stemmed schnapps glass on a small cord around their necks. This is demonstrate to our generous hosts, barkeeps and to our good selves that we partake culturally but with acute awareness.	Might work, looks right silly.

Psychic Balance

1.0 OUR RENEWAL MECHANISMS ARE REDUCED TO BAD JOKES, GENUINE CARING AND PURE HUMAN WARMTH AS SHARED IN OUR TWO DAILY RITUAL CIRCLES AND THE UNIVERSAL SACRAMENT OF MEALTIMES.[1]

1) http://bembodavies.com/2014/03/24/the-healing-arts/

"Have we ridden dangerously into the forest of burnout? Yes, indeed. It remains to be seen if we have the balancing skills to negotiate ourselves beyond the feeling that we are stuck in the establishment phase." [2]

2) http://bembodavies.com/2014/03/06/the-health-of-the-idea-fountain/

"Human beings seek the normal: our parasympathetic nervous systems are rigged to de-fuse stress. Building a social organ that calms the agitated being also seems a natural endeavor for a collective organism." [3]

3) BD orphan

The unMonastery model is based on a balance between personal and community well-being, and individual and collaborative work. As a group, we struggled to manage internal and external expectations. Inevitably, the structure that included individual projects made us pull in different directions; differences in the comprehension of what teamwork entailed resulted in the partial breakdown of the group, Serious burnout resulted.

3.0 PERHAPS WE SECRETLY KNOW WE ARE STILL NEGOTIATING AN IMPOSSIBLE BALANCING ACT, BUT SEVERAL THINGS HAVE LIFTED THE SPIRITS... [4]

4) , 5) https://edgeryders.eu/comment/11084#comment-11084

"Thanks for the Challenge Alberto. I would say that we unMos offer no path to FastLove, but without a well-oiled way to 'renewable frugal joy' we cannot build the necessary core to sustain our community. The project hardware is accessible and therefore predictable; given time deliverability is always possible. Administrating the environment that defends this time in a coherent manner has always attracted me as our key research project. What makes the unMo unlike all other project residencies? Your comment 'chosen to go that way' illuminates this balancing point. Friendship does too easily become a commodity; we shift surroundings - people vanish. Creating mandatory false fellowship is not the answer. "Ours was a choice-by-ordeal; the cleansing shock of deprivation hit the original settlers hard. As we lifted our eyes from our cold plates, we had only each other and our sense of community." (See my report to Rosella : "The Health of the Idea Fountain") As things stabilised and when the whip of 'responsibility' was raised by some, this sense of community was deemed a luxury and its cultivation a self-indulgence. I would suggest that the contagious appeal of the unMonastery project is the popular imagery of the monastery: service, sacrifice, contemplation and the collective cultivation of ecstasy. Under another name the package would not sell so readily. Of course, we flirt with the trappings of a cult – but as long as we design ourselves as a non-hierarchical, fun-loving, outward facing cult we shall probably be able to negotiate a palatable interface." [5]

(Appoint) Burnout Monitors: Changeable roles where people are mainly concerned with peoples' physical and mental wellbeing. This role should be part of 'Balance Strategies'. (from Replicating unMonastery session at LOTE3) [6]

6) https://edgeryders.eu/making-lote3/replicating-unmonastery-session-documentation

"Contrary to the impression possibly conveyed by this book, unMonasterians were aware that strategic thinking goes beyond constructing the best case scenario. Despite the 'harsh' reality surrounding the prototype, each of us tried their best to adapt to the situation and deliver the projects in some form. We lacked however a commitment to continually discuss and analyse the emerging situations beyond survival modus. Instead of bringing decisions back into the circle to allow other, more moderate voices to have an influence, emotionally driven and individualistic leadership was occasionally left to run projects, . Burn-out and detachment, as well as lack of time, prevented the "Trusting The Process" principle to be consistently applied. An important lesson was that this more often resulted in losing strategical thinking than losing harmony in the group. The "We" was our guarantee to function efficiently and intelligently under all circumstances."

Privacy and Contemplation

In the unMonastery Matera prototype, there was very limited time for contemplation, learning and reflexion. The time frame simply did not allow for it.

“Living in the unMonastery is an intense community experience. As a prototype, we decided to have an invisibility hat that a person can put on to create intense privacy if necessary. The others will act as if you were not there if you wear it. The table will not be laid for you, you will not be talked to, basically your presence will be ignored. This is an untried prototype, just like cleaning.” [1)]

1) from the unMonastery integration package

volume V

Miracles

Despite our growing comprehension that the circumstances for the prototype and our own limited ability to navigate them deemed some of our individual and shared aspirations highly unlikely, we have to acknowledge that sometimes things worked out. We feel UnAble to take full credit for that turn of events; miracles are progettini which leave a mark.

Our miracles were prosaic. We survived; no one died. The potential humiliation of our 'brave experiment' was arguably avoided. We cared enough to perform this written cross-examination of our promise and our daily performance.

At a point of despair we gathered what seemed our last available resources and pushed through a collective effort that transcended our collective effort: via the almost invisible media of the unMonastery, the Matera community gave generously to the community of Matera. For a few proud minutes we felt vindicated. But the moments of poetry, the deep laughs, the humans getting together are not miracles; they are life. [1)]

1) Una Giornata a Piccianello and Piccolo Popolo di Piazza are documented http://bembodavies.com/unmonastery-1-0/

"I, Alberto, seize the opportunity of this page being little more than a stub to propose a more optimistic vision. Miracles happened not only in the House, but spread to the city as a whole, and were recognised as such. I can think of at least four:

1 Miracle of Arduino: three new open hardware projects happened in town (Solar Tracker, Sassi Hydroponic Garden monitoring system[2)], Kiderwind. Kiderwind enjoyed the additional miracle of people showing up from all over Europe (Leo and Kass from the UK, Baptiste from France) to work on the LOTE4 hackathon.

2) Does anybody have a link here? Mimì Coviello was the one who involved Marc in this.

2 Miracle of unTransit: on the Opening ceremony, tens of GPS device-wielding Materani showed up at the unMonastery. Elf dispatched them to map all of the public transport lines (including all stops) and then proceeded to import those data onto OpenStreetMap. The data are stewarded on the City of Matera's Open Data portal http://dati.comune.

matera.it/dataset/osm-challenges!here. This prompted Piersoft to obtain as open data all the timetables of public trasport.

3 Miracle of CoderDojo: started at the unMonastery as a quick prototype with 15 children, CoderDojo Matera grew and grew. In just five months, that initial prototype involved most schools in town and managed to organize a Dojo with over 1000 children, a world record for the CoderDojo movement. CoderDojo Matera was invited to Parliament as a result.

4 Miracle of Talent Attraction: after the unMonastery experience, Marc decided to stay.

All unBrethren can rightfully claim credit for contributing to bringing about these miracles!" 3)

3) Alberto, as usual your boundless enthusiasm warms the heart. However, I counsel caution; Work is Work, that some of what we did engaged segments of the population is hardly to be considered a miracle. It was underlined at both the initial mapping community priorities workshop and in the central text of the call for projects that our work would be divided into three categories: the in-house, interface, and outreach. To come running after the fact and to cherry-pick and fast-track three outreach efforts to the status of miraculous is to employ the same inflationary tendencies exhibited by other ecclesiastical PR departments. Proof of miracles has an established protocol; our competitors at least have the grace to wait the appropriate seven decades before making any such declaration. Sadly, isolated from a more comprehensive culture of social sustainability, the legacy of Open-tech School and the Coder Dojo may just be to continue the plight of the South, forcing yet another generation of the community's brightest brains to head North or abroad as cheap labour. In which case our humble efforts needed a stronger root in basic principles.

The WORK

1.0 THE RECIPE IS ELEGANT. SKILLED BUT CRITICAL HUMAN CITIZENS TURN THEIR BACK ON THE INHUMAN MARKETPLACE TO MOVE INTO SURPLUS PUBLIC REAL ESTATE AT THE OUTER EDGE OF THE MODERN EXPERIMENT. TOGETHER THEY RECREATE ALMOST FORGOTTEN LIFE RHYTHMS AND DEVISE MEANINGFUL WORK PROJECTS. THEY ARE NOT HERE TO THRASH OUT MIRACLES, BUT CAN INADVERTENTLY FIND THEMSELVES BESTOWING THEIR BLESSINGS UPON THOSE WHO MIRROR SIMILAR VALUES. THIS INSTALLATION OF COMMITTED WORKERS INTO A LOCAL COMMUNITY WHERE HOPE AND VISION MAY BE SUFFERING, CAN ACT AS A CATALYST. ALLIANCES WILL BE FORMED; SPIN-OFF CAN BE ANTICIPATED... 1)

1) http://bembodavies.com/2014/04/24/occupy-real-work/

Work was the pivotal notion around which the unMonastery project unfolded: meaningful collaboration between the unMonasterians and their stakeholders, among individual unMonasterians, and between in-house and local community. In the end it was the most contested field of the evaluation. We certainly failed to come up with a recipe that retained our vigour while allowing deep commitment and meaningful engagement. During the prototype, we got an enormous amount of 'work' done, and still, the question in Matera remained: "But did they do anything?".

1.1 TO UNILATERALLY BREAK THE NEGOTIATED STALEMATE BETWEEN HOPE AND POSSIBILITY IN THE FACE OF THE VALID LESSONS OF SURRENDER, APATHY, FATALISM AND STAGNATION THAT SO EASILY ADHERE TO A SOCIETY, IS OFTEN READ AS AN INSULT TO SOMEONE SOMEWHERE.

"The mountain is massive, our efforts would always remain puny. Persistence, endurance, applied tunnel vision are often considered vital virtues should we 'accomplish' anything at all. However it is legitimate to question the very concept of accomplishment. To leave clear directions for the pursuit of as yet unaccomplished accomplishments is often a much better strategy. Efforts that are anchored locally are worth more than anything that can be applied by the nomadic unMonasterians. No matter how visionary our initiatives – it is through the resonance and reverberation in our collaborators that we can measure our impact. Stepping aside at the right moment can be more valuable than stubbornly insisting upon shaping a grand finale."

1.2 TO 'DO' IS A CRITIQUE OF PASSIVITY.

The unMonastery functions as an injection of enthusiasm.

We may or may not be naive, but we routinely assume a classic naive posture: we are here to give. If we are alert, we may recognise that we have little we can effectively give. The classic progression as formulated by René Daumal states approximately: *"Recognising we have little, we desire to give of ourselves, in desiring to give of ourselves we may realise that we are nothing. Finding that we are nothing we desire to become, in desiring to become, we begin to live."* [2] But the modern doer is not trained to begin at the beginning. Postulating that we arrive empty handed may amount to yet another insult. It is no wonder that humility is an illusive virtue.

2) "I am dead because I lack desire, I lack desire because I think I possess. I think I possess because I do not try to give. In trying to give, you see that you have nothing;Seeing that you have nothing, you try to give of yourself; Trying to give of yourself, you see that you are nothing:Seeing that you are nothing, you desire to become; In desiring to become, you begin to live." – René Daumal

addenda

Manual for unMistakes contributors

The Format
Katalin and I have come up with what we consider a streamlined and accessible format. It offers three layers of narrative. Your contribution can occur at all three levels, although perhaps the third offers most scope for direct interaction:

1 The outer/surface layer appears as small insightful snippets each worthy of consideration (called for now **The Principles**.) These are modeled after Wittgenstein's Investigations at the inspired suggestion of the Hausel, and appear as short aphorisms which may or may not have echoes of the Benedictine's præcepta vitæ (aka The Rule) woven in.

The Principles are not specifically written for **The Book of Greater and Lesser Omissions** (BM) but are culled from various sources as snippets that function as key precepts. Short chunks work well; if they are occasionally longer this adds desirable variation. Some of them may later become recycled as 'The Protocol'.

Each Principles or cluster of principles are grouped to correspond to the themes of the Method Kit card set. The thematic link should be evident although the key descriptive word may evolve and diverge from the card text (perhaps causing it to change.) Beneath this surface layer, We generally place the core text itself.

2 **The Core Text** is also largely not written for the occasion. We are calling them ***The Evidences***. The original source of these documents can be lifted from ancient and recent Edgeryder discussions, group emails, press releases, websites, trello text, the Davies archive etc. The card themes should help illuminate why they are included; however, it will often be the case that short sentences of introduction that bridge the idea would help the reader grasp the context of the time frame within which this was written. with some conjecture as to the historic occasion that sparked this discussion. (see examples)

While The Principles are pithy and profound, this core text can be more expansive and tangential. Appearing as anecdotal commentary to the often cryptic and arcane allusions to the unMon practice as it appears in the Principles, the core text with its 'evidence' should sound scholarly rather than the way of opinion. Written anonymously they should seek to understand and 'almost always' be supportive of the historical constraints and circumstances surrounding the purposed wisdom put forth in the text. **These should appear with a reference URL as to where they and their greater context are to be found. The general rule is that the body of the BM text is not to be written but unearthed.** You can add to these, or put things in a footnote with the suggestion that they be elevated. Please do not delete anything.

3 The third innermost level of documentation is **Interpretation & Commentary**: It may be the case that the core text quotes supporting the highly subjective selection of 'Principles' appear decidedly full of shit. This should be noted in the form of extensive footnotes that hopefully create a lively dialog. These Footnotes seek to decipher the selected quotes and attempt in at least quasi scholarly manner to give even speculative background, dissenting opinion etc. (These should often also give references to secondary sources and/or be cross referenced to contradictory statements.) Stronger dissent, divergence or disdain should be registered as such with evidence from chapter and verse numbers and/or with documentary evidence in the voice of a detective/scholar (with URL.)

It is quite within the tradition that the character of the commentator accompanies his/her insertions. Scholarly intros needn't be dry, but can be diplomatically oblique: *"Thinly veiled behind this assertion lurks....)*

As of now these inserted commentaries can be anonymous so that the interpretations of what is currently a community of 15 or so scholars are all heard mulling over central and peripheral divergent 'truths'. – **To introduce a footnote into the text simply open a double round brackets. This goes immediately after the text you wish to comment without a space or line shift - the wiki takes care of numbering.**

Comments to comments are also highly desirable. **In which case open a new footnote with a second set of double brackets at the same place in the text.** Think Talmudic commentaries that with infinite variation respectfully dissect the contradictions inherent in one small word.

For both ones own sake and for the flavour of the document, interpretations should be written in your mother tongue. It would be then useful, but not necessary, if you supply some kind of approximate translation (if not the editors will apply Google translate, and then tidy it into something that makes sense even if it is a little clunky.) If nobody really wants to write in all the world's languages, it would be a great pity and a pedagogical weak point – even say 5% diversity would underline an important part of the unMon reality...

4 **NB: A Change** Nothing has appeared in this department to the point that I wonder if this task frightens people. To reword this point it is possible to propose a thread of a 'thought that haunts'. At this point in the editorial process this can be 'The Way of Opinion' and need not be attached. We can certainly find a relevant place where it lights up the horizons.

Open Contributions In addition I would like to ask each person in the extended unMonastery family to provide up to Three Key 'Omissions/Mistakes'. If possible this should also be written in the third person, avoiding the posture of "I think..." I can supply examples, but as of now there is no style book or format. If you find it difficult to write in such a voice, just write. It shouldn't take much of an editorial device to connect first person text as a footnote; the only question and element of unTransparency in the process is the choice as to what to connect them to.
Until we are confronted with a small pile of them, I don't have a predetermined answer as to how these responses to the 'name your three errori' get incorporated into the text. This body of text is not automatically elevated to be core text in the BM. It stands in queue in the form of raw material waiting for nomination, this elevation can happen in any of the three pathways outlined above : either extracted in a small snippets as a precepts (1s), or in larger chunks as central documentation that is inserted to adhere to and illuminate a given principle (2s). They can also be given the form

of short or extensive, anonymous* footnotes (3s)with short feed-ins such as “One unMonastarian posted during the build up to Bambini Day…”. (*Although, in fact the writer would be most often traceable on the referenced page, e.g. on the ER discussion pages.)
These can be placed here: http://unmonastery-wiki.mirelsol.org/doku.php?id=book_of_mistakes:working_texts:mist_additional_mistakes&do=edit&rev=0

Into this queue of raw material please feel inspired to place other interesting materials from documentary sources (with URL).(ping us and we’ll create a document folder for each contributor where they can contribute such valuable things as common source material that only they remember – such as ER correspondence that they were privy to.) This source material will then also be available for elevation into core text by others. It is possible to both nominate and elevate – but it should be such that this be accompanied by a commentary that gives context and provides some insight into why this is a ‘vital precept’ of our work life. These comments will then be subject to the same footnote upon footnote commentary procedure. [1)]

1) It becomes most sophisticated stylistically if the voices of us all are scattered as widely as possible throughout the text; instead of for example each person writing their version of the Gospel. But let us cross this bridge when the work is before us. We offer what we feel will is the most attractive, user-friendly technological solution that just drops material in as extended footnotes at whatever seems a relevant moment. The unTransparent part and the editorial choices arise around the question of seems: if no acutely relevant moment is convenient another choice /device will have to be provided. It is utterly within the guidelines to write tangentially; rather than directly refer to detail in a particular chapter & verse of text, a contribution can veer off on whatever flight of fancy it desires. Think of your commentaries as beginning with phrases such as : “On the other hand…”, “In stark contrast to this point of view…”, “Paradoxically…” etc. Have fun.