THE UNMONASTERY SCRIPTORIUM

STAKEHOLDERS HANDBOOK (external)

DESIGN PATTERN WORKBOOK

TESTLAB MANUAL

ENTERING THE SCRIPTORIUM

The reputation of a monastery lies in its scriptorium. It is here visitors from afar seek contemplation and the grace to study. If granted permission, they will eagerly copy from a treasured source of wisdom. However, a library full of infinite dusty scrolls of imperfect parchment is of little use without a search engine; "it is written" is not the same thing if you cannot quote chapter and verse.

The unMonastery BIOS Scriptorium seeks to provide conversations with the learned. It offers three central texts: the **Stakeholders Handbook**, the **Design Pattern Workbook** and the **TestLab Manual**. Each is accompanied by its own introduction and therefore includes some factual repetition; this repetition is maintained as each piece was written in an atmosphere of different concerns and reflects evolving understandings.

THE STAKEHOLDERS HANDBOOK* asks: *Who are you?* It wishes to meet a reader's inquiry as to what key elements make an unMonastery by placing the answer firmly into the context of its broadest community. Unpacking what we at that moment considered the component parts of any unMonastery anywhere, it attempts a simple prose to counterpoint the excesses of the more philosophical **Book of Greater and Lesser Omissions**. Those wishing to follow the unMonastery pathway would be wise to gather themselves and their substantial layers of potential active co-stakeholders around its pages. To help them locate their concerns, the outline of a non-elaborate role-play division of labour is provided as a means of kickstarting a trial run training workshop to align expectations and reveal unaddressed issues.

*Nota Bene: it is in the nature of handbooks that they are handy; for practical reasons the Stakeholders Handbook is not imbedded into the flesh of the scriptorium volume but precedes it as a separate item for the eager to squeeze.

DESIGN PATTERN WORKBOOK - the second element of the unMonastery Scriptorium is based upon dialogue. It maps your potential '*how shall we survive?*' strategies.

The same forty or so discussion moments from the **unMonastery Card Set** became the topic headings that give shape

to the **Book of Greater and Lesser Omissions** are recycled yet again. We have temporarily retained the **BGLO** order, but anticipate that as the work unfolds they will be subject to reshuffling.

Under each of these realms of contemplation lies an implicit task: to distill what are the operative **hidden assumptions (HAs)** that shape your understandings. To prime this dialogue we offer an indication as to which **HAs** we feel that we have been operating with (on the good days). To assure against unrealistically inflated expectations among both the internal and surrounding unMonastery stakeholders, we also encourage people to articulate small scale **obtainable objectives (OOs)**.

Illuminating the **Workbook** should be a collective task. Exposing and fine-tuning each other's contributions provides insight and feeds the group feeling of collective ownership. It is fancied that completing this document shall prove an invaluable evaluation and re-orientation tool as well as primary source material for each unMonastery's own edition of **the Book of Mistakes** (generic **BGLO**). It can be readily augmented over time as individuals transcribe personal observations, archive defining moments or provide links.

THE TESTLAB MANUAL was wrestled into existence in response to the understanding that top-down unMonasteries face the familiar problems of all top-down community development initiatives, and that starting small may be a political reality more often than not.

Modelled around good scientific practice, each **TestLab** is expected to articulate a detailed **research proposal**. As such this small scale is considered a virtue: The TestLab is proposed as an opening gambit, a gift to the community that given nurturing can take root and expand into a fuller scale, medium/long term unMonastery. This model postulates the minimal building blocks desirable if a small scale interface is one's starting point, and indicates how given a solid, visible framework, good works can be done within a few months. It lists our favorite tools and sketch-

es a recipe of the sort that demands the improvisation of seasonal vegetables. It addresses the question of *What do you want to do? And how may you start?*

It is noted that, almost submerged beneath the machinations of the **TLM**, lurks another document that also may prove pivotal at a future date - **The Minor Manifesto.**

Included as a companion script to the **TestLab Manual** is **THE ALMANAC -** a perhaps quirky appraisal as to the attitude of the heavens upon our endeavours.

DESIGN PATTERN WORKBOOK

Introduction

THE UNMONASTERY
DESIGN PATTERN WORKBOOK

The **unMonastery Design Pattern Workbook** is a hands-on integrated tool for planning, problem-solving and documentation. It is based on three of our favourite and most utilised tools: the HAs & the OOs, the concept of Design Patterns, and our beloved The Book of Mistakes. As a workbook it is not intended to have a educational, didactic or pedagogical purpose - rather, by presenting fragments of our thoughts within an almost blank notebook, it invites users to pick any of these tools, (or integrate their own) while contemplating the working concepts of the unMonastery. It is inspired by the artist's sketchbook and the writer's notebook rather than the school worksheet. We named it Workbook because our history suggests that turning artistic inspiration towards systematic work is one of the key modus operandi of any unMonastery. As a hybrid object that may not exactly fit with either an engineer's nor an artist's way of working, we hope it can serve as a way to bridge the difference.

The workbook may look familiar: each card from our Card Set has its own page, and the order of the chapters echo the order of chapters in the Book of Greater and Lesser Omissions. A number of cards that did not make its way into the bGLO, but are present in the Stakeholders Handbook are collected at the end of the book as unSorted.

WORKBOOK TOOLS:

HA & OO

Hidden Assumptions and Obtainable Objectives have followed the unMonastery since transmediale '15; these have become our first layer operating tools to plant every action in its real circumstances: *what do we think we are doing?; how will we measure if we are actually getting it done?* Here we indicate the space for one of each for each chapter - there are always many more, please feel free to add your own.

Where they seem useful we have retained many of the **Principles** that accompany the corresponding chapter in the **Book of Greater and Lesser Omissions** as an inspiration for critical analysis of unfolding events. The methodology of recording our findings in the form of **Principles and Evidence** was established in our critical history of the Matera prototype: **the BGLO.** It is based on the simple observation that while there is a tendency for grandiose ideas to soar around the unMonastery - practical implementation is often crushed by reality, lack of strategy, understanding, commitment, and/or other diverting factors. We felt we needed guidelines to go further. Several other relevant items have adhered during the process.

DESIGN PATTERNS

Design patterns are a formal way of documenting a solution to a frequently encountered problem. The idea was introduced in the 1970s by the architect Christopher Alexander in his books; *A Pattern Language: Towns, Buildings, Construction* and *A Timeless Way of Building*. A pattern must explain why a particular situation causes problems, and why the proposed solution is considered a good one. This approach to design using recognisable patterns was adopted early on in the field of computer science, and can now be seen as fundamental building block to understanding elements of programming languages - specifically Object Orientated Programming. However, it wasn't until recently that this approach was re-appropriated back into its intended field - architecture. With the desire to create physical hubs and meetup spaces, hackers and spacemakers have been creating hackerspaces, and recording design patterns.

It has been one of the goals of the unMonastery to produce a similar resource. Our version revisits Alexander's original purpose for design patterns - that is: to create a blueprint for a responsive architecture which accommodates the experience of the spiritual as well as the physical domain of everyday life. We have found it natural, and useful, to extend the design pattern idea to the social architecture of the unMonastery workforce, aiming for -- along with other distributed collaborative organizations and networks -- a shared pattern language for the visible and invisible architectures of intentional community.

WALLS AND WAYS

In proposing Design Patterns for The unMonastery we initially adopted Alexander's problem/solution terminology, but rapidly found this misleading. The nature of the workbook is that we don't have answers but indications. These become the patterns: while we had assembled inevitable areas of quandary/ conflict/ congestion and indicated pathways that we had stumbled upon (and/or would have tried were we wiser), these uncovered pathways could never be certified 'solutions'; they were rather an often frantic waving of an arm in a general direction. We tried replacing 'problems' with Obstacle or Mountain; both too monumental to replace simple inevitable moments of contemplation. Then we happened upon Wall, and for a brief moment Doorways. While, in the unMonastery context, walls are our greatest of friends (each unGathering starts with the ritual' *Listening to the Walls'*); doors are ambiguous: are you going in or out? We gleefully settled upon **Wall/Ways** as our proposal to replace the Problem/Solutions framework, alluding to the mental image of the labyrinth, and nodding back to the architectural origins of the methodology.

A workbook is for working in; it poses questions and leaves space for readers to eagerly scribble in their answers. The **unMonastery Design Pattern Workbook** it is mostly open space. It invites those contemplating unMonasticism to fill its vistas with their own records, associations, **HA**s and **OO**s. It can profitably become filled with scribbled notes and questions, drawings and diagrams. It is functionally bilingual and, used well, it could expand beyond its framework.

volume I

The un

HA:
The desire to re(de)fine yourself and your world acts like a candle.

OO:
a love of multi-layered, multilingual poetry

WALL:
The un will be our unDoing.

WAYS:
Continue to feed the Scriptorium, spinning the raw fleece of experience into golden narrative threads and whole cloth.

WALL:
unOrthodoxy cannot come before the horse

WAYS:
Be rhythmically rigorous with your rigour. We adopted the xxxx, an 18 year cycle of the lunar calendar upon which reforms are instigated.

(is this heresy?) Breakaway monastic groups have always formed in favour of more ardour and opposed to the reign of decadence.

ALSO:

- 	200 Year Plan
- 	Mining the Metaphor

Mining The Metaphor

1.0 THE CORE IDEA ATTRACTED VISIONARY EXTENSIONS.

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

WALL:
Everyone one has their own romantic notion of the monastic model.

WAYS:
Enjoy each other's personal associative matrices

WALL:
Gravitas is deemed foreign to everyone over eight.

WAYS:
Try it, it may please.

ALSO:

* 200 Year Plan
* Recruitment
* TestLabs

HA
The unMonastery builds on the monastic metaphor: this is an advantage but also a responsibility. We best carry the name with gravitas and grace.

OO
There can be no obtainable external objective in the realm of poetry; at best we can hope that people's personal associ-ations become enrichened by our actions.

Challenges

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

2.0 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 AND THEIR WILL-INGNESS TO EMBRACE THEIR DISASTERS.

WALL:
How to identify challenges?

WAYS:
Observe local processes. Identify local patterns and processes for identifying and addressing problems and finding solutions. Don't assume a best practice: perception of problems and solutions is heavily cultural. If something does not look like a problem or a solution to you, ask questions, before doing anything about it.

Work with local initiatives. Without trust, even the best intentions will fall short.

Gather knowledge about your environment. Read the papers, talk to people, search for local information. Find out about the place's histories, economies, politics, cultures, geography, climate, people, animals, plants, etc.

ALSO:

• Stakeholders
• Projects
• Language Barriers
• Expectations

HA:
Dialog and dreams

OO:

The Wow of Chastity, Frugality & Obedience

Individual vows and group imperatives.

In traditional monasteries, the group supports individuals to be able to uphold their vows. This assumes the various vows don't contradict each other. An alignment on this before starting the unMonastery is crucial.

-
-
-
-
-

HA:
Limitations are useful.

OO:
Keep it simple, keep it real.

The Kitchen

WALL:
Kitchen duties

WAYS:
Weekly sign up chart with slots for 3 meals a day, minimum number of meals everyone must take. Chefs responsible for clean up, unless others step in/ many guests. If you invite someone to a meal, you're cooking.

WALL:
Food shopping

WAYS:
One person manages, money collected out of common pot, additional purchases evaluated and reimbursed after end of one month cycle. Spreadsheet tracking purchases (local, organic, no alternative).

WALL:
Shared meals.

WAYS:
Frugal but inventive meals are the cornerstone of any unMonastery.

WALL:
Excellent cooking.

WAYS:
Everyone does their best to produce delicious and healthy meals.

WALL:
Dietary restrictions.

WAYS:
Post allergies and other dietary restrictions in the kitchen.

ALSO:

• Food analytics
• Hospitality

HA:
The viceral art of Cooking and sharing meals bring people together provides a deep cohesive spin-offeffect.

OO:
Glorious mealtimes that excell all expectations as the kitchen becomes the hub that connects unMonks to each other as well as to the local community and the local market.

Book of Mistakes

1.0 IT IS WRITTEN SOMEWHERE THAT HISTORY MAY INFORM OUR CURRENT EN-
DEAVOURS.

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

WALL:
How to keep track of smaller
and greater goals and commit-
ments?

WAYS:
Documentation is not enough.
Write your own history. Writing
history is to give shape and
purpose to your story. Make sure
it is useful for others. Include
mistakes, missteps, and embar-
rassment. Make it entertaining.

Evaluative reflection. Take time
to step back and reflect on
where you are, and what has
happened. Read your docu-
mentation, and use it to create
engaging stories.

Consider form as well as con-
tent. Finding the best form for
your critical history will make
it easier to write and easier
to read.

ALSO:

- The We
- Documentation
- 200 year history

HA:

OO:

Stakeholders

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.

1.0 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.

2.5 WHEN ONE DOESN'T UNDERSTAND ONESELF, IT IS EASY TO FEEL MISUNDERSTOOD.

WALL:
How to work together towards shared goals?

WAYS:
Identify your stakeholders. Remember the invisible ones.

Without outside stakeholders, it is much more difficult to overcome inner differences. Outside expectations help the group coalesce and pull together. The individual differences are easier to overcome if shared responsibilities are identified.

Actively manage expectations. Part of unMonastery work is to discover the illusions or blurs in local stakeholders' view of certain situations. By providing regular feedback and continuing an honest dialogue, impossible situations can be averted in advance.

ALSO:

•   Interface
•   Circles
•

HA:
*An unMonastery is as strong as its link with the local community.
*Stakeholders identify the goals and functions of the unMonastery in specific ways. None of these are a perfect fit, and managing expectations will always require balancing between different interests represented by different stakeholders.
*Part of unMonastery work is to discover the illusions or blurs in local stakeholders' view of certain situations. By providing regular feedback and continuing an honest dialogue, impossible situations can be averted in advance.

OO:
Create the Stakeholders Handbook as a guide and entry point to groups wishing to mobilise an unMoanstery.

The unAbbots

Identifying unity.

WAYS:
Each unMonastery group should elect its own leader, with clear mandates and commitments. It is more about acknowledging this role than creating it - every group has leaders.

Equal among equals. The unAbbot has no power beyond representing the group. They need every person's support. They are not the enemy.

In the public eye. The unAbbot may come to represent the group publicly. It is useful to keep an ongoing conversation about what kind of public image represents the group the most truthfully.

ALSO:

• 	 Strategic Thinking
• 	 Book of Mistakes

HA:
unAbbots are servant-leaders whose existence people are barely aware of.

OO:
Don't kill them.

Hospitality

1.0 FOLLOW UP IS EVERYTHING.

WALL:
How to connect to the outside world?

WAYS:
Open doors. Post regular open hours, when anyone can come and visit the place.

Open dinners. We hold regular dinner nights, inviting our friends, often around a specific theme or topic.

Overnight stay. The conditions to stay in the house should be discussed and posted. We found that maximising the number of nights to stay, and excluding drop-in overnight stays, was helpful.

ALSO:

•   Listening post
•   Individual well-being.

HA:
The greatest asset, the pride and the beauty of the unMonastery is the We.

OO:
Let people in to experience it.

Sleeping arrangements

1.0 THE BENEFIT OF THE WELL SUPPORTED NIGHT'S SLEEP BECOMES APPARENT THE NEXT DAY.

2.0 SLEEP DEPRIVATION HAS LONG FACTORED IN THE MANDATORY ECSTASY OF MONKS AND NUNS...

WALL:
How to coordinate rooms and beds?

WAYS:
Appoint a person who is responsible for sleeping arrangements and keeps an eye on occupancy. A Bedmaster.

House rules should be observed especially careful when it comes to ensuring rest. Exhaustion will lead to frustrated fights.

WALL:
Visitors' sleeping arrangements.

WAYS:
The domain of the bedmaster, not the person who did the invitation.

ALSO:

- The Building
- unMonastery Analytics
- Personal Wellbeing

HA:
Exhaustion kills body and spirit.

OO:
Harmonious house, happy people.

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.

2.0 "ART IS I; SCIENCE IS WE"

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.

WALL:
Who are 'we'?

WAYS:
What defines an unMonasterian.
(See Stakeholders Handbook)

WALL:
What do 'we' want?

WAYS:
Define the objectives that apply
to the entire group.
(See Research Question: Test-
Lab Manual)

WALL:
What are 'we' willing to do to
get what we want as a group?

WAYS:
Define values, limits and
assumptions.
(Fill out the Design Pattern
Workbook collectively)

ALSO:

•   Circles
•   Inventing Tradition
•   The Kitchen

HA:
Humans are finicky creatures; civilisation has raised us to be better at individualism than is strictly necessary. Cultivating the ensemble is essential work.

OO:
Develop daily rituals that place real time resolvable challenges for each person to surmount with the support of the group.

volume II

Daily Rituals - Routine

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."

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

WALL:
How to align daily rhythms and routines?

WAYS:
Get up at the same time. The Morning Bell can be a bell, a xylophone or pots and a spoon - a physical marker of time time to get up.

Liturgy. A daily schedule set up by consensus. Instead of letting it break down, it is advisable to introduce one for a fixed length of time, and then rearrange.

Free opt-out. Following the daily routine is a light obligation. No personal boundaries need to be violated. However, regularly missing shared activities will result in questioning the point of living with the group.

ALSO:

•   The Kitchen
•   The Circles
•   Sleeping arrangements

HA:
An initial task of the unMonastery is the establishment of a sphere of the We within which the transformation of human practice can take place.

OO:
Trace the outline of a 'harmonious cooperative living community'.

The Circles

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

HA:
Daily circles are one of the most important tools of the un-
Monastery. Not participating in full disables the power of the
group to help individuals overcome difficulties. Not holding
on to this custom as a group leads to alienation and discord
in the group.

OO:
We gather in imperfect circles. We listen with attention,
speak with intention.

WALL:
How to keep in touch with each
other on a daily basis?

WAYS:
Daily circles. It is one of the
most important tools of the
unMonastery. Not participating
in full disables the power of the
group to help individuals over-
come difficulties. Not holding
on to this custom as a group
leads to alienation and discord.

Ellipses. We gather in imperfect
circles. We listen with attention,
speak with intention.

ALSO:

• The We
• Personal Wellbeing

Learn the Language

WALL:
How to win trust?

WAYS:
Learn new languages. The only way to integrate properly in any community is to speak the language. It is a long journey, but it has to be done. Through this effort, one eases the psychic capacity of others to meet you half way.

Recruit people who speak the language. Priority should be given to people who speak the local language.

Observe and practice local customs. Study and gain insight to the prevailing styles of communication, interaction, and other social etiquette in local community

ALSO:

•	Stakeholders
•	Listening Posts
•	Interface

HA:
The need to be heard.

OO:
Learn the language.

Imperatives

WALL:
How to identify as a group?

WAYS:
Social cohesion research. Each unMonastery should have a research topic, preferably with outside stakeholders, which works as an internal bonding material to achieve cooperation and commitment within the group.

Specialisms. To become sustainable, unMonastery communities need to develop marketable skills. Forming in-house working agencies allow skill sharing, group and individual learning, that contributes to long term security for both the group and each member.

Shared vision. What world are you building together?

ALSO:

• Stakeholders
• The We

HA:
There is no need for a god.

OO:
Find the vision that holds the group together.

Interface

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

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

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."

HA:
The unMonastery is not a cult.

OO:
Remain open.

WALL:
How to enable others to get to know and join the group?

WAYS:
Transparent organization. Technology only goes that far - we tried shared documents, trello, slack, and loomio, in various combinations, and still, due to lack of human capacity to constantly communicate with potential newcomers and interested outsiders, still get accused of being closed.

Face-to-face meetings. We decided to have 4 annual face-to-face meetings, scheduled in advance, which are open to all. Online meetings are not suitable for long term harmonious cooperation.

Keep opening. Every time we find a tool that works for the present group, it becomes an obstacle for joining. So we keep opening our own team organisation and project management tools, inviting others to come and participate using them.

ALSO:

• Hospitality
• Listening posts

Negativity

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")

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

WALL:

WAYS:

ALSO:

- No Complaining Policy
- Personal Wellbeing
- Privacy and Contemplation

HA:

OO:

Follow-up

2.0 FOLLOW-UP IS EVERYTHING.

HA:
unMonastery is about people. To build relationships, trust and long term cooperation, unMonasterians must demonstrate commitment and consistency in their work and in their relationships.

OO:
Follow-up is everything. Establish a check-up mechanism whereby people take responsibility for each other's tactics and progress.

WALL:
 How to build trust and credibility in the community?

WAYS:
unMonasterians arrive as strangers. To build lasting relationships, everything they do needs to be followed up as a gesture of responsibility, in order to make sure lessons are learned and misunderstandings straightened.

Experience shows that much can happen in a short time: nearly everyone who sets foot in an unMonastery has a tendency to leave behind great leads and fabulous projects. Keeping everything moving forward is an art form.

Establishing a reputation and track record of accomplishment.

ALSO:

• Stakeholders
• Projects
• unMonastery Network

Tools

HA:
unMonastery is dedicated to understanding and deploying new technology in order to make life more simple and meaningful for the humans within the organisation and outside of it.

OO:
Keep it simple.

WALL:
What tools?

WAYS:
New technology:
E-communication has its flaws

Social tools. Caring for humans is one of the unMonastery specialties.

Hand tools. If we can make it, we will not buy it.

ALSO:

- Teamwork
- Projects
- unMonastery Network

Inventing Tradition

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.

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

WALL:
"A basic principle unites all (…). In some competition optimizing for X, the opportunity arises to throw some other value under the bus for improved X. Those who take it prosper. Those who don't take it die out. Eventually, everyone's relative status is about the same as before, but everyone's absolute status is worse than before. The process continues until all other values that can be traded off have been – in other words, until human ingenuity cannot possibly figure out a way to make things any worse."
http://slatestarcodex.com/2014/07/30/meditations-on-moloch/

WAYS:
Inventing new basic values is the only way to fight Moloch*.
*http://www.poetryfoundation.org/poem/179381

Traditions are traditional. Studying triumphs is as vital as studying mistakes. Treasure your past, know your history, read your documentation.

ALSO:

• The Kitchen
• The We

HA:
Human beings thrive in the presence of age old ritual. Partaking in such events renews our sinews and emotional perspective. Where the cohesion generating rituals of a community have passed beyond forgotten lore, acts of surrender can bring them back from oblivion.

OO:
The unMonastery has proposed that it function on a bi-weekly schedule (where possible coordinated with the phases of the moon.) Every second week it thereby holds an open ceremony/ feast day for aspects of its surrounding community. Into this rhythm much generosity can be exercised.

Scriptorium

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

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.

WALL:
Wheel, re-inventing of the

WAYS:
Some of our documents are useful tools for running a co-living co-working community. Keeping these in an organised fashion so that there are easy to find is the best way to enable their spread.

WALL:
Up-start mentality

WAYS:
Fun loving study circles. un-Monastery Charades.

ALSO:

• 200 Year Plan
• Documentation
• Open Source

HA:
Contemplating our history is a virtuous task. Learning from and acting according to this history is close to cleanliness.

OO:
Keep discussing/ keep writing. Recycle our terminology ad infinitum

Fieldwork

1.0 OUTREACH TAKES YEARS.

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.

4.0 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.

WALL:
How to Maintain Consistency
& Commitment in the face of
large tasks?

WAYS:
Work out the subtext of your
daily field presence.

Small gestures, observations,
presence.

ALSO:

• Listening Posts
• Interface
• The Work

HA:
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.

OO:

Uniforms

HA:
The name unMonastery conveys a strong mental image - in order to forge a unified recognisable identity, having a small object, item of clothing or enigmatic symbol. that each unMonk carries may be useful, both for strangers and the unMonks themselves.

OO:
Suggestions welcome

WALL:
What is our habit?

WAYS:
Surrender of the self - Try it ? It may be liberating.

A uniform may also remind each unMonk that they are always representing the entire group when in public.

ALSO:

- The We
- Daily Routine

Listening Posts

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.

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.

WALL:
Low-key, low-threshold meetings with local communities.

WAYS:
Even if some stakeholders require official presentations and presence of unMonastery in the city, it is important to create mellow, open opportunities when people can meet the unMonks and get to know the initiative.

We are working on developing some offline technology to enable cross communication between in-house and local community.

ALSO:

•   Language
•   Uniform
•   Inventing Tradition
•   Progettini
•   Interface

HA:
Locals know best - open your interface; regular and irregular personal connections are the raw material

OO:

Hazards

HA:
Some days will be more pleasant than others. What is col-
lapse for an unMonastery?

OO:
Do your homework -- design study circles of unMon literature

WALL:
What makes it an unMonastery?

WAYS:
Since unMonastery is upheld by
and in service of the local com-
munity, the unMonastery values
become the reason for trust.
Should the building become a
notorious site for some reason,
it is a clear sign of failure.

Unsustainable lifestyles are
unacceptable. Lack of structure
and rhythm, exaggerated
consumption of unwholesome
substances, overworking or not
working at all are all hazards for
the unMonastery community.

Always strive for empathy,
understanding and commu-
nication. Shutting down com-
munication, refusing empathy,
or blocking understanding
ruins the conviviality that is
the cornerstone of unMonas-
tery. Anticipate and embrace
risks and hardships in order to
cultivate resilience.

ALSO:

• 	Heresy
• 	Circles
• 	unMonastery Metana-
	tional

volume III

The Building & Utilities

1.0 OUR INTENTIONS WERE CRYSTAL CLEAR – AT LEAST TO US: WHILE THE 'UNMON-ASTERY' 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.

WALL:
Cleaning

WAYS:
Broom Day - once a week, a thorough cleaning of the entire place, together.

WALL:
Plants and other live pets

WAYS:
If you start a garden, it is important to create a framework to make sure someone will care for it even when you are not there. Assuming someone is always there does not work.

WALL:
Small and large reparations

WAYS:
Things get broken from time to time - it makes sense to get them fixed immediately, without waiting for a group action. Larger interventions needing a group decision should have a clear procedure, otherwise fridges and toilets remain broken for weeks, making everyone's lives more difficult.

WALL:
Bills.

WAYS:
Using the shared budget sheet makes it easier to deal with bills. However, it is everyone's responsibility to be aware of the paperwork involved, so that the flow of payments can be maintained by anyone.

HA:
unCleanliness is next to unGodliness

OO:
The location is improved by unMonastery presence.

WALL:
Everyone should do every kind of work.

WAYS:
We found that to avoid supporting dependencies, it is best if everyone learns all the different types of work that is needed to keep up the place.

WALL:
Decisions

WAYS:
Sometimes it is easier to put some simple questions on Loomio, with a deadline for response (for example, can we throw away the broken shopping trolley?).

WALL:
Collecting things

WAYS:
Everyone is responsible to make use of the collected items they bring into the space, and for the discarding of them if they decide not to use them (for example, found or broken furniture, etc). It is a home, not a workshop storage.

ALSO:

• 	unMonastery Analytics

Political Climate

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

HA:
We are not spies.

OO:
Contribute to understanding local problems from the unique
position of strangers.

WALL:
How to become knowledgeable
about your new locality?

WAYS:
Follow the local news. Friends
will explain some things, but to
develop a unique understanding
of the local situation, it is a
good idea to gather your own
information.

Read history. Every current
situation has grown out of deep
historical roots of the place.
Study these.

Immerse yourself in local
initiatives. Meeting culture is
an important part of communal
life. To keep your own expec-
tations of impact in check, the
best thing to do is to observe
how things get done.

ALSO:

•   Listening post.
•   Language Barriers
•   Hospitality

Communication

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

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.

WALL:
Communication channels need to be designed for each circle around you.

WAYS:
Contemplate your organisational structure. The network requires one way of communication, your immediate colleagues another, the local community possibly requires you to learn new communication methods.

WALL:
Channels of public communication

WAYS:
Manager? Identify public channels used in local community, find way of how these complement internal comm.

WALL:
Use of communication tech, distributed throughout proprietary software

WAYS
Mailing list survived, Trello etc. needs workshops and supportive daily infrastructure

WALL:
Local community

WAYS
Dedicated phone number, mailing list, Facebook, newsletter, offline networks?

ALSO:

• Online Presence
• Language Barriers
• Political Climate
• Uniform

HA:

OO:
Opening the doors is not enough, making everything available online is not enough, organising workshops and events is not enough. Hardest part is to find out how you will reach the actual target audience. Identify structures of information transfer: in Matera it meant moving from informal communication to formal:

• Identifying target audience.
• Speaking with key people, allowing the information to spread through private channels.
• Setting up a Facebook event page.
• Sending out Newsletters and emails. Posting posters.
• Getting on local TV and in local papers, so people can recognise it as something they heard of and now is familiar (is "real").

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 GENU-INE/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 FERTIL-ISATION CAN OCCUR. IN THE END, ONE CAN RETREAT ALMOST UNNOTICED AS THE LOCAL POPULATION NOW RUNS A VIABLE CONCERN.

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.

WALL:
How to align short term and long term goals?

WAYS:
Each unMonastery should have a detailed deconstruction of its operative objectives. This not only it makes it easier to com-municate the raison d'etre of the initiative, but it also serves as a useful tool for recruitment and occasional group realignment.

Each unMonasterian should write up their individual objec-tive(s) for being there.

Analysing objectives often reveals hidden assumptions. Analysing objectives in order to reveal hidden assumptions behind them is a useful exercise to uncover motivations and hopes that are otherwise hard to see.

ALSO:

• unAbbots
• 200 Year Plan
• Political Climate

HA:
unMonastery requires working together as well as living together. It is important to try and articulate individual expectations and achievable practical goals in order to avoid conflict and disappointment.

OO:
Perform a group evaluation exercise regularly: before start-ing, once on site, half way.

Play

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

HA:

OO:

WALL:

WAYS:

ALSO:

- The We
- 200 Year Plan

Leadership & Responsibility

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

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

HA:
Each deliverable tends to have a leader that emerges from the group that is working on it. Support rather than resist/ fight the person who takes this on.

OO:
Supporting leadership is vital.

WALL:
What kind of leadership?

WAYS:
sudo Leadership - Smaller subgroups formed for particular tasks (such as an initiative on Living and Working as unMon) are more effective on establishing a protocol, but more difficult when brought to democracy with participants less involved in the process/ different stakes.

WALL:
Why do we need a leader?

WAYS:

WALL:
Allergic reactions to leadership functions.

WAYS:
Many of us have grown up in hierarchies or families; working in concert with a not yet defined group can trigger reactions that are more based upon historical injustice than opinions of whether the people currently irritating you to death are doing their best or not. Be clear of this difference.

WALL:
How to lead?

WAYS:
Take individual responsibility. If the unMonastery is to change traditional vertical management structures; this only works if everyone takes responsibility for their own chunk of work without reminders and check-ups. However, with each person working in their own sphere the feedback loops get very informal (read: haphazard) and personal inertia can rob the collective of a valued contribution. Each task accepted can have a designated back-up buddy person who listens and refines the thrust of the effort.

ALSO:

• Progettini
• No Complaining

Projects

1.0 DELIVERING DELIVERABLES CAN EVOKE TUNNEL VISION.

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

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.

WALL:
One person/one project, gives too much logistical weight, neglects synergy of efforts.

WAYS:
Organizing project groups under umbrella ideas - enforce 1-2 weekly subgroup meetings.

WALL:
Have a platform to identify common goals?

WAYS:
Arrogance of the newcomer. Involve local people. Even if your project has no immediately obvious local application, get involved with groups who may find it useful.

WALL:
Suspicion - are you really doing anything?

WAYS:
Make your work visible. If you work out in the city, try to fabricate situations in which people can ask questions and engage with your project. One way to do it is to use off-line networks.

ALSO:

•   Expectations
•   Progettini

HA:
We can lose sight of daily detail if too focussed upon a massive mission statement.

OO:

volume IV

Lifecycle

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...

WALL:
What is a good timeframe?

WAYS:
Minimal running time. As each unMonastery is to accomplish a piece of unMonastic research, defining a minimum amount of time to stick to the experiment is important, in order to be able to draw some consequences from the experiment.

Maximum running time. No unMonastery stands forever. Mark a moment in the future when you hand back the resources you use to the local community and leave.

WALL:
How to adjust if it is not working?

WAYS:
Cyclical evaluation and adjustment process. Pre-schedule collective meeting times when over-all evaluation of the project can take place, general grievances can be heard, and adjustments can be made to communal life.

ALSO:

•   200 Year Plan
•   Follow Up
•   Expectations

HA:
The frantic need to solve all problems immediately isn't useful.

OO:
Set different tempos for different processes. The origins of the unMonastery idea sketched a three year residency: landing, getting the plant operational, assessing and allying; working projects in collaboration with local forces; handing over the operation to the citizenry.

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.

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

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

WALL:
How to make decisions?

WAYS:
Strive for consensus. There is no possibility for the group to live and work together harmoniously unless there is an absolute agreement on some basic issues. Sit with the disagreements until there is a way towards resolution.

Identify types of decisions, and assign a decision-making process to each category. Some decisions don't need consensus. Lazy majority voting is very effective for quick and small decisions. Create a process to identify which type of decision needs to be made in each case, to avoid confusion and conflict.

WALL:
What if it does not work?

WAYS:
Enable unBlocking. Decision making processes should make the functioning of the organisation easier, not harder (time scale is an important perspective). Pay attention to tracking and dissolving blocks when they occur.

ALSO:

• The Circles
• Leadership & Responsibility
• Miracles

HA:
Making consensus as the general decision-making method works well for setting up baselines and general rules of operation which affect everyone. However, taking leadership and allow others to join in is a more straightforward path to actually getting things done.

OO:
Acknowledge that results do not always correlate to work.

200 Year Strategy

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-SAC-RIFICING, 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.

HA:
Constantinopel wasn't built in a day. Striving for perfection from day one brings upon one unuseful pressure.

OO:
The unMonastery started fabricating its 200 year history early on, stretching back in the past and forward into the future. The immediate benefit of this kind of fantasised planning is that it quickly puts small local frustrations into an extended perspective. It also allows for quick establishment of rituals and welcomes engagement with other groups and interested individuals even if the daily/weekly grind of work on the ground does not provide a practical window in which to facilitate immediate integration.

WALL:
Impatience / Perfectionist tendencies

WAYS:
Occupy the long term future. Make medium, long term, and really long term plans and commitments. It allows your imagination to run wild while still being honest about the present. It also makes it possible to keep a clarity with regard to priorities. It may seem that one thing (finishing the test lab manual) is of utmost importance, while for the 200 year plan, it is something else (design pattern handbook).

Trust the process. Allow space and time for emergence.

WALL:
It is hard - ploughing unknown ground

WAYS:
Prototype/Document/Modify. All present failures are useful in the long run. Do not be afraid to implement new ideas. Document your experiences. Try something else.

WALL:
Drowning in detail

WAYS:
Create a cognitive map of the known universe with your un-Monastery in it; use aesthetics and imagination as mapping tools in order to make it intelligible for others.

ALSO:

• The Book of Mistakes
• unMonMetanational
• The Work
• The We

Heresy

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

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

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.

WALL:
Conflict

WAYS:
Frame them in private talks, communal circles...

WALL:
Hack hacking

WAYS:
Strive to uphold the rules instead of breaking them. unMonastery provides tools for changing rules. Modifying the codes of conduct and co-habitation is a ritual and an honoured part of the communal living. Regularly breaking the rules should be followed up by questions with regard to possible changes, and the new agreement should be then honoured.

WALL:
What if the rules don't work?

WAYS:
Have an explicit structure for suggesting changes to the rules. We don't have a recipe for harmonious living. Each unMonastery community is an experiment, and each member should be able to influence the shape of it.

It is expected that major evaluations of collective lifestyle choices be held every eighteen years.

ALSO:

- The Book of Mistakes
- Circles
- Hazards
- The un

HA:
Individuals have individual journeys. It takes time to realign oneself in tune with the pulses of a group.

Monastic practice in many traditions has been developed to contain and focus the unRuly human in an effective, loving manner.

OO (hopefully):
Develop clear outlines, commitments, and procedures to negotiate difficulties.

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 THIS 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?

2.9 THE COROLLARY OF NO COMPLAINING IS NO BLAMING.

HA:
"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 Benedict3)

OO:
Establish a practice that embraces great glee.

WALL:
A life of service will uncover moments of distress.

WAYS:
See above

WALL:
"The joy of feeding the collective effort can mysteriously evaporate from time to time."
- Book of Greater and Lesser Omissions 4)

WAYS:
See above

WALL:
How to articulate problems?

WAYS:
Non-Violent Communication and other tools. Studying communication techniques can greatly enhance the ability of each participant to identify their needs and communicate them in a form that is not an attack or a drain on others.

ALSO:

• The We
• Psychic Balance

Expectations

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

1.0 BEMBO'S SECRETS OF SLOW ACTING:
SECRET #1 – ALWAYS BE A HUMAN BEING.
SECRET #2 – LIKE THE PEOPLE YOU WORK WITH.

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

HA:
Articulating personal and administrative expectations pro-vides clean starting points.

OO:
Adopt a group process that coaxes forth the hopes and dreams of all stakeholders.

Expectations change continuously; it is therefore valuable to periodically unearth and document them. Stakeholders' expectations are to be respected, but need to evolve too; this can only happen through clear and regular communication. Individual expectations will likely go through radical trans-formation as people settle into unMonastery existence. A given protocol outlines the expectations of the unMonastery community from each of its members. Is it possible to for-mulate the expectations of the unMonastery as a community, with regard to their hosting community?

WALL:
competing perspectives and individual visions

WAYS:
Define a shared purpose.

Encourage articulation of individual expectations.

Sitting in circles and sharing deeply personal motivations will create empathy and support for each other, and allow for a smoother management of expectations.

WALL:
Care of stakeholders' expec-tations.

WAYS:
Communicate with stakeholders regularly. Give updates on successes, failures and revisions. Admit limitations. Work together closely to align what can be achieved together.

ALSO:

- The Protocol
- Stakeholders
- Imperatives
- Personal well-being
- Challenges
- Book of Mistakes
- I Progettini

Recruitment and Initiation

HA:
People are the unMonastery's greatest resource.

OO:
Taking good care of individuals.

Surrendering one's life to 'a cause' is madness

WAYS:
Recruitment is of utmost importance - it even needs its own budget. Invest in building a team that can survive difficulties together.

Weigh carefully the pros and cons of open and democratic vs closed and personal recruitment process. If you have time or resource limitations, it may be more advisable to admit openly that you will bring someone in that you already know and trust, instead of starting a flawed democratic process.

WALL:
Many people are justifiably wary of sects/cults and our acute naivety…

WAYS:
Find a manner to de-mystify the lingo and the posturing.
The unMon Card-reading (https://medium.com/unmonastery-stories/the-oo-tool-the-art-of-divining-80b9a540cb14#.rrd0i4ng8link to Medium?) worked because it hopped over giving people an objective over-view and went directly to leading the curious on a fictive version of their own personal journey.

Devise an initiation process and allow time and space for new people to get on board. This is not the time to make things even harder. Stick to your current routine, until everyone is comfortable, before implementing changes.

WALL:
unMonasteries can be very attractive to the homeless.

WAYS:
Pre-schedule expansion. Create a road map for recruiting new people, before you start. Stick with the plan as much as possible.

ALSO:

• The We
• The Work
• I Progettini

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.

2.0 BLOOD IS THICKER THAN PROTOTYPE.

WALL:
unMonasterians are visible,
they carry the reputation of the
entire mission.

WAYS:
Live well with grace. Perform
acts of visible cleanliness.
Apply your weirdness at appro-
priate junctures.

ALSO:

- Inventing tradition
- The Wows

HA:
unMonastery offers itself to its local community as a vision-
ary organisation worth supporting. Proving to be a group
of noisy drunks or becoming perceived as the local dopers'
hangout will damage this effort seriously.

OO:
Detox: be that coffee, alcohol, nicotine, or online time, the
unMonastery is a place to renegotiate dependencies. Make
clear rules of acceptable levels and frequency of consump-
tion, and coordinate them as a group.

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.

3.0 PERHAPS WE SECRETLY KNOW WE ARE STILL NEGOTIATING AN IMPOSSIBLE BAL-ANCING ACT, BUT SEVERAL THINGS HAVE LIFTED THE SPIRITS...

HA:
We'll all get there sometime.

OO:
-- an on-going process --

WALL:
unMonasterians are visible, they carry the reputation of the entire mission.

WAYS:
Live well with grace. Perform acts of visible cleanliness. Apply your weirdness at appro-priate junctures.

ALSO:

•   Inventing tradition
•   The Wows

Personal Well-being

It is easy to get lost in daily life and slowly forget what brought you here in the first place.

WAYS:
Keep track of your own expectations. Revisit your aspirations and adjust your expectations regularly.

WALL:
Feeling alienated and lonely.

WAYS:
unMonastery is a communal living experience. If you block out the group, you will feel extremely lonely, and nobody will be able to help you. Actively participate in the group.

Make friends in the broader community.

ALSO:

• Circles

HA:
Our cells need spiritual nourishment.

OO:
Provide sufficient resources to meet standards of basic frugality.

Privacy and Contemplation

HA:

OO:

-
-
-
-

volume V

Miracles

HA:
unMonasterians are planners, but the best ideas and solu-
tions often emerge unexpectedly.

Human warmth can manifest in small hidden corners of daily
life.

OO:
Rituals of self-congratulations are not to be frowned upon.
Small gestures.

WALL:
Stubbornness is not getting me
anywhere

WAYS:
 Leave enough space for emer-
gent solutions, and take time to
acknowledge when it happens.
The unknown unknown as a gift.

A shared problem tends to bring
the group together.

ALSO:

• Inventing tradition
• 200 Year Plan

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 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.

1.2 TO 'DO' IS A CRITIQUE OF PASSIVITY.

HA:
Monastic life is a valuable model for the future.

OO:

WALL:
What are we all doing together?

WAYS:
Blueprint for a 21st century monastic order. Specific to unMonasteries is their commitment to re-imagine monastic life for the 21st century.

ALSO:

•   Inventing tradition
•   200 Year Plan

The Protocol

HA:

OO:

unSorted

The unMonastery TestLab

What should come first? Infra-
structure or projects?

There is a tendency of groups,
often when they meet on
the full moon, to have rather
Magnificent ideas and launch
straight to the sky.

We suggest creating open
infrastructure first.

WALL:
How to channel regional
interest into a full-fledged
unMonastery?

WAYS:
The Test Lab research proposal:
smaller scale explorations
of the unMonastery ethos as
local showcases of cooperative
endeavor.

WALL:
Minimum viable monastery

WAYS:
An agile approach to gathering
people and resources in order
to make a genuine effort of
creating something of lasting
significance - the 'seed round' of
a culture change startup

WALL:
Targeted inquiry

WAYS:
Selecting focus areas to con-
vene the initial Lab group with
a commitment to pursue joint
activities for a set time period

ALSO:
• unMonastery Metana-
tional

HA:
unMonasteries may often begin on a minor scale.

OO:
Create the TestLab Manual

Open Sourcing

WAYS:
All knowledge generated by unMonastery is open source.

WALL:
What holds the unMonastery together if everything can be changed?

WAYS:
A lot of the unMonastery work is based on values. Can values be open source? Can you adopt some of our values and change some others, and still call your project unMonastery? These are questions we are still trying to figure out.

ALSO:
•   Inventing Traditions
•
•

HA:
A lot of unMonastery work is based on values. Can values be open source? Can you adopt some of our values and change some others, and still call your project unMonastery? These are questions we are still trying to figure out.

OO:
All knowledge generated by unMonastery is open source.

While we are happy to share any of our findings with anyone, it seems beyond current capacity to actually organise this knowledge in a way that it is also easy to find. We are working on it.

Zero Waste

HA:
Circular economy is possible on micro-level.

OO:

Remote Working

HA:
A seamless combination of remote and face-to-face collaborations is key to the unMonastery idea.

OO:

How to work together?

Open shared documents, and provide a brief summary of the project. Make the work visible from the beginning. Allow people to follow your process before they jump in. Remember that open source means the first person does cc 80% of the work.

Define your work space. We use a combination of G-docs, slack, trello, github and loomio.

Keep deadlines and responsibilities very clear. Inevitably there will emerge a leader who will coordinate the work. Support this person instead of fighting them. Take leadership as often as possible.

• unMonastery Network
• Division of Labour
• Team Work

Team Work

Planning meetings - too often
or not enough, and always too
long, ineffective

WAYS:
One each week. Set time.
Monday Morning pattern. Allow
unsatisfied residents to proto-
type their own.

Casual planning chats after
morning circle. Friendly open
chat about daily plans and
coordination.

WALL:
What tools?

WAYS:
Define a specific toolset from
the beginning. At the moment
we use shared documents, slack,
loomio and github.

Organise sprints. Sometimes
it is easier to work together
in brief intense periods when
people who are not so com-
fortable with the topic can get
help and participate in specific
well-defined areas.

Share background research.
Drop relevant articles etc on the
shared drive so people can get
up to date on their own time.

Coordinator as facilitator.

ALSO:
• Division of Labout
• Projects
• Remore Working

HA:
We excell at working together.

OO:
Work together

Collaboration by Design

Who should join?

Open teams. Involving others builds group spirit, and enables each individual to learn new processes and skills. It also builds trust and allows easy integration by earning reputation.

How to enable people to join?

Comprehensible and easy-to-engage work interface. You want people to join by themselves, not to hunt them down. Create a work environment that is accessible and offers different avenues to join in.

Manage expectations. Interdisciplinarity and diversity strengthen your project, but may slow down progress. Identify deadlines and goals, and manage your expectations accordingly.

*
* Team Work
* Projects
* Remore Working
* Tools
* Fork It
* Thinking Strategically

HA:

OO:
It is important to take a wide view on this - not only picking your best friend who you worked with a million times, but acknowledge skills you don't have and share your project with people with really different skill set than yours. It is hard to overcome preconceived ideas about what counts as "work" - group reflection may be necessary. Remote working and in-house collaboration both require leadership, which may not come easy to the person whose project needs them. Generally communicating what you are working on allows people to step in at points you may not even realise as important (for example, realising that others have been working on similar projects, or with overview of political climate).

unMonastery Network
/The Metanational

WALL:
How to start an unMonastery?

WAYS:
Test Lab Manuals. We have been producing documents to aid any group that is starting an unMonastery. They can be found on our website.

unMonastery BIOS We have been working on a toolkit that serves as a navigational kit for groups that base their work on cooperation, de-growth and technology.

Follow our Discourse channel, and unMonastery Stories on Medium, in order to become familiar with what is going on. You can also ask to join our Slack channel to see how we work together.

Talk to us. Our Slack channel is open for anyone to join.

ALSO:
•   The unMonastery TestLabs
•
•

Fork It

WAYS:
Research. Find similar projects and extract what is useful.

Give credit. Do the right thing, if someone else had the idea first, credit it to them.

Share. Let other people use your work for new projects.

ALSO:
•   Open Source
•   Projects

HA:
Greater knowledge exists somewhere.

OO:
A credible commitment to open sourcing

Online Presence

HA:
First step towards being open is being visible.

OO:
Downsize your ambitions

WALL:
How to become visible and accessible?

WAYS:
Offer access to your work platforms. unMonastery is a community of practice. A website will never truly reflect how the group actually works. Currently we are experimenting making Slack open for anyone who is interested. Maybe Loomio is next.

Twitter is useful in a global way, Facebook can be amazingly effective to become visible locally, and a website can serve as first point of access for information for anyone. Each place and community have their own way of communicating. Sometimes it is a challenge to accept this - several unMonks decided to open Facebook accounts in Matera the first time in their lives, just so that their projects can become accessible to local people.

Remember though, off-line is good. Offline networks are easy to create and safe to access locally. It may become one of the unMonastery specialisms to set up off-line networks wherever we go, to offer locals people anonymous access to communicate with and learn about unMonasterians.

ALSO:
•   Remote Work
•   unMonastery Network

Individual Needs

HA:

OO:

Individual habits and the group.

WAYS:
Everyone arrives to unMonastery with a full life. In order to make space for the group, each individual needs to sacrifice some personal habits, to allow space for the group to coalesce.

Rituals and traditions. Individual rituals need to be identified and consciously set aside to allow new traditions emerge within the private sphere of communal life. To avoid dogmatism and becoming a cult, these need to be revised and changed regularly.

We all have our limits. It is important to be able to say, this is not for me, and leave, instead of breaking down the entire community by constant breaking of group rituals.

ALSO:
- The Wows
- Social Hygiene

Virtues

HA:
Limitations are useful and broadcast constructively to the broader community.

OO:
Keep it simple, keep it real, keep it open.

WALL:
Individual vows and group imperatives.

WAYS:
In traditional monasteries, the group supports individuals to be able to uphold their vows. This assumes the various vows don't contradict each other. An alignment on this before starting the unMonastery is crucial.

WALL:
Virtues seem subjective

WAYS:
Explore universal virtures

ALSO:
- The Wows
-
-

unMonastery Analytics

HA:
Your data will be useful.

OO:
Make it useful.

WAYS:
Track food source, food quantity,
waste, water and electricity
consumption, and other mea-
surable aspects of a sustainable
lifestyle.

ALSO:
-
-
-

THE RIGOURS OF THE SCRIPTORIUM

The TestLab Manual is the one treatise that has most maddened the unMonastery scriptorium workers. Four people bent over it, intermittently chipping away at a block of stone meant to support yet another elegant weightless creation. We left much dust; peering at it from up close and through goggles, it may not be finished.

The first apparent reason for this resistance to the many chisels wielding fists may be structural; the acoustics of the scriptorium are meant to resonate with collective genius. Hacking away at four far-off, nomadic desktops in the face of four perceived needs, could never create immediate harmony. The light, almost wordless model of a DIY Ikea manual became laden down with ardent bright ideas. Our illuminations were soon countless, but we were illuminating just what?

The second fiddlely bit in the TLM's existence is the harsh fact that it is not really documentation. Rather it collects statements of belief. It is built of that most perfidious of creatures: good advice. The TestLab model was devised with the understanding that in our current circumstances we would of necessity start small. We are where we are, we are few; when many people profess to wishing to start something similar: beginning with one's immediate reality and resources, and moving in a direction aided by the (we believe) solid posits of our haunting field research is, on paper, not a stupid tactic. In practice, we haven't got as far as to be able to convincingly point to a practice.

The Manual remains a statement of faith that this is the path. However, starting small with such a grand idea as The unMonastery may defy the gravity of the situation. Constructing an edifice one brick at a time seems logical, and the TestLab proposal, which offers building permission to all, was designed to be liberating as well as encouraging. Never-the-less, masons work with architects, architects have a commission, commissions come from above...?

The TestLab is a showroom. In its nature it should/must be/ is designed as a wedge to convince its environs that expansion into a full-fledged monumental concern is

exceptionally appetising. While internally, each unMon-astery faces all the classic conundrums of housing, finding and feeding eager workers mysteriously captivated by the Glory of Service, at the same time we always welcome the many curious someones to look over our shoulders and indeed lend a hand. We are profoundly site specific; it is only when we are under the gaze of the indigenous popu-lation that the work begins.

How we get there from here may be a long journey. It has been observed that the Social Cohesion Research (Early Warning Division)/Edgeryders initiative that spawned The unMonastery was a clear response to the Indignados/Occupy movement, where a highly-trained generation of the disenfranchised staged the world's most demonstra-tive demo in over 80 lands and over 3500 locations world-wide. Surely, opening up a shop that responded to their rhetoric of shaping a meaningful future would result in an immediate stampede to our impressive gates. There is every indication that they are out there. Monetary easing may not have trickled down in the manner stated, but it is not hard to find idealistic start-ups beneath every passing bush. The unMonastery TestLab is a proposed framework for 'good works' that may help people get further in a more sustainable manner. It addresses more the culture of the enterprise than its specific content. Please help yourselves.

The TLM is our conceptual gates. We offer some token re-sistance in asking interested groups to frame their TestLab research proposal in terms of our much examined liturgy, but otherwise, we fling them open only to reveal that the bold flag supplied by our subliminal PR department cannot hide the reality of an enormous slog. The tasks before us/you are infinite. Sometimes all energy will go to rekindling the flame. Our favourite devices for transcending drudgery can clearly benefit from fresh blood. (The accompanying Design Pattern Workbook is partially designed to collect feedback.)

We sit upon a (for us) almost substantial pot of monies due to our collaboration with the MAZI initiative. Most of these funds are earmarked to support TestLab explo-rations. It remains to be seen if we are dependent upon external forces to pick up the unMonastery toolkit and run with it.

THE UNMONASTERY TESTLAB MANUAL

THE TESTLAB MANUAL[1]

The unMonastery[2] aims to grow a network of resilient and experimental living spaces[3].

Extrapolating from the framework of genuine monastic practice, the unMonastery seeks to channel the efforts of a generation of the overeducated and underemployed into strategically meaningful work by rekindling service-oriented communities as an honorable, viable way of personal and species survival.

The first unMonastery experiment took place in Matera, Italy in the early spring of 2014. For a period of six months, relative strangers lived and worked together on a modest per diem. The results were maddening, a gloriously massive project squeezed into a tiny framework; during the process this group experimented with ways of working and living together from morning rituals to unusual, though sometimes post-it ridden, working sessions.

The Testlab Manual is penned by several participants of this initial organ. Two years later, we find ourselves still obsessively working on the unMonastery. Though we do not have a set physical location, we have produced sprawling textual records, from the Book of Greater and Lesser Omissions chronicling the days of Matera, to the Code/un-Code collection reflecting on contemporary monasticism and distributed group alignment.

Part of the Scriptorium, this manual is the latest addition to our ever-growing collection of works. It is an even-paced attempt to provide an introduction to unMonastery ideas to date and define suggestive guidelines for starting a collective living space within the unMonastery network.

WHAT, EXACTLY, IS A TESTLAB?

The appearance of the Testlab neologism seems uncanny within a repertoire of un's.[4]

Nearly six months after the doors closed in Matera, many of those who lived and work amidst the city's caves found themselves in Athens, Greece. Not yet having established an unMonastery that represents the initiative's long-term focus and aiming to enable agency for unMonasterians to start spaces, we discussed the idea of Testlabs: smaller and iterative collective living experiments that focus on unMonastery practices and specific areas of research, which can fold into the broader unMonastery concept[5].

In a simple statement on a complex[6] organ, the unMonastery Testlab is a collective living space in which a group of people commit to a self-defined routine, collective budgeting for shared resources, and collaborative projects. The Testlab concept aims at starting small, building stable, resilient relationships within groups and with your local community, and growing *long*.

We recognise that the impetus and practicalities of establishing such a living system are a significant undertaking.

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1   The Minor Manifesto:

2   We believe that the dislocation of ethics and politics from the sphere of action to that of form of life represents the most demanding legacy of monasticism, which modernity has failed to recognize. What is at stake is life and the way of living - not the rule, but the life, not the ability to profess this or that article of faith, but the ability to live in a certain way, to practice joyfully and openly a certain form of life.

3   We hope to create a space in which life itself is presented as art, not through the aesthetization of our existence, but by redefining life as a never-ending practice.

4   By shifting the ethical problem from the level of the relation between norm and action to that of form of life, we follow the monastic tradition of refusing to accept the dichotomies of rule and life, universal and particular, necessity and liberty.

5   We acknowledge that the aporia of the unMonastery is the establishment of a sphere of the We within which the transformation of human practice can take place. There are no recipes for this unresolvable difficult question. Our only promise is that we record and share our experiments.

6   We accept that what is in question is the "political" opposition between order and disorder, governance and anarchy, stability and nomadism.

For this reason we do not prescribe a fixed inflexible step by step manual; rather within this document, we offer guidance for the conditions under which we fundamentally believe a healthy unMonastery could emerge. These can be a desire to build something with the surrounding community or with an aim to improve and adapt existing collective living spaces.

Each unMonastery Testlab is recognised as its own autonomous experiment, but we postulate the value of coordinated efforts and consider it desirable that Testlabs avoid reinventing the wheel.

WHERE WE GATHER: TESTLAB LIVING SPACES[7]

"What should come first? Infrastructure or projects? - Make everything infrastructure-driven. Rooms, power, servers, connectivity, and other facilities come first. Once you have that, people will come up with the most amazing projects you didn't think about in the first place." Hackerspace Design Patterns: The Infrastructure Pattern

There is a tendency of groups, often when they meet on the full moon, to have Magnificent ideas and launch straight to the sky.

We suggest creating open infrastructure first. Focusing on mutually building a living environment to support the security of your fellow unMonasterians and wider community provides solid ground on which to grow and establish an appropriate launch pad.

SUGGESTED INITIAL INFRASTRUCTURE[8]

- Secured Space for a 1-year Period
- Resources for 6-Months of Living Costs (Greater or less depending on the timeframe of your experiment, with contingency resources for an additional 1-Month period)
- Designate the Kitchen as the heart of the building
- Common Room within the Living Space
- 4-7 Human Beings
- Well-Defined Decision Making Process
- Well-Defined Collective Budgeting Process
- Well-Defined Set of Shared Collaborative Tools
- Implement a Zero Waste system
- Local Infrastructure Map Using the SCIM Framework (resiliencemaps.org)

MINIMAL VIABLE POETRY

Collectively written Declaration of Vision
Collectively defined Routine, Practices and Evaluation Rhythms
unMonastic Research Proposal with hypothesis and tangible experimental method

We have living archives for what feels poetically correct; some practices may only be possible through face-to-face transmission.

HOW WE GATHER: TESTLAB LIVING RHYTHMS

// RITUAL AND THE CONSCIOUSNESS MONOCULTURE BY SARAH PERRY ON RIBBONFARM //

We pose everyday shared rhythms[9] as an active research question within the unMonastery proposition.

Inspired by research into monastic routine, our goal is to bring to light a viable community model where a daily practice feeds into and resuscitates a collective metabolism.

At this early stage in your proceedings, it would make for a horrendous and naive error in judgement to avoid reading *The Benedictine Rule* before setting out any intended routine; careful observation of the scripture will reveal that the monastic tradition has been sustained over 17 centuries due to its unwavering commitment to a shared

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7   The unMonastery is suspended between the desire for an "exile from the world", which is first of all a political gesture equivalent to the constitution of a new community, and the commitment to a life of service, which we acknowledge as the only possible response to the unfolding global catastrophe of climate change.

8   We strive for the monastic ideal of total mobilization of existence through time.

9   Our goal is to establish a live habit which can become a stable and absolute constitution of mind or body.

ecstatic rhythm in community life.

In several periods of unMonastery cohabitation so far, the question of routine has bound some groups together, while disjointed others. The answer is open, but iterative; so far the collective practices that we've found significant are discussed in depth in the *Daily Routine* chapter of the **Design Pattern Workbook** and **Book of Greater and Lesser Omissions**. (See also **Chronicle of the unRuly, Volume one: Code/unCode** for a persuasive unravelling of any resistance to this need.)

By way of example, it may be helpful for us to share the punctuation points of the daily rhythm established during the Matera prototype. Consider these for orientation, not necessarily for replication:

Wake-up Bell, Day Closing Bell
There may be a physical bell, rung at the beginning of the day to wake everyone up, and reverberating at the end of the day as a sign for guests to leave, to ensure enough time for rest.

Shared Meals
A functional hearth is the physical foundation of a home, the kitchen occupies this vital space. The culture of shared meals, cooking and eating together are nutritious beyond body chemistry; simple tools like the kitchen rota facilitate fine tuned cooperation.

Circles
Groups meet. Borrowing from open space technology, the circle is the basic form underlining all forms of participatory process. The use of seated circles, morning and evening, serve as check-in moments for the group to share their current state and align understanding.

Morning Practice
Group communication comes at different tempos. An active collective morning practice, whether it is meditation, stretching, or yelling jubilantly into the caverns below, can help tweak the ensemble and dismantle the ethos of individualism.

The Weird Stuff
The unMoaners may yet reveal themselves as devout animists. They believe in talking stones and memory laden walls, they consider our ancestors as 'invisible stakeholders'. We train to download our thoughts from their immediate source, not from a memory bank of rehearsed patterns or a personal library of certified theories.

HOW WE METABOLISE: EVALUATION AND DOCUMENTATION[10]

As part of an ongoing process we collect, refine and share practices of interest in varied fields of research and aspects of life. Our goal is to develop a comprehensive how-to library for living together, a contemporary unCivilisation survival guide, without building on commonly held assumptions about resources and entitlement.

OUR BIOS	RHYTHMS	METERS
The Book of Greater and Lesser Omissions *bGLO*	Circles *bGLO: Volume II, The Circles*	Food Analytics bios.unmonastery.org/templates
Stakeholders' Handbook *SHB*	Daily Practice *DPW: Daily Rituals - Routine*	Networked Devices MAZIzone.eu
Process Map bios.unmonastery.org	Guest Protocol	Decision Making Processes *DPW: Decision Making Process*
Code/unCode	Pilgrimages	Itself
Design Pattern Workbook *DPW*	unCivilisation Readjustment Therapy *bGLO ##*	
The Testlab Manual *TLM*		Zero Waste System *DPW: Zero Waste*
The Minor Manifesto	Occupancy Calendar bios.unmonastery.org/templates	Budgeting bios.unmonastery.org/templates
The Game	The Almanac	Resource Sharing Cobudget.co

HOW CAN WE BE OF SERVICE?

unMonastery Testlabs can expect support and generous evaluation from the unMonastery central organ, referred to as unMonastery Metanational or the unMonastery Deep Time Bank, depending on who you ask. This constitutes the legal and administrative wing of the unMonastery effort, ensuring individual and broader unMonastery initiatives are able to receive and distribute resources.

10   We think of life as that which is never given as property but only as a common use.

Support can be in the form of a sustained residency at an active unMonastery or a dedicated guide or a foundational workshop to help refine the Testlab's obtainable objectives and hidden assumptions.

PRACTICAL WAYS (AS OF NOW) THAT YOU CAN ENGAGE *THE PROCESS*:

You can reach out for support in your efforts by emailing deeptime@unmonastery.org or posting in public on discourse.unmonastery.org.

Medium: medium.com/unmonastery
Twitter: @unmonastery
Facebook: facebook.com/unmonastery
Loomio: organ.unmonastery.org

THE (IM)PLAUSIBLE FUTURES OF LIVING TOGETHER[11]

"It matters what stories tell stories, it matters what thoughts think thoughts, it matters what worlds world worlds." Donna Harway, Anthropocene, Capitalocene, Chthulucene: Staying with the Trouble

In the next decades, solar power will surpass fossil fuels as the cheapest energy source, a majority of the population will be online via smartphones, automation will become prevalent in the workplace and sea levels will rise globally. To promote deep consideration of these systemic changes, Testlabs offer a home for the research and development of reality-shattering projects that address needs for seven-generation sustainability and interspecies cooperation.

In light of pressing planetary transitions, your vision and tempo may be focused on the hearth, seeking a way of living differently, or foresee massively cooperative futures. No matter the scale interplanetary or nearly imperceptible of the intention you place on the living spaces you create, we advise you to take James C. Scott's planning suggestions into account:

Take small steps. In an experimental approach to social change, presume that we cannot know the consequences of interventions in advance.

Favor reversibility. Prefer interventions that can be easily undone if they turn out to be mistakes.

Plan on surprises. Choose plans that allow largest accommodation to the unforeseen.

Plan on human inventiveness. Always plan under the assumption that those who become involved in the project later will have or will develop the experience and insight on the design.

WAYPOINTS AND GUIDES[12]

Each of us is shaped by the words, concepts and ideas we digest and exchange. Models and fictions can play a major role in shaping an unMonasterian, though it is an impossible task to list all inspirations. These are a series of organisations, initiatives and works that may offer greater insight and external points of reference for the companionship under which the unMonastic life takes flight.

LIVING SPACES AND HYBRID ORGANISATIONS

Calafou is a post-capitalism, ecoindustrial living initiative. The intent is to develop a connected community based on a network of cooperatives, individual projects and housing in a collectivised area. The space hosts FairCoin and Simbiotica.

Enspiral is a virtual and physical network of people working together to create a thriving society. Developers of open source software like Loomio and Cobudget, Enspiral is a decentralised organisation whose blueprint for practices, protocol and resource distribution are openly published on github.com/enspiral/guides.

Robin Hood Coop aims to use financial technologies to democratize

11   We research the form-of-life, that is, a human life removed from the grasp of the law, and a use of bodies and of the world that would never be substantiated into an appropriation - an ongoing critique of the operative and governmental ontology that continues, under various disguises, to determine the destiny of the human species.

12   End of the Minor Manifesto (REFERENCE: Each point of the Manifesto is an extraxt/mix from Giorgio Agamben's *The Highest Poverty*)

finance, expand financial inclusion, and generate new economic space. The activist, co-operative hedge fund has a growing member base of 600 participants distributed globally, who make decisions on how to allocate profit to commons projects.

Las Indias is the egalitarian and transnational community of people who, since 2002, have promoted the Group of Cooperatives "las Indias". Their text, **The Book of Community**, is recommended reading for long term perspective on community growth.

Cyberhippietotalism is a tactical class platform, researching and building Hackbases = hacker live-in labs.

EarthSkyLab re-imagines how we live and work together, combining the best of modern life with the peace & joy of living in a house you own, surrounded by nature, friends and a thriving, creative, community.

RESOURCES

Appropedia is a wiki site for the Appropriate Technology movement focused on collaborative solutions in sustainability, poverty reduction and international development through the use of sound principles and the sharing of wisdom.

SCIM Simple Critical Infrastructure Maps is a Creative Commons licenced mapping and analysis tool for evaluating personal and social resilience. It is intended to be used for planning, and is simple enough to learn during a crisis to facilitate cooperation and effective response.

Open Source Ecology is developing open source industrial machines that can be made for a fraction of commercial costs, and sharing our designs online for free. The goal of Open Source Ecology is to create an open source economy

Augmented Ecology tracks developments in an emerging branch of the anthropocene; the intertwining of data and media systems with ecosystems.

ESSENTIAL TEXTS

The Highest Poverty, **Giorgio Agamben**
A reading of Western monasticism from Pachomius to St. Francis. The book reconstructs in detail the life of the monks with their obsessive attention to temporal articulation and to the Rule. A key for gaining an understanding of daily rhythms and rituals.

The Tyranny of Structurelessness, **Jo Freeman**
An essay reflecting on the experiments of second wave feminism in resisting the idea of leaders and discarding any structure or division of labor; however, "this apparent lack of structure too often disguised an informal, unacknowledged and unaccountable leadership that was all the more pernicious because its very existence was denied."

Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed, **James C. Scott**
Scott traces the vision and repercussions of large scale state and utopic development projects. The vision of a 'state' ultimately reduces complex,

living systems to measurable and reproducible increments through scientific laws, and their ability to acknowledge metis, the knowledge that can only come from practical, immediate experience.

The Benedictine Rule
A highly detailed rulebook from the 9th century, describing how to run a Benedictine monastery, written in stern patriarchal tone and offering seriously out-of-date methodology to keep order. Learn from its scale and simplicity but use with extreme caution and evaluate in counsel with monks of the present day.

Improv, **Keith Johnstone**
Offering tools to unleash the unconscious, a near-scientific approach.

Immediatism, **Hakim Bey**
A clear, concise and operationalised manifesto for surviving the present dark age. "...something to be shared freely but never consumed passively, something which can be discussed openly but never understood by the agents of alienation, something with no commercial potential yet valuable beyond price, something occult yet woven completely into the fabric of our everyday lives."

Tools for Conviviality, **Ivan Illich**
An attempt to turn back the wave of industrialisation, and post-industrialised society and its effort to asset strip know-how and ancient knowledge from our everyday lives. Illich's work sets the foundations for an understanding of how an expanded definition of tools can be formed through time.

Extrastatecraft: The Power of Infrastructure Space, **Keller Easterling**
It's never knowing *what* but knowing *how*. Easterling lays out a transferable framework and way of seeing infrastructure that imparts to the reader the ability to comprehend the world-shaping qualities of standards, regulations and the assemblage of forms that makes up international and extranational development.

Tempo, **Venkatesh Rao**
An analysis of narrative decision making based on establishing different rhythms for different phases of *the process*.

The Companion Species Manifesto, **Donna Haraway**
A way of living together amidst difference. A reevaluation of domestication and coevolution, kinship, training, obedience and the soul. An unavoidable manifestation of the dynamics that will underpin how we navigate and fare as a species throughout the next century, at least.

The Dispossessed, **Ursula Le Guin**
An ambiguous utopia.

Anathem, **Neal Stephenson**
Some time in the deep future - in the wake of by-gone eras in which highly evolved elite monastic orders ruled and were dispossessed in limbo - once again the controlled, subsumed, hidden but still enormous potential of the few remaining monasteries is required - to save the world.

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OPEN QUESTIONS[13]

Testlabs are independently funded research projects that implement specific elements of the unMonastery practise as a way of getting further faster. Testlabs are admittedly a strategic half-measure. A full unMonastery initiative may be daunting; it may be too soon to win the support of your community. At the same time, many a local project can benefit from the impetus of the unMonastery model in Testlab proportions.

✳ What do you have?

Stakeholders:
An in-house local problem:
Material and personal resources:
A Research Proposal[14]:

✳ What is your vision? If you have a compass, what is your shifting north pole?

✳ What do you see as the most pressing questions and critical needs at individual, group and global scales?

✳ How and why do these answers differ for different scales?
✳ Where is there contradiction; where is there cooperative ignorance?
✳ What steps do you believe can be taken to ensure a continual increase in the diversity and plurality of your work and those that come to it?

✳ In what ways will your Testlab experiments extend and enhance the capabilities of unMonastery network overall? How do you see yourselves contributing to a shared vision?

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13   cave.unmonastery.org

14   Re our age-old adage of 'Mining the Metaphor' that opens the BGLO --- It seems to me that the Research Question is central. it may be implicit in all that you write, but I'd like to see it punched up earlier that the TestLab is the home of pristine, scientific experiment and that each TestLab explores its own hypothesis. The research proposal and chosen methodology are literally the defining moments of each Testlab and our way of appraising their viability.

almanac

THE ELLIPSES

NOTES FOR AN UNMONASTERY ALMANAC OF GATHERINGS

There are many Ways of marking time. New calendars come into cultures; the list goes on.

As some in the Northwestern Hemisphere plot their days, weeks and months by the solar Gregorian Calendar, different meteorological, networked rhythms oscillate their connections and their return to familiar places.

Humans have used neighboring celestial bodies to mete out time since we observed their irregular motion in the sky: sometimes slower, sometimes more pronounced. A guiding waypoint, the Moon comes to the fore as something of our North Satellite:

Derived from the old English mōna, of Germanic origin; moon is related to Dutch maan and German Mond, also to month, from an Indo-European root shared by Latin mensis and Greek mēn 'month', and also Latin metiri 'to measure' (the moon being used to measure time).

Though used to measure time, the Earth's Moon does not keep a constant speed. A lunar phase's duration depends on its location in its asymmetric, elliptical path around the planet. The first device known to accurately measure its irregular cycles is the Antikythera Mechanism. Found by divers in 1900 off the coast of a Greek island, its 82 small, remaining fragments and gears now sit in a dark blue room of the National Archaeological Museum, Athens.

From New Moon to New Moon, a full lunar cycle approaches a rough average of twenty nine and a half days.

We observe the Eclipses of the Moon and sun, too, with variability each year. Tilted by five degrees in relation to the earth's orbital path around the sun, the Moon usually lies to the north or south of a direct line through the earth and sun when its full or new phases occur.

The geometry of any given eclipse will repeat just eight hours shy of 18 years and 11 days otherwise known as the Saros cycle[1] (though shifted 20 degrees westward from its original position). Eclipses of similar geometry between the Moon, sun and earth are rarely visible from the same geographical location.

With its oblong orbiting, the Moon is still one of our most constant partners in the observation of mundane time. Today, the season by season creep of climate change encroaches, former terra incognita sinks beneath our feet, and the extraterrestrial commons are threatened at the first moment of their tangible, corporeal appearance. Our touchstones of seasonal and geographical constancy are shifting rapidly, and thus we must look to truly re-inhabit and collectively determine traditions which pose another relation to time.

"The revival of magical beliefs is possible today because it no longer represents a social threat… Astrology too can be allowed to return, with the certainty that even the most devoted consumer of astral charts will automatically consult the watch before going to work."

Caliban and the Witch, Silvia Federici

The irregular cycles of the Moon serve as a constant focal point for coming together and an alternative temporality in relation to living and working. It is a chance to draw a line in the sand, to reinstate a (magical) resistance through the marking of time: for the celebration of doing nothing.[2]

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1   As I understood the ramifications of your unearthing of the phenomenon of the Saros was to give the unMonastery a pulse beat. That as we made lifestyle proposals and solemn vows of a somewhat terrifying nature, we would at the same time be assuaged by the knowledge that all such proposals were temporary, that at the next passing of the Saros all things would be reappraised and reform would be sagely taken into consideration.

2   The initial fascination with the lunar cycle among unMonasterians was as a tempo indicator for meet the community open house events. It was proposed that we coordinate our efforts to hold both new moon and full moon rituals to revitalise our often contemplative natures through a generous dose of collective baying.

VISCERAL ADDED VALUE

The unMonastery morphed into its latest manifestation in the late fall of 2015 A.D. As the unMonasterians rushed to contain the historical narrative and attempt to catalyse social transformation through the invisible good will of ten to twenty people, they remained still for a moment. Months of, however transient, conflict and potential dissolution shook off some of their ominous veils. Sitting in a late Monday night community hangout, with muffled noises in the background, the unMonasterians present shirked their administerial duties in favour of less near-sighted pressures.

"One thing we know, as a constant, is that we will continue to meet each other."

With the thought of seven generation sustainability roaming amidst the collective backdrop, the conversation continued: "What if we invited the first daughter of your second cousin to a meeting in 10 years?"

The 200 Year Plan of the unMonastery shrank to 100 years, then bloomed back to 400, and now rests somewhere between 89 cycles or a millennium.

As a platform for long term gatherings, the Deep Time Bank took on its visceral added value of assuaging the longing that haunts modern, despensible friendships; the unMonasterians erected the conceptual plateau of projecting a gathering calendar into the uncertain future of our planet over the course of seven generations.

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The ALMANAC

GATHERINGS
EVERY THIRD FULL MOON

The Disappearing Host, any self-initiated unMonasteri-an, may propose a location and orchestrate appropriate accommodations for those able to attend on the approaching moon. A virtual hangout, in which each unMonasteri-an shares the moon from their current location, will take place on the exact night of the full moon.

NB: *See the MMM (Moon Meeting Memorandum) for said full moons and their corresponding focii.*

Approaching Dates 2016-2017:

- **Friday, April 22**
- **Sunday, October 16**
- **Thursday, 12 January**
- **Tuesday, 11 April**
- **Sunday, 9 July**
- **Thursday, 5 October**

THE PRESUMMIT
ERRATIC GENERAL MEETING (EGM)

A member on Loomio can state their intent and propose such a gathering to discuss pressing matters, and they are responsible for assembling a team to handle the logistics; at least half of the board must be able to attend for the convening to take place.

NB: *See previous preSummit disucssions on Loomio for wider context.*

THE UNSUMMIT
ANNUAL GENERAL ASSEMBLY (AGM), THE SHI BUILDING

This gathering always happens once each rotation of the earth around the sun.

Approaching Dates 2016-2017:
June 17 to 28th (Full Moon Monday, June 20)

THE SAR - *AN ELLIPSE CYCLE*
(OR 223 SYNODIC, 242 ANOMALISTIC OR 239 DRACONIC MONTHS)

The intergenerational marker, for this gathering a council of Novices, Itinerants and Metanational will be appointed through standards in keeping with Sociocracy to begin planning a land(sea-, sky-) mark in the initiative's history one year prior to its date.

Approaching Dates (Subject to Different Series):

- **Lunar Sar: 2016-8-18**
- **Lunar Sar: 2027-7-18**
- **Solar Sar: 2054-8-3**
- **Solar Sar: 2083-7-15**
- **Lunar Sar: 2092-7-19**
- **Solar Sar: 2112-6-24**
- **Lunar Sar: 2139-7-12**
- **Lunar Sar: 2150-6-10**
- **Solar Sar: 2195-7-7**
- **Solar Sar: 2206-6-7**
- **Lunar Sar: 2233-6-22**

THE CAVE
A CONTINUOUS MONUMENT

An ongoing presence of convivality at
cave.unmonastery.org

and fortnightly at
meet.jit.si/unmonastery.

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