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[BMARP11] *Zen and the Art♦ifice of Ingenuity V-III ~ Archaic Renaissance: Reprising the Bushy/Artificer ~ a post-capitalist phenomenon whose time has come (eBook3)*

Paul Wildman
paul@kalgrove.com
Mob: 0412027818
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Homage ~ To the immense distant and yet ever present sound, of time ~

~ Interrupt your regularly scheduled programming! ~

*~ To see the newness of the old as well as the oldness of the new
[Adorno (2003:xxvi)] ~*

*~ All the great caravan routes of the mind are littered with the bones of ancient journeys
[Frye (2000:60)] ~*

~ Transcendence through quintessence ~

~ Because learning can be fun [PW 2011] ~

~ We are what and how we teach [PW 2011] ~

*~ No day without shadows
The corpses of Vukovar teach us compassion
The ovens of Auschwitz and Belsen blazed enlightenment virtue
across the night sky. Suppressing
my lusts I deny the life that creates them,
But yet I trust here is a light
that casts no shadow, and in the that light
someday I hope to be.*

John Knight 02-2012 St Vincent's Hospice Brisbane where he is dying of Prostate Cancer ~

*~ You can control history as long as you have a submissive intellectual class which the west
does have ~ Noam Chomsky 2011*

*~ A good education is the most effective way to suppress unpopular ideas, you don't need to use
force ~ Noam Chomsky 2011*

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Readers Note: Ancient cp. **Archaic**. Here I prefer the use of the word **Archaic** and tend to use it as interchangeable with the word **Ancient**.

Archaic has more of the flavour beginning or early stages or direct as in **Sauvage**, **Prim’e’itive**, Feral or rambunctious, impulsive even reckless and intuitive who draw their strength more directly from their emotions, not as mediated by ‘civilisation’. Thus the sauvage person can be impulsive, wild, undomesticated, unrestrained and thus lacking technique if not techneque, thus deeply needing an apprenticeship/mentorship. So we have the

line → Sauvage → chiro → technique → Civilisation → cogno → technique → Modernity where → *cogno drives out chiro* → eliminates the Sauvage → decay of the civilisation → (hopefully) re-membering of the Sauvage → Archaic Renaissance → sauvage reprised. **Sauvage Archaic** however has the advantage of direct, grounded, say and do it as it is, practical, mutual (within tribe), multi-skilled, multi-tasked, intuitive, creative, emotional and these all contributed to ingenuity, resilience, loyalty, courage and bravery. This latter strength and the focus on chiro that goes with it is the precious gem even the Holy Grail that has been lost in the past 5 millennia.

So in re-membering the west we can go back to the beginning as we go forward and back toward a Modernity Archaic ↔ Renaissance Revival. Whereas Ancient refers mainly as the reverse i.e. something very old i.e. the meaning starts from now and looks back, often pejoratively, whereas Archaic starts from back and looks to now. The term *Archaic Renaissance* was given to me by Neil McLaughlin in June 2011 and was originated, in the sense it is used in this eBook, as far as we can see by Richard King in Melbourne some years before. Further **ancient** may be considered to go back to the dawn of 'civilisation' say 5000BCE and **archaic** to the dawn of 'humanity' lost in the mists of time – a period of 1.5myears minimum.

1. Introduction

Today we find ourselves in the era of what may be called ‘total progress’ which has replaced the catch cry from mid the last century of ‘total war’. Can the humble DIY bushy artificer help here? Is there anything left worth saying or doing that will not be co-opted into this total war on nature through this total consumption war we find ourselves in – a process of de-naturalisation? This eBook seeks to explore this question – a question of ‘re-naturalisation’ even – at least in part.

The Artificer or Bush mechanic does, as I seek to argue in this eBook series, anchor herself in the Memetic and Genetic history of our species. I also submit that should this phenomenon receive re-newed attention everyone could feel a tug that is an echo that is a touch of a shard of within of a larger and more archaic consciousness. In archaic times the Artificer/Bushy was a practical form of social networking. Today we have the electronic noospheric form without its practical twin. Maybe the two can be re-introduced before the former disappears into second life and transhumanism wins. This will occur through the singularity before 2040 unless we find a way to transmute the trend or to braid to it the volk the bushy or some other such phenomenon. How do we move from this dominant *think&thing* oriented society to a silenced *do&donor* oriented one?

In this way the re-membling of history which has generated this eBook is both a look back and a look forward to a future economic system a third economic path if I may between austerity and quantitative easing so in this sense it may be about a post-capitalist economy and likewise the economic system is in turn underwritten by the pedagogical system supporting it so in that this eBook is about a third pedagogical path between Voc ed. and Higher ed. it may be seen as about a post-capitalist pedagogy.

Today we recognise that:

- intellect cannot create empathy
- technical merit cannot demonstrate purpose (of life)
- leaders don’t control rather they are supported by the majority
- methods which were successful in the past - have no currency in this time
- in the public mind material value has slipped from its previously unchallenged supremacy.

How then can social media help this transition before it’s too late?

First we need to be at least partially clear about the logic base in existing technology and a logic base say for technology. For instance the following table seeks to outline this difference in logic base.

Figure : Desirable Logic Base Components at upload at Singularity

| LB categories | Particulars | Extant LBC’s for upload | Preferred LBC at upload |
|---------------|-------------------|---|---|
| Humans | Seen as | Dependent consumers, skin bound, Gaia enters our economic system as free inputs | Pro-sumers, human individuals not skin bound, unacceptable damage to Gaia and her progeny |
| | | | |
| Social | engagement | Domination, individuality, | Collaboration, mutuality, compassion, empathy |

| | | | |
|------------------|----------------------------------|--|--|
| | | punitive, punishment | |
| | operations | Techni, cogno, virtual | techne, chiro, CRAFT |
| | organisation | Individual property rights, possessions | Potlatch, Sharehood |
| | Orientation to Praxis | Secondary to cognition | Reflexive systems approach |
| | Politics | Punitive power systems | We not me, power with, reward power systems |
| | Pattern recognition | Algorithm | Heuristic |
| | | | |
| Cosmology | Intervolved through | Mechanical (logical sequential, dualistic) causation | Biomemecry our cultural systems are homologues of 'Nature/Cosmology/Biology' |
| | Sacred | Tree under which <i>we</i> all shelter | Dollar which buys <i>me</i> power over others |
| | Matrix/underlying pattern | Chaos/Entropy | Coherence/Neg-entropy |
| | Chi | Yang | Yin |

Source: P Wildman 01-2012 V4 31-12-2011

We should not seek to deal with the global consequences of our actions by yet more thinking and actions of the same type – thus the eBook's challenge to Pedagogy. Pedagogy is foundational to our way of being our ontology this is where we transmit our knowledge base with its embedded logic of understanding and action protocols. Since I believe we are what we teach we have to teach heaps different to be something different. Furthermore we see our culture dominated everywhere by monopolies inc. trade unions, and indeed Government itself esp. w.r.t. the identity branding of its citizens and monopoly over pedagogy which to my mind tend to fascism the only true political organisation worthy of such state organised economic terror. This then is the end of liberalism the apocalypse has passed and now what?

The GFC has shown how monopoly feeds monopoly as the Government bailed out the banks with billions of citizen/taxpayer dollars with no accountability, participation or accountability to the citizens who generated the revenue in the first place. Indeed the GFC abstracted the **'exotic abstract financial products'** were **abstracted from the social reality** of the mortgages they were covering which, in turn was **abstracted from the physical reality** of the 'real' economy on which the mortgage was based viz. land on which the house on which the mortgages on which our middle class social reality which the exotic financial products on which the GFC was based, which has been **largely abstracted from the ecological reality** of the planet. Rather in designing a financial system it needs must locate prima mobile wise in the reverse direction and be grounded, not abstracted, in the ecological reality of the planet and so on up the chain of socio-economic causation.

This obsession with abstraction and valorisation of thinking far above doing though, for me from the decade of research for this eBook series have emerged as the single largest port/bag of our Western Modernity's meta-baggage, overt and covert, explicit and tacit, that is stymieing our progress towards a sustainable world, and this valorisation starts in pre-school.

Today we need I believe we need to respond to our present crises not as say a crisis of economics, religion, ideology, social policy or even politics but rather a crisis of

consciousness. Gebser (1984:xxvii). In this regard I submit our only hope is the emerging possibility of a transformation in that abstract disembodied consciousness from the currently deficient modern mental structure to an integral (archaic-magical-mythical-mental-chiro) embodied consciousness of participating in experiencing the universe without and within. In short an Archaic Modernity Renaissance consciousness.

The four riders of the Wests Apocalypse

In my view it is in the lack of understanding of the importance of the ‘chiro’ over/in relation to ‘cogno’ that, even more than Western techno-war, the **West contains within itself the seeds of its own destruction** and *point to the triumph of the symbol* of Techno-trans-humanity of technology over technological bio-humanity. I propose this destruction will be completed by 2050. Further this is one of the **four great failures of modernity, our four riders of the apocalypse** and thus the enlightenment with its promise of ever more development and material welfare for all i.e. (1) failure to value our Gaia, (2) failure to value learning as positive and individualised leads to the pedagogical failure and its elevation of cogno over chiro, (3) failure of the polis viz. democracy which leads to the (4) failure to develop an empathic civilisation with its linguistic and cultural decay into punitive force and coercion in order to ‘punitively centralise conformity’ not ‘empathetically harmonise diversity’. This eBook will focus on failure (2) Pedagogy.

First up ~ fess up: Bushy baggage, and despair work

The key question here is then - how can we do our meta-baggage and still respect the time and effort needed for our **despair work** and still keen our hand in at our hobby/solution so to speak? This eBook series recommends we ‘work through our meta-baggage from the bottom up’ with chiro (not popping a shopping pill) therapy in a way that permits our lived life with play cp. pay and spontaneity cp. regulation and critical participation, anger and righteous indignation permitted. Then we allow ourselves to grieve to despair that the game is lost that our species time is up and little we do can change the train wreck approaching. Here I submit even humble hand therapy i.e. making or growing something can be of great assistance in our baggage and, despair work. This I suggest will be an extended process of say at least a few months for the former and at least a few weeks for the latter. This is best done in a loosely related affinity P2P group.

This eBook series is dedicated to a counterpoint of this catabo-logical system that now recreates catabolism as its own shadow for our grandchildren. This counterpoint then is the distributed P2P open-source local economy and small enterprise system of the bushy.

What does it profit a wo/man to gain the world but loose her/his soul¹? This eBook is dedicated to, at least in part, to identifying the meta-defaults in our thinking and the despair in our being, which are conditioning our children away from agency, empowerment, innovation and sustainability actions and crucially re-discovering our soul - our soul-ness, our grounded-ness, our Gaia-ness.

¹ See Mark 8:36-3

Figure : Crosswalk between the six B/M Principles, Conventional Academic Disciplines & Pedagogies

| B/M Principle | Discipline | Pedagogy |
|--------------------------------|-------------------|------------------------------------|
| Exemplar Project | Engineering | Praxial |
| Inner/Outer resonance | Psychology | Emotional |
| Social Holon | Social Work | Mutual |
| Global Problematique | Political Science | Imaginal |
| Harmonisation/Interface | Ecology | Environmental |
| Learning | Education | Cognitive/Rational (status quo) |

From Praxis to Sixarp

So can this eBook be seen as a ‘praxis of hope or a praxis of despair’? Let the reader choose however I hope this work compels us to ask whether it proclaims complete disaster or a rescue hidden deep within it? If praxis can be considered ‘*putting concepts into action*’ in this eBook we go in the reverse direction ‘*putting action into ideas*’ that is ‘reverse praxis’ viz. sixarp. Here ideas are formative and include dreams, paintings, imagination, intuition and so forth (all the good stuff that the enlightenment cut out) whereas concepts are more like drafts or blueprints of ideas for instance. They are within the world of the rational. This is the world of Grounded Theory, Local Theory and bottom up broadly conceived a posteriori physiospheric philosophy. Here we make the transition from mindful action (praxis) to handful reflection (sixarp) or as I suggest below sixarp is play for adults.

This ‘grounded theory’ where data generates framework/categories is called a ‘sense making framework’ rather than a ‘strict categorisation model’ where the framework precedes the data. [see **Cunefin Framework**: <http://www.youtube.com/watch?v=N7oz366X0-8>]

A serious suggestion for meditation – holds something in your hands and reflects – either on it or in general, the Bushy Meditation, even going the next step of going into the bush and holding something therefrom such as a leaf or like and reflecting thereon. Furthermore physiospheric is to be understood in terms of the Renaissance which still, unlike the enlightenment, allowed the Mysterium and such human foibles as imagination, creativity, participation and intuition.

So now we can talk of nuances of ‘the thinking hand’ cp. say or cultural and memetic predilection of ‘the practical mind’. Indeed Gardner (1995:xxii-xxiv) speaks of various ‘minds or intelligences’ viz. the (academically) disciplined mind, synthesising mind, creative mind, respectful mind and ethical mind. Gardner (1995:xxvii) for instance says that ‘good schooling of the mind is the best education’. Surprisingly and quite disturbingly he

completely misses the praxis or practical mind and of course has no conception that the route can be from hand to head rather he stays within in the head and doesn't even venture to head to hand. This does, to my mind, show a deep memetic lacuna in culture. So we could have the compassionate hand, the creative hand, the thinking hand, the violent hand, the savage hand, the ethical hand, the individual hand, the collective hand and so forth. See also Wildman (2010a).

The decline of play parallel's the decline of creativity at home and school

Almost incredibly Vocational Education in Australia does not include innovation or creativity. More broadly CQ's that is Creativity Quotients (as measured by the Torrance's test²) have been declining for the past generation whereas IQ's have been increasing – by roughly the same amount 10 points per generation. Most intriguingly in children in the US it is in kindergarten to grade 6 that the scores are falling the most. The three eBooks have documented the cruciality of play (sixarp in adults) in substantial detail and it is not in the scope of this eBook to discuss this matter future. Critically as literacy falls so, to a large extent, does the potential for creativity which, in turn leads to the broader 'decay of culture'.
Source: <http://www.thedailybeast.com/newsweek/2010/07/10/the-creativity-crisis.html>

Kohr's theory of social scale

The modern mass nation, with its emphasis on conformity and sport, has replaced the polis with its emphasis on smallness and discourse, as the unit of government is a thousand times less intellectually and practically creative in proportion to its size and resources; even in building the art and crafts it lags behind in taste, and relatively in productivity and innovation Kohr (1957:127). In this sense Kohr makes the point that scale reduces diversity in human settlements and thereby reduces 'livability' and 'humanness' of same. Scale with its attendant minutiae of regulations and so forth produces a sort of covert proactive discrimination against, what I call, creativity.

2

Components of the TTCT (Torrance Test of Creative Thinking (1962)): 1 Emotional expressiveness; 2 Visualisation - internal, richness, unusual; 3 Storytelling - articulateness, fantasy, colourfulness and richness of imagery therein; 4 extending or breaking boundaries; 5 movement or action and expressiveness; 6 humour; 7 synthesis of - incomplete figures, lines and circles. **Incredibly the Enlightenment, but not the Renaissance excludes 1, 2, 3, 4, 5, 6 and 7 from rationality and thus competence (little chunks of applied rationality).**
See: <http://www.ststesting.com/ngifted.html> , <http://www.indiana.edu/~bobweb/Handout/d3.ttct.htm> , <http://mad4science.wordpress.com/tag/dr-kyung-hee-kim/> , <http://www.thedailybeast.com/newsweek/2010/07/10/the-creativity-crisis.print.html> .

This then is the 'unstandard' i.e. backward rush toward standardisation, rote memorisation and national testing instead of local and individual innovation has enormous consequences. It may be too early to assign a cause for the drop in creativity, but the usual suspects are frequently blamed, too much TV and computer time, not enough exercise, role play along with unstructured play and even paracosms. Another aspect of the decline in U.S. creativity may be attributed to our educational system. America's current mania for high stakes standardised testing may be boosting test scores at the expense of creativity. School systems are under tremendous pressure to encourage conformist thinking and for the students to give the 'correct' answer, not the creative one i.e. the very definition of creativity: alternating between divergent and convergent thinking, they arrived at original and useful ideas.

Indeed by the time they reach adulthood 'GenWeb'ers' will have spent 10,000 hours (yes 10,000- incredibly and co-incidentally the archaic figure for techne mastery), enter stage left enter Homo Interneticus ~ 'collective intelligence trumps creative intelligence'. Again enter stage centre the 'world brain'. Wildman and Gidley (1996).

There is some recognition of the need for creativity in pedagogy in Europe however there remains little of the structural and indeed pedagogical barriers mentioned in this eBook.

Kohr gives substantial evidence that the Greek city states, subsequently overtaken and managed by the massified Roman State [population even 100m under Augustus around year 0], which comes down to us today in our urban design and civil law. [Athens pop about 0.1m 500BC and many other Greek City States each had populations of around 0.05, i.e. 50,000 - Athens, Sparta, Corinth, Ephesus, Thebes, Thessaly, Eretria, Miletus, Chalcis, and Megara³]. These city states were of a scale these days of a medium country town, produced prodigious amounts of creativity through their diversity and its '(dis)harmonisation' and often 'non-unity'. Today this penchant for citizen discourse has been replaced by passive spectator interest in sport. This was also seen in Germany and Italy prior to their 'unification' in the

Actually many of the city states did unite under four larger unions. In the Peloponnesus, the kingdom of Sparta conquered many of the smaller villages on the two peninsulas to the south and finally the Messenians, including Ithome and Pylos, to the west, joining them into the Spartan League. Further north the city state of Argos united under it the

mid 1800's. No large Nation State, he claims, is innovative in the sense of distributed innovation at the local level.

The six dimensions of the 'great dumbing down' of interest in 'arts and crafts'

So overall I submit that the present western dogma of 'neo-liberalism', with its obsession on unregulated markets and thus allowance of centralised governance systems in the social setting, actively play into this mix.

So that today, I argue, we have six primary dimensions dumbing down interest in distributed innovation and creativity as manifest in the 'arts and crafts':

(1) **Scale** - Urban and Nation State scale viz. the Kohr effect

ancient cities of Mycenae and Tiryns. Athens took possession of the little city-kingdoms on the Attic peninsula, including Eleusis, Decelea and Marathon, creating the Athenian League. And to the north of Athens a fourth union, the Boeotian League, was led by Thebes, uniting her with Delium, Aulis, Thespieae and Plataea, among others. Other city states include (and this list is by no means complete, there were more than 230 absolutely independent Greek city-states).

Of the 100,000 for instance (Athens 500BC) around 1/3rd were slaves, 1/3rd women and children, plus there were other forms of non-citizens such as Thetes (hired labourers from other Greek SC's and Metics free non-citizens skilled labouring – trireme building and rowing), so that the 100,000 reduces to some 30,000 as the source bed for Socrates's emergence.

- (2) **Neoliberalism's** reliance on the market and its penchant for dependent consumption
- (3) **Pedagogy's** obsession with the noospheric and its associated de-valorisation of the hand with the alarming reduction in literacy esp. in Anglophone countries
- (4) The **Media's** obsession with vacuous celebrity renders us, along with the above 3, passive spectators and thus, I submit, ever more dependent as consumers
- (5) **Technology's** penchant for cognitive engagement cp. arts and crafts engagement where the hands are subsidiary to the head or chiro follows cogno where technique has long replaced techneque
- (6) Interest has moved from '**arts and crafts**' to '**arts and media**' thus arts is now more aligned with communications cogno-technology i.e. iPhones rather than any chiro-technoology of crafts i.e. needles and pins. In short crafts has become an orphan.

As a footnote: intriguingly both the **Japanese and Chinese pedagogies respect craft**, practice, creativity mimesis, beauty and incorporate performance/dance. See also Gardner (1999:106).

Neological and Pedagogical Terms and Bushy quotes

Terms

Archaic ∞ **Modernity Renaissance Reconciliation** (A∞ MRR) See Ch2.

Autodidaxy, is the non-institutional pursuit of learning in a 'natural societal setting' i.e. structured learning in an informal context. Play is autodidaxy and as such ad applies to kids and adults. Autodidaxial curriculum – informal yet structured.⁴

4

This approach suggests Kids and Adults Learning, my Bush Mechanic Action Research Program and Learning Circles can provide a qualitative case study within an interpretive constructivist epistemology that explores the construction and engagement of the informal curriculum and the subsequent interaction with rationalised systems of knowledge by young autodidactics between the ages of 9 and 15. This age group can then provide a link between kids and adults learning. The analyses of these constructions, engagement and interactions coalesced into three themes. **Theme one** establishes autonomy as a feature of autodidaxy through its relations with commitment to endeavours, connections along the experiential continuum, and perceived confidence in abilities to learn and to organize the social environment for further learning. **Theme two** entails the inherent connection participants conceive between interests and progressive, challenging goals. **Theme three** focuses on how interests are initiated through the exploratory stance of the participants as they purposefully seek out experiential problems from their environment, as well as the control of habitual patterns of pursuit and moments of interest accountability.

These themes in relation to the informal curriculum and interactions with rationalised systems of knowledge result in three key findings. **First finding**, rigor is found to operate at multiple levels within autodidactic endeavours; **secondly**, relevance functions as initial questions arising out of productive questioning and questing tether knowledge to experience and results in persistence and versatility of interest; and **thirdly**, the finding of autonomy operates as a process of choice which frames interests with future orientations that afford challenging experiences resulting in **joy and fun in the progression of knowledge and skills** associated with the interest.

Bios Anarkhaos – ‘life without rulers’ is a process to challenge ‘the task of capitalist ideology which is to maintain the veil which keeps people from seeing that their own activities reproduce the form of their daily life (and therefore their role in Climate Change); and that the task of critical theory is to unveil the activities of daily life (and the role they play in Climate Change), to render them transparent, to make the reproduction of the social form of capitalist activity (and its destructiveness) visible within people’s daily activities.’ (Words in parenthesis are the Editors, the rest, are Fredy Perlman’s from ‘The Reproduction of Daily Life’) – Source: Andrew Stretton: <http://www.bios-anarkhos.com/>

Data analysis throughout the themes and findings discussed above culminate in **three implications for the informal curriculum**. **First** implication, while not engaging all of the disciplines traditionally associated with formal schooling, the informal curriculum does afford opportunities for the rigorous interaction with rationalised systems of knowledge. **Second implication**, the informal curriculum also allows for distinct processes by which connections are made along the experiential continuum resulting in relevance. **Third implication**, in order to facilitate the use of the informal curriculum in formal educational institutions, research is needed in which the informal curriculum is operative to varying degrees in contexts with differential affordances of autonomy, most critically with learners to form a variety of lived life experiences from the curriculum within the structure of an educational institution. [PW: I question that no. 3 is possible or even desirable] **NB:** This foot note based on the abstract from Wacker (2009).

Critically the carry over to an independent pursuit of learning opportunities, for both the child and the adult, both beyond and outside formal educational settings is the basic building block of a ‘learning society. Wacker (2009:39).

Bushwanker - a pretentious drongo, who reckons he's above average when it comes to handling himself in the bush

Chirnitition (knowing through doing) cp. **Cognition** (knowing through thinking)

Chironetics cp. **Cybernetics** - indeed I submit that Steampunk is more a portmanteau of hand oriented engineering (chironetics) and punk (which even means apprentice or intern or intern journeyperson (having recently completed their course of study – they journey and practice in a new setting, sometimes intern is applied to managerial/administrative trades and apprenticeship to craft based trades) esp. in the UK building trades though here it means more the outrageous aggressively unconventional clothing, sexuality inc. habitus thereby directly challenging the status quo society). It may be counterpointed with cybernetics (computer oriented engineering).

Chirophage – an ardent user of the hands

Cogno is Chiro in amber

Compleat – skilled and accomplished in all; aspects of a vocation or avocation i.e. an artificer as a compleat artisan who in turn is a compleat master craftsperson who in turn is a compleat tradesperson who in turn is a compleat journeyperson who in turn is a compleat apprentice/intern who in turn is a compleat trades assistant. **Citizenship should be the most compleat vocation of all.**

Con-artist - Con(struction) Artist – generally taken to mean confidence artist or trickster

Craftist – the Artificer version of Artist even craftiste after artiste using techne

Domestic Arena Production, Distribution and Consumption – prosumer – based around the house i.e. Oikonomia i.e. the bench – shed and kitchen. Backyarders hearth.

Education there are two main types: How to make a living (what then do we do to make a living) and What living is about (how then should we live?). Wolk (2011:117)

Einstein the only incomprehensible thing about the Universe is that it is incomprehensible

Gigment of the Imagination = Exemplar Project as a musician type ‘gig’ of the imagination

Gaiament of the Imagination = applying ones imagination to the betterment of Gaia

Governance recognising the fundamental principle of living within carrying capacity would indicate a whole new set of (old/Archaic) survival principles to underpin new (old/Archaic) governance regimes.

Husbandary - careful or thrifty management; frugality, thrift, or conservation. The management of domestic affairs or of resources generally. The Bush Mechanic adds a dimension of crafty'ness and innovation to this. Now we are approaching Oikonomia – prudential household management.

I've been to the mountain top.... Glines (1978:V1-D7 surmises that one method of addressing the future from an activists perspective is that: *We will simply (go to the mountain top and – PW) create the future- we will build now what it is we want to exist in the future, and the powerful will have to react to that. They will have to let us build it or punish us for trying, If they punish us, we believe we can build support around that vision of the future, and can therefore mobilise even more people into action to achieve it. (that will overcome these objections through exemplar – PW).*

Learning for Earning for a Living (second educational age from high school to retirement) transitioning to **Learning for Yearning for Living**

Lebensphilosophie – life philosophy and living philosophy - the Bush Mechanic is a form of LP – which is a view of life from within i.e. from the lived life. It is linked to vitalism and is a rejection of Kantian abstract philosopher scientific reductionism we see in positivism where we stand outside the abstract thought as subjects and secondly separate to the object of thought. Vitalism, as defined by the Merriam-Webster dictionary, is a doctrine that the: (a) functions of a living organism are due to a vital principle distinct from biochemical reactions, (b) processes of life are not explicable by the laws of physics and chemistry alone and that life is in some part self-determining. Where vitalism explicitly invokes a vital principle, that element is often referred to as the 'vital spark', 'energy' or 'élan vital', which some equate with the grounded 'soul'.

Human ingenuity is liquidating itself under the spell of technical civilisation. (And technical civilisation then is the triumph of society over nature. Adorno (2003:415, 407) (PW). The highest form of evolution is ever increasing orders of intermeshed complexity culminating in human ingenuity expressed as creativity. (PW 08-2011).

None of us, including me, ever do great things. But we can all do small things, with great love, and together we can do something wonderful. *Mother Teresa*

Makers and Menders

Organon or organum 1. a system of logical or scientific rules, esp. that of Aristotle 2. *archaic* a sense organ, regarded as an instrument for acquiring knowledge 3. *archaic-modern* a structure for acquiring knowledge i.e. through an exemplar project

Peak Oik – as in Peak Oikonomia a transformed form of Home Economics (Oikonomia) into a Bauhaus-Sloyd Centre for Interdependent Living

Pedagogy Sayings

PS1: Pedagogy since the Industrial Revolution, with the breakdown of the Kids and Adults mentoring learning styles, in the short run and in the longer run since the formation of the Nation State in the treaty of Westphalia in 1648, has embedded itself more and more in a theological-feudal tutelage style with compulsory attendance and no participation in curriculum or setting curriculum priorities rendering parents and especially children as bonded-serfs.

PS2: We are what we teach. We are what/where/when/why/how we teach. (PW: 01-2012)

PS3: The most potent weapon in the hands of the oppressor is the mind of the oppressed.
Steven Biko Llewellyn (1991:38)

Praxis – 1581, from M.L. praxis ‘practice, action’ (c.1255, opposite of theory), from Gk. praxis ‘practice, action, doing,’ from stem of prassein ‘to do, to act’ after Freire (1970).

Praxis=Actio indu cognito - action in the course of thinking/ideas – a priori

Reverse Praxis = cognito indu actio – thought in the process of action - what this eBook series is about is putting action into ideas – a posteriori

Quotes

When rhythm is found we feel that we are put in touch with life, not only our own life, but the life of the whole world. It is as if we moved to a music which set the stars in motion.

Laurence Binyon The Flight of the Dragon. 1911 [finding and expressing our rhythm is a crucial part of what the Exemplar Project is all about]

The common piece of kit here is the **bench** whether it be sewing, kitchen, garden, surgeons, motor mechanics – in Latin *Opera Tabula ipsa loquitur*: The work bench speaks for herself (bench in Latin relates to the feminine; and opera means work – so work-bench becomes opera-tabula).

Strong Poets – Richard Rorty celebrates as strong poets i.e. the creative people who utilise the resources of language to construct progressive visions and goals for their communities. For me this can also move to: Rorty celebrates as strong poets, the creative people who utilise the resources of *culture* to construct progressive visions and goals for their communities. That is including the Bush Mechanics and Artificers. These goals and visions change with the coining of new, more exciting metaphors by increasingly talented and novel poets.

A strong poet then is someone who makes you see the world in a different way - and hence opens up new ways to know and new ways to act. So that someone's words (speech, writings, poetry, thesis etc.) or someone's actions (living different to the norm, creating some sort of innovation or artifice etc.) are a couple of the ways of doing that.

When the problem of human meaning is seen in this way, as an opportunity for artistic invention and reinvention, people are likely to stop asking theological questions about, among other things, the ‘correctness’ of their faith, the ‘errors’ of other faiths, or the relationship between God and justice all of which, conventionally are subject to ‘top down’ a priori divine meaning. Instead, they may start asking practical questions about the health, fairness, and inclusiveness of their communities. The question: What is God's plan for our nation in the face of terrorist evil? would become, instead a posteriori: What can we learn from experience about political choices that can we make in order to live at peace with the rest of the world? Rorty (1980) resisted what he saw as ‘theistic coercion’. See: <http://bad.eserver.org/issues/2005/72/swartz.html>

Social Change Theory embedded in this eBook: Buckminster Fuller: system repletion

You never change things by fighting the existing reality.

To change something, build a new model that makes the existing model obsolete. [I suggest ‘replete’ rather than ‘obsolete’ as the wisdom of the archaic call for our respect and reprise]. It is such repletion that this eBook series is devoted to.

John Knight

Through Artifice I fashion a life: the person by which I would represent myself to you. Knight (2009:12)

Technique is techne in amber

The connective tissue of shared work for shared sustenance had disintegrated in the face of the monetary-wealth-based economy. Bageant (2010:283). Oikonomia [A] is overwhelmed by Chrematistics [B].

[A] or physical/real economy also includes the bubble sub-economy of the real-estate economy and, [B] Chrematistics or monetary/financial economy also includes the bubble economies of: (1) fiscal (Government finance) sub-economy and what has emerged over the past generation (2) the financial macro pseudo-economy which started out as the handmaiden of [A] and now as a subset of [B] completely denominated dominates [A] by a factor of up to 25 (my calculation early 2012).

In this eBook series I advocate a re-legio or re-linking of the physical and financial economies. The gold standard is an illustration of this where gold is of value in both sub-economies i.e. it is both a physical good for use in manufacture as well as a store of value (financially speaking). However gold production is limited globally and a gold standard applied internally and externally, will limit what authorities can allocate to demand. Globally it is hard to imagine even a soft deflationary landing, with so much Quantitative Easing money and derivatives etc chasing so few actual physical economy goods and services. To re-establish any sort of link between [A] and [B] will mean, even with the best managed fiscal instruments, a, hopefully mild, deflationary period reaching to 2015 in my view.

Theodore Adorno - absorption

Only when the victims completely assume the features of the ruling civilisation will they be capable of wresting them from the dominant power. Adorno (2003:110)

The Tao of the Hand or ‘chiro-wisdom’ or ‘hand consciousness’ or the ‘path of dirt’ of right tr-action and livelihood through hand consciousness and chiro wisdom

Vietcong – strategy and tactics

When the strategy is right and the tactics wrong the battle may be lost but the war will be won
When the tactics are right and the strategy wrong the battle may be won but the war will be lost.

Write – don’t type (where possible)

While typing your notes into the computer is great for posterity, writing by hand stimulates ideas. This is because the simple act of holding and using a pen or pencil massages acupuncture points in the hand, which in turn stimulates ideas.

See: <http://oedb.org/library/college-basics/hacking-knowledge>

Pedagogy as used in this eBook

As per eBook2 the definition of Pedagogy is ‘the system of education within the State’, a crucial component of modernity. Clearly this includes administration, management, policy setting, curricula development, and governance as per laws forcing compliance and attendance, accreditation monopoly as part of the re-inscription of the status quo, androgyny and pedagogy, as well as actual teaching, teachers, and schools and students. Is pedagogy only and forever about what I call the Modernity Paradigm viz. Northern hegemonic instrumental colonialist social control for the preparation of workers that valorises thinking above all else, or is it potentially at least in genuine Archaic Paradigm part a potentially authentic today as an A∞MMR Southern contributor to the local, the other and individual learning of citizens that braids thinking and doing. I hesitate to use the word enlightenment for a potential aim of Pedagogy as the enlightenment broke at Auschwitz.

We have to cast our definitional net this wide to reify one of the most crucial issues in regard to pedagogy is that of power – for instance, power over values and the nature of knowledge. Who, for example, has the power to decide what will be taught and how? What is the relationship between learning approaches imported by development practitioners and local ways of learning? Do we as peddlers of pedagogy, practitioners of process, sycophants of social control critically examine how far our pedagogical methods, originally developed to impose cultural hegemony as Freire (1972), Holt (1976/2004), Illich (1970), Glines (1978a, b, c), (2000) and more recently Wolk (2011:105) call us to do, continue to ‘legitimise the privilege of the ruling elite and to perpetuate the oppression and marginalisation of certain groups by socialising them to accept their conditions and the status quo as natural’ Harris (2007:7)?

Is Pedagogy forever condemned to reproduce scientifically based, neoliberal capitalist-oriented value systems and approaches to knowledge production and appropriation thus are essentially preparing students to fit into today’s Zeitgeist with its industry focused efficiency oriented instrumentally derived current labour market structures as sycophants of global capital?

Pedagogy in need of a new underpinning myth – an intentional pedagogical community

So in short can there be another myth for pedagogy say as an alternative to this neoliberal myth? The myth of the heroic capitalist embedded in the market consuming the consumer goods that all make up a ‘good life’ represented by the ‘happy housewife at home with new gadget ads as husband/father walks in the door’ of the 1950’s. What about the myth of say the trinity of the ‘individual and community kitchen-shed-garden’? A myth based on the story not of the hero pedagogist aiming for personal high achievement and reward no matter what but rather a collaborative pedagogist aiming for community betterment and survival of our planet, in short an intentional pedagogical community – *Communaute Pédagogique Intentionnel* and *Vorsätzliche pädagogische gemeinschaft* At least this could be a start.

Myth is used here in the futures sense of Causal Layered Analysis and underpins three other dimensions of meaning. Inayatullah (2004). Thus **a new myth would allow and thence underpin a new set of cultural ethics** (critical for pedagogy) to develop say cooperation or at least competition rather than competition and husbanding glocal resources as well as small is beautiful and thinking braided with doing etc. In turn **a new set of ethics would allow and underpin a new set of social systems** viz. curriculum for pedagogy, development of the potential of each student cp. fitting them to manipulate machines in corporate workshops, approach to social organisation, care for culture and Gaia etc. which would then **underpin a different lived life experience**, which in turn would lead to a conformation and modification of the underpinning systems/layers.

Certainly as the **futurological environment** for the next 30 years shows enormous uncertainty and given the importance of pedagogy, then from a resiliency perspective, the only way to address this pedagogically is with diversity within school and of school and of school design (soft and hard) and of school in society and ultimately school in the world at

large. None of this is happening in Australia the trend is the reverse towards complete centralisation of conformity and national testing. [NB: **Futurology** (also called **Futures Studies**) is the study of postulating possible, probable, and preferable futures and the worldviews and myths that underlie them with the timeline of a minimum of a generation 25years and beyond, generally a 35 year timeline is adopted.]

Much today is written, and much of quite well, on what I call 'humanising classrooms'. I find this quite incredible that after 200years this is being discussed after a quarter of a millennium???? For instance see Stehlik (2002) and Grandin (2006). These suggestions all include aspects of the Bushy approach to pedagogy i.e. vertical integration of kids and adults learning, project orientation, lived life learning, negotiated curriculum, community engagement (mutual aid), craft, apprenticeship genera and so forth. Yet we move further and further away from even this humble fumble as we rush towards universal testing and individualising student 'mark's' with the evacuation of play everywhere. I am beyond myself with despair. I am not up to the task of adding to this or even critiquing it other than to say as I have in the first part of this paragraph why now? After 250years why not then?

Why does it take an esoteric cult of Steiner with arcane Christography to integrate these utterly practical exoteric pedagogical issues with a focus on the child? What does this say about our own eviscerated and bankrupt enlightenment banality and surrender to its mutant offspring - the machine?

The point I wish to make however is that all this starts from the schools front door and goes inside it doesn't start out the back door and go inside i.e. the discussion, unlike that by Illich, NEVER questions the existence of school, identifies the hidden curriculum, establishes links to Auschwitz or Abu Ghraib, recognises the failure of the enlightenment. The researchers NEVER seek to acknowledge the issue of compulsion, the elitism in setting curriculum priorities, the utter lack of input by parents and lack of inclusion of the school in the broader community. How can schools exist in a democratic society – prisons for criminals yes but prisons for kinder NO. There has to be an accounting an apologetics for this.

If Wordsworth is right and 'the child is father to the man' and 'mother to the woman' AND 'the development of the child shows us that which we wish for in the development of huamnkind' and from myself 'we are what and how we teach' then if we are interested in the evolution, cp. the present de-evolution, of human consciousness then we have to try alternative pedagogies. Even say in Pedagogical Innovation Zones a little like say Enterprise Innovation Zones in economic terms. Our children and indeed Gaia demand nothing less.

Status Quo Pedagogy (SQP) can be seen, I argue, as based on a belief in a mechanistic even militaristic disciplinary approach to life the universe and everything such that we believe in an increasing material standard of living, top down uniform blocks of knowledge, utilitarian, mechanistic (in the sense of arbeit and production line), industrial (batch system, egg crate classroom organisation, lock step progression, seat time, sorting filter, compliance measurement, tracking program of age grades, classroom organisation, score ranking in and between classrooms, standardised testing, counselling based on the foregoing respectively). SQP is homogenised, standardised, impersonal, reductionist and essentially disembodied

cognitivism whereby the potential for individual student meaningfulness and life changing experience is reduced to a language of rationalism and skill competency, so that the potential for lifelong learning to behaviourist standards and the quality of relationships to market processes.

Here experience and imagination the essential components of creativity, or as I say 'creativity' get lost. Conventional pedagogy evacuates life experience, creativity and mythopoesis and replaces these with curriculum, conformity and rationality – all about the passive subject. The active subject along with Hope, Love, Charity, Faith, Play, Relationship, Mutual Aid and Empathy has no place. Such that deep interaction, narrative formation, meaning making, reflexivity, practicality, right brain development, play, empathy and attachment formation are all restricted resulting in a dumbed-down population.

Where is the deep epistemic critique of pedagogy by pedagogy?

Where?

Frankly in my decade of researching this area I have found it nowhere. Another lacuna by academics they are failing to be reflexive no doubt because pedagogy feeds them well.

Is this all there can be to education after Auschwitz?

The enlightenment broke at the gates of Auschwitz – the Renaissance didn't.

Positivist rationality broke forever at the gates of Auschwitz – compassionate humanism didn't.

The West's shadow showed itself in Auschwitz – too long appearing in dreams and visionary works but suppressed and ignored and cast off to the 'barbaric and uncivilised' areas of the globe.

Do we accept such critiques as outlined in the above section, or are they simply ignored – much as society does – while giving strong tacit support thereto? Should educational projects use distinct methodologies for working to include Ethics, Praxis, Systems, Spiel and Community as well as addressing Eurocentrism in the curriculum? History AND Future must with community contribute to establishing the curriculum priorities. I answer yes! to all these questions.

There can be education after Auschwitz however it will bear little relationship to that which preceded it.

For me this education is 'learning' a second leg, a different path, in our Zeitgeist one that exists but is withered from lack of use. This second path will in part be one between Education (as in the conventional sense of Higher Ed.) and Training (as in the conventional sense of Voc. Ed.).

Consequently I argue conventional Education in my mind has no ethical right exist after Auschwitz and we see this heritage today, I maintain, in Abu Ghraib, Fallujah and Guantanamo. One such path for education would be to see to 'reinvent education'. And subsequently one approach here to 'reinvent education' may well be to reintroduce 'broad and deep' 'hand knowledge' to pedagogy. And to do this **Artificer Learning - Bush Learning - Learning in one's finger tips, could** be, I suggest, one option for such reintroduction.

Education after Auschwitz is discussed more fully later in the next Chapter (2) in the section ***Arbeit macht frei***.

Let there be no confusion for the survivors of the Holocaust – **Pedagogy and Auschwitz go together like peas in a pod**. It's like Pedagogy was the enabling act for Auschwitz. As a Holocaust survivor wrote to his teacher:

*Dear Teacher, I am a survivor of a concentration camp. My eyes saw what no man should witness:
Gas chambers built by learned engineers
Children poisoned by educated physicians
Infants killed by trained nurses
Women and babies shot and burned by high school and college graduates
So do excuse me if I am suspicious of education.* Glines (1978:A-59).

Indeed at the infamous Wannsee Conference, chaired by Heydrich, in January 1942 where the 'final solution' was put in place 8 of the 14 principal figures held doctoral degrees from prestigious European Universities. Pedagogists Gardner (1999:179), Glines (2012) through Jennings (2012), sociologist Adorno (1971), (2003) and philosopher Arendt (1963), (1970). Many of the remaining attendees were bureaucrats and high ranking military leaders had degrees and other formal qualifications. NB: The Wannsee conference was held a few weeks after the Babi Yar atrocity in which some 34,000 Jews were massacred at the Babi Yar ravine in the Ukraine area in the then Russia.

Adorno (2003) shows us that Science and Art and thus education broke at the Gates of Auschwitz and consequently there can be none of any of these afterwards. Nevertheless he also states that, because of Auschwitz, human compassion and hope requires us to do all three re-newed, re-constructed and re-envisioned. To do this re-newing we have to reprise history not avoid it. As an extension of this suggestion, which I strongly endorse, I recommend reprising macro-history as I attempt to do, with my limited capabilities, in this eBook series. Once one does this one sees in the long past the importance of hand knowledge, largely discarded in the enlightenment, as crucial and that this hand knowledge was respected in the renaissance but lost in the narrowing of the enlightenment.

Again for Adorno the need for this reprise, this re-membling, is utterly urgent and not to be overwhelmed by the call to 'move on' with the 'adjusted' yet underlying same scientific method the same art escapism and the same pedagogical tyranny. **While many new initiatives attempt to do the right thing they start without this 're-membling' in their language and set themselves up to perpetuate the causal factors within the dominant paradigm and the system it maintains!** He also cautions strongly against *practice that emasculates critical theory*, which he argues is a heart a destructive force. He does this

because of his revulsion at the 'hollowness' of our 'resurrected culture' that followed Auschwitz. Adorno (2003: xi, 415, 423, 435, 436, and 438).

For Adorno this hollow culture produces several effects such as: (1) a society that has rendered not work but people superfluous – he goes even further and claims that this hollowness generates a form of internal genocide of the disaffected who suicide and kill others – possibly as we saw in the London August 2011 riots, (2) thinking has now become a mere sector in the division of labour, which in turn is being appropriated by technology, and (3) human ingenuity for liberation liquidating itself under the spell of innovation for technical civilisation i.e. the gas ovens never went out.

In this sense Adorno warns us to be ever vigilant lest the technocratic enlightenment rationality of Auschwitz and its gas ovens supported by its bureaucracy and pedagogy be triumphant in our culture though the host system – the Nazi's – lost the war their system of production may not have. In fact there is one most telling quote in Adorno (2003: 181). Where Hjalmar Schacht (Hitler's banker to 1937) once claimed that 'the Third Reich was the true democracy because it could produce such comfortable majorities there was scarcely any need to falsify the voting figures'.

In all this, and for me, his greatest challenge is to stand at the gates of Auschwitz and to re-embrace the 'joy of philosophising' by 'refusing to be bargained out of truth by mere being'. That is merely being alive, being a consumer, being an 'experiencer', being a parent, and I believe ultimately being a human. For him critical social science is more crucial at this juncture of history than at any other time. Again for Adorno (2003:21) the only education that makes any sense post Auschwitz is critical self-reflection, which I would extend to critical self-reflexive praxis.

Pedagogy and 'spherical protection – sociosphere, biosphere and physiosphere

I submit that pedagogy, in the 21st C, needs to address how to sustain actively three key domains the: (1) sociosphere (inc. noosphere never again Auschwitz), (2) biosphere, (species

extinctions, pollution, over population, poverty, unemployment etc.) and, (3) physiosphere (rare earths and trace elements fundamental for (2) and then (1)).

Mammals - where evolution took a wrong turn

Mammals represent an intriguing turn for evolution and in many ways I just can't figure out why evolution could go in our direction. We have massive brains that take nearly 1/5th of our energy to operate, warm blood that requires huge food intakes compared say to reptiles and furthermore we have very low efficiency in transforming food into body mass. This has allowed us to be warm blooded and thus to take heat with us there enabling our species to penetrate extremely inhospitable and areas both cold and warm not possible for reptiles.

Yet for what everywhere we go we pollute and desecrate and our technology just exacerbates this huge requirement for energy let alone biomass. Technology and pedagogy that requires dependence and conformity while emphasising recycling rather than repair and reuse, embedding planned obsolescence, cannibalising bioenergy laid down millions of years ago i.e. oil, and extends our population (another form of pollution to my mind) and our longevity irrespective of any remotely conceptualised notion of 'carrying capacity' rather we have 'harrying capacity' and our species harries all others as well as Gaia as if they and Gaia herself as if we are owed a living. So well may we ask the question 'what did you do for Gaia today?'

Further our technology is built on a notion of science which in turn is based on the enlightenment belief in rationality and thereby supremacy of homo sapiens sapiens that actually separates us from nature and Gaia. It absolves us of any responsibility for the effects of our rapacious stomachs and science. In this sense we turn the whole world from a Utopia to an Auschwitz.

5

The US Bureau of Labor Statistics (USBLS) calculates six alternate measures of unemployment, U1 through U6, that measure different aspects of unemployment:

U1: Percentage of labour force unemployed 15 weeks or longer.

U2: U1 + Percentage of labour force who lost jobs or completed temporary work.

U3: Similar to U2 = **Official unemployment rate per the ILO definition** occurs when people are without jobs and they have actively looked for work within the past four weeks.

U4: U3 + '**discouraged workers**', or those who have stopped looking for work because current economic conditions make them believe that no work is available for them.

U5: U4 + other '**marginally attached workers**', or 'loosely attached workers', or those who 'would like' and are able to work, but have not looked for work recently.

U6: U5 + '**underemployed workers**', part time workers who want to work full time, but cannot due to economic reasons

U7: U6 + prisoners (PW 02-2012)

Note: 'Marginally attached workers' are added to the total labour force for unemployment rate calculation for U4, U5, and U6. **The US BLS revised the CPS in 1994 and among the changes the measure representing the official unemployment rate was renamed U3 instead of U5. It is estimated U7 is twice U3.**

Statistics for the U.S. economy as a whole hide variations among groups. For example, in January 2008 U.S. unemployment rates were 4.4% for adult men, 4.2% for adult women, 4.4% for Caucasians, 6.3% for Hispanics or Latinos (all races), 9.2% for African Americans, 3.2% for Asian Americans, and 18.0% for teenagers. Also, the U.S. unemployment rate would be at least 2% higher if prisoners and jail inmates were counted e.g. say U7.

Principal source: <http://en.wikipedia.org/wiki/Unemployment>

For instance a reptile of a similar weight as one of us adults uses only 1/10th of the food energy we as mammals need as well as being literally 'solar powered' – so reptiles are 10 times more efficient than mammals in relation to food energy. And of the food eaten around 12% becomes new mass in a reptile cp. only 2% in us – reptiles are six times more efficient than mammals in converting food energy to mass.. All this makes us, by my approximate estimation, by far the least efficient life form on earth and about an 80% less efficient than reptiles. Yet our technology continues to magnify this deep inefficiency.

We are like the profligate son who has yet to realise he needs to become the prodigal son.

Thus my emphasis on technology and Auschwitz in this eBook and indeed the whole eBook series, because Auschwitz was where, for those who were watching, our system demonstrated that it and thus the enlightenment was morally broke and operationally broken. Tragically instead of learning therefrom we have actually done the reverse with ultimate hubris as we seek to extend this Auschwitz approach throughout the world through development. Indeed with missionary zeal through our wonderfully non-democratic Gestapo's of WB, IMF, WTO and of course the US Army.

2. Our future of our deep past: the macro-historiography of the Bushy

On Grid

Today we have all but reversed this and are completely dependent on the grid. Indeed one can say that ‘the grid has become the darling of history’. The one bright spot is the internet which hasn’t been taken over by ‘bigger and corporate is better’ mindset – yet (as @01-2012). So we are **dependent on the grid** for sewerage, roads, power, water, food and so forth.

Prosumerism and home production are a thing of the past. Collectively we have become dependent consumers rather than independent prosumers as our parents were. So control of the grid gives the powers that be control over us viz. control of the food grid, the water grid, the electricity grid, the financial system grid which nowadays controls the physical economic grid and so forth.

Off Grid

The Archaic was basically an off-grid reality, in a day to day sense. That is they generated their own food, power water, sewerage services and general admin. Their on-grid aspects were essentially social (community and religion).

Yet the technology abounds for us to go off-grid anew in a $A\infty$ MRR. Houses these days can be designed in conjunction with local smart grids to generate almost all of our food, transport, accommodation, and services via. internet. Key aspects of this off-gridedness will for me include: (1) wisdom (eldership); (2) governance (deep democracy); (3) food production (permaculture); (4) local design and fabrication (artificer/bush mechanic); (5) wellness (local internet linked health services); (6) community economy pulling these strands together; and so forth. See also Bageant (2010:65), Schumacher (1974) and my 1993 series of some 10 booklets and associated publications on Community Economy Development, in all Human Scale Economy and Society. Wildman and Gidley (1995).

Unmapping the present

To rediscover the Bushy I suggest we basically need to undertake an ‘unmapping’ the present i.e. status quo process.

Unmapping belongs to a growing field of exploration that spans critical geography, sociology, law, education, critical theory and feminist studies. Writers who share this terrain reject the idea that spaces, and the arrangement of bodies in them, emerge naturally over time. Instead, they look at how spaces are created and the role of politics in shaping and supporting them. They expose power and other hierarchies that emerge from, and in turn produce, these oppressive spatial maps with their categories, concerns and connections so that over time this unmapping process can remap a different, even liberating, structure on the topography/terrain under consideration.

So it’s not a case of ‘going back to basics’ because, as Adorno indicates, the basics harbinger the map of the present. Nor do we need a ‘no map’ rather we need a ‘blank map’. In these circumstances we can perhaps identify the paths of the past that are still with us but are marginalised and trivialised and silenced by the maps of the status quo. This blank map

approach is often what archaeologists use when seeking patterns in the past of ancient cities and roads etc.

The relationship between craft and art for this eBook

In terms of modernity Art is not rational yet Craft is.

Craft then is utilitarian and Art is symbolic. But wait...

Yet Art and Craft both have inextinguishable direct involvement in the physical world through empirical reality.

So we are back where we started it seems rather that...

Craft and Art are both, to varying extents, simultaneously symbolic and empirical.

If Art is not rational then maybe it is soulfull (grounded) as indeed craft is of necessity

Certainly only if Art is immersed in physical and empirical realities can it become substance.

So that some component of Art is not aesthetic and some aspect of Craft is not rational.

It could be said that the non-rational is metaphysical so that in the world today our Zeitgeist is one of an ineluctable loss of metaphysical meaning.

Intriguingly Adorno (2003:385) argues that 'metaphysical and aesthetic meanings are not the same thing even today'. Today with much art aesthetic meaning seems, to Adorno as evanescent and metaphysical meaning essentially seems to nullify itself. This loss of meaning of art is where meaning and non-meaning become identical and where art to save itself from its own induced non-meaning has to take an antidote. This for Adorno can never be arts final word. In the end Art has to mean something beyond itself.

Welcome then to the Science ∞ Art mobius. NB: rotated horizontally ∞ generates the torus.

Today in our Zeitgeist we see the dismissal of the validity of aesthetic meaning in art which goes hand in hand with the dismissal of the work of craft as a work of substance other than mere 'hobby' that can reflect our inner and outer nature.

So through Art – craft, and through Craft – art, can move beyond the confines laid down for them in our Zeitgeist.

Art and Craft then are each a localised response or even preposse to the world as we find it – in this way Art and Craft maybe seen as a form of paraxial fractals that are glocally scalable i.e. from the local to the global and back.

Modernity coming from the enlightenment excluded art, poetry, creativity in general, intuition and symbology inc. dreams from rationality. Whereas the Renaissance did not – it's as simple as that. So for the enlightenment yes art and science are dichotomous whereas for the Renaissance they are not they are braided. Thus I can write the next paragraph. This then is a key role and potential for the M^∞ ARR project i.e. to re-braid the two.

Further neoliberal globalised economy with the power of its economic and political reality for the middle class and poor makes, for Adorno (2003:387) a mockery of the aesthetic even as an idea, let alone a practice, because it allows no space for the creation of aesthetic purpose or substance beside itself. So now art has been absorbed into the meaningless of neoliberalism and neoliberalism has expressed itself in a sense retrospectively as Auschwitz now after Auschwitz there can be no poetry nevertheless there is a deep need of it. In a sense then Auschwitz represents the omega point the end of art and craft as craft built the boilers and furnaces of death, bureaucracy fed them with citizens, and this Faustian dystopia in a sense encoded all art all enlightenment all craft. This was the supreme success of Auschwitz the fulfilment of the meaninglessness embedded in the enlightenment. Furthermore Adorno (2003:6) attests that 'the German resistance movement remained, after all, without a popular base'.

Here philosophy was outsted in the Anglo world by logical positivism, a sort of technocratic response to prevent further Auschwitz's which, in turn, was an outcome of the separation by philosophy of thinking and doing from ancient Greek times, the ethical and aesthetic evacuation of craft the de-valorisation of hand work and the colonisation of all-of-our-lived-life with neoliberal mantra of uniformity, globalisation, State efficacy and requisite citizen conformity – homogeneity has displaced heterogeneity, conformity has replaced diversity, compliance has followed agency. In this neo-fascist world citizen agency, and thus craft and especially art, is verboten. Yet both struggle for marginal and possibly thus liminal survival at the edge of our administered reality, a reality that eats our metaphysical selves and with this our earth, thus betraying our children's children.

Art and Craft then in some small way is insurrectional, is subversive, of this social juggernaut we call neoliberalism that gives us our modern Auschwitz in our society itself.

Clearly craft is not art though even in Modernity's terms they are dichotomous and yet the two can overlap and in Archaic terms they are braided. In both terms they two can be in a dialectic relationship. I am not trying to be completely archaic i.e. unitarian in terms of the complete conflation of the two nor am I trying to be completely modern i.e. positivist in the complete separation of the two. This is, for me, a hermeneutical position which from an ontological sense is an attempt at a M^∞ ARR. This M^∞ ARR then is an ontological lens where by the ideal project is simultaneously provisional and eternal. Plato's ideal forms and

Heidegger's thing-in-itself is conditioned by the context of its expression and these conditions are in actuality part of the thing-in-itself so that the absolute is immanent in our lived life.⁶

Craft tends to have a high degree of functionality as in utility and a lesser degree of symbology where as art has the reverse. Craft can be seen to be art through the symbology embedded in the Exemplary Project as it is symbologically and practicologically linked to the 'Global Problematique'. Art can be seen to be craft in terms of the 'techne' skill exercised by the artist both in brush work etc and skill in representing the essence of the artwork. Notwithstanding this relationship in this eBook series craft is considered Artifice whereas Art is not.

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This then begs the question of Being and World – Urge and Demiurge – God and the subaltern god who creates the manifest universe. Clearly this is beyond the scope of this eBook.

This then is an attempt to ‘resuscitate’ the Archaic link⁷ between the two as in the meaning of the world ‘techne’ and as such I needed to ‘make camp’ with the silenced voice i.e. of craft whereas the art voice, although muffled by modernity, is still with us, the craft voice and its wondrous archaic lineage risks oblivion for ever. It is not an attempt to eliminate the noumenal as per the section on same in eBook2 nor is it an attempt to separate noumenal and phenomenal. So this is a form of, if I may, reverse discrimination in favour of praxis and the archaic where science and art were linked in praxis.

In both regards I acknowledge language plays a mediating role. Adorno (2003:380).

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In this eBook I choose the use of the word Archaic and tend to use it as interchangeable with the word Ancient. Archaic has more of the flavour beginning or early stages or direct as in Sauvage or Prim’e’itive, so in re-inventing the west we can go back to the beginning as we go forward toward a Modernity Archaic Renaissance Revival. Whereas Ancient refers mainly as the reverse i.e. something very old i.e. the meaning starts from now and looks back where as Archaic starts from back and looks to now.

The issue of aesthetics viz. the relationship between art and craft is outside the ambit, remit, and indeed ability of the author of this eBook and I ask for the readers understanding in this regard. I would welcome a separate contribution on this topic.

Biomimicry, Permaculture, Bush Mechanics and real-time 'D'esign

Bush mechanics is also **about the design inherent in the bush and the mechanisms it uses for its thrival** (thriving through surviving). This would make us real 'bush' mechanics – **working out and with and from, the design and mechanics of the bush** – in a word biomimicry.

Further 'conscious' or 'trained' biomimicry could also be said, to a certain extent, to be cross species, in that mimesis is used by Wolves, Ravens, Dolphins, Elephants, Whales and Chimps etc. in terms of hunting, communication, tool making and use and cultural development. NB: with the exception of wolves and Ravens these species are considered to be conscious, have language and the Ravens and Chimps to make tools. So in this sense, and to an extent significantly limited by my ability to understand same, **biomimicry reaches beyond singularly anthropogenic considerations of our species**. So in this sense we spread from land to sea that is from brown to green to blue. These then are another two takes on the Bush Mechanic as Bush Bio-memetic Mechanic. Please also see Benyus (1997) and eBook2 where I discussed biomimicry in more detail.

On another tack say with Permaculture it is really about using the design of the bush, as in patterns, systems and symbols in the design of one's exemplar project, garden etc. That is Permaculture is a form of Bush Mechanics and vice versa.

Another take on Permaculture is that if we take culture as a word on its own and not necessarily derived from agri-culture, as in perma-nent agri-culture to perma-nent culture itself then clearly **perma-culture is about stewarding the energy embodied in mechanisms of one's culture, biological as well as technological, as per bush mechanics through repair and reuse rather than recycling, is another key aspect of perma-culture**.

A final take is that crucially culture includes eco as in economic and ecological so that permanent culture as in sustainable or resilient culture has to include a sustainable and resilient economy as in Community Economy Development.

Finally Bush Mechanics in re-using embodied energy, and carbon, already embedded in products such say as cars, knives, houses etc. participate in a design process close to nature of what Bill Mollison (1988) calls real-time design in Nature in that Nature designs as she goes with what is available a little like a bush mechanic. In terms of the 'D'esign motif as used in this eBook series 'd' and 'i' in PIDIL – reuse is a form of Permaculture real-time design.

Singing Up the Exemplar Project

In this sense may I posit that indigenous folks are mechanics of and in the bush whereas Westerners are more mechanics in the bush, here they 'sing up the exemplar' – ***sing up the EP from the Dreamtime*** say ***through a corroboree*** – invocation of nature's elements, pathways and past-times (these are in fact what the bush mechanic works with), this embeds

the EP in the culture and thence the cosmology of the tribe/clan. Here the exemplar can be say for an Australian inland indigenous tribe a trip to get some ‘pearl shells’ for a rain making corroboree. This then generates a journey of life discovery as the car breaks down and the elder has to be found with suitable protocols etc. Such a plot was actually the design story for one of the ABC Series on ‘Bush Mechanics’.

Such a *singing up* can be seeing the EP as a Tardis i.e. singing up the EP from the future for the present or Chariots of the Gods from the past for the present. Wildman (1996).

Western Goddesses and God of Craft - Athena/Minerva and Hephaestus/Vulcan
Intriguingly there are two primary Gods of Craft.

Dear reader: the following two sections are for illustrative purposes they are outside the scope of this eBook and are drawn from Wiki and other web sources (all acknowledged) under the respective headings. I have absolutely no expertise when it comes to the multifaceted nature of the interactions of Greek or Roman gods say 2000BP.

Athena/Minerva (Gk/Rom) Athena is the goddess of wisdom, civilization, warfare, strength, strategy, **female arts, crafts, justice and skill/techne**. Her name is etymologically cognate of one another. The Parthenon is her temple. (Etruscan: Menrva) was the Roman goddess whom Hellenizing Romans from the 2nd century BC onwards equated with the Greek goddess Athena. *She was the virgin goddess of **poetry, medicine, wisdom, commerce, weaving, crafts, magic, and the inventor of music.** She is often depicted with her sacred creature, an owl, which symbolizes her ties to wisdom.*

[Here Art, Craft, Justice and Techne are clearly linked – yin energies]

And

Hephaestus/Vulcan (Gk/Rom) – the ancient Greek god whose Roman equivalent was Vulcan. He is the son of Zeus and Hera, the King and Queen of the Gods - or else, according to some accounts, of Hera alone. *He was the god of technology, blacksmiths, craftsmen, artisans/artificer, sculptors, metals, metallurgy, fire and volcanoes.* Like other mythic smiths but unlike most other gods, Hephaestus was lame, which gave him a grotesque appearance in Greek eyes. He served as the blacksmith of the gods, and he was worshipped in the manufacturing and industrial centres of Greece, particularly in Athens. *Hephaestus's symbols are a smith's hammer, an anvil and a pair of tongs, although sometimes he is portrayed holding an axe.*

[Here grounded energy = fire is clearly linked as is disability and science as well as artificer – yang energies]

Clearly in archaic time's art and craft were considered significant enough by these civilisations 2500BP to provide this type of theological and cosmological anchor.

In even more archaic times of 5000BP we have the Turkish Catal Huyuk and Egyptian Pyramids with their trinity of Gods of Ptah-Seker-Osiris.

[Ptah in ancient Egyptian religion, is one of the greatest gods. Ptah was in many myths the creator of the world (in other myths, other gods were responsible for creating the world), the maker of many things in the world and a

mighty healer. **He was also the patron of crafters** (an important profession in its time, since they were the ones building temples and tombs) and sculptors.

Seker, possibly through his association with Ptah, also has a **connection with crafters**. In the Book of the Dead he is said to fashion silver bowls and a silver coffin of Sheshonq II has been discovered at Tanis decorated with the iconography of Seker, who like the later Hermes was responsible for guiding a satisfactory transit to the underworld.

Osiris was a representative for the setting sun and its arising; he was the ruler of the dead and the resurrected king, as well as god of fertility. The apparent duality between being god of the dead and god of fertility is best explained by the fact that many cultures through the history of religions have seen fertility as growing on the death of someone or something. Osiris is the god to whom the credit of the **skills of law, agriculture**, and religion is given.]

Western Goddesses and God of Sauvage - Fauna, Pomona and Artemis

Sauvage Deity is in the pantheon a **Nature Deity**. Intriguingly these are female deities. In nature worship, a nature deity is a deity in charge of forces of nature such as water deity, vegetation deity, sky deity, solar deity, fire deity or any other naturally occurring phenomena such as death deity or fertility deity. Accepted in panentheism, pantheism, deism, polytheism, animism, totemism, shamanism and paganism the deity embodies natural forces and can have characteristics of the mother goddess, Mother Nature or lord of the animals. Source see: http://en.wikipedia.org/wiki/Nature_deity

Fauna is an old Roman Goddess of Prophecy and Fruitfulness, with ties to the forest and fields and the animals found there. She is closely related to the God Faunus; She is variously His wife, sister, or daughter. Her name, like Faunus's, is from the Latin *faveo*, 'to befriend, support, or back up', from which we get our 'favor'; an alternate etymology is from *fari*, 'to speak, talk, or say', referring to their powers of prophecy. Her name then could be variously translated as 'She Who Favors', 'the Friendly One', 'the Speaker', or even 'She Who Has Your Back'. **Source** see: <http://www.thaliatook.com/OGOD/fauna.html>

Pomona was a goddess of fruitful abundance in ancient Roman religion and myth. Her name comes from the Latin word pomum, 'fruit,' specifically orchard fruit. ('Pomme' is the French word for 'apple.') She was said to be a wood nymph and a part of the Numia, guardian spirits who watch over people, places, or homes. She scorned the love of the woodland gods Silvanus and Picus, but married Vertumnus after he tricked her, disguised as an old woman.[1] She and Vertumnus shared a festival held on August 13th. Her high priest was called the flamen Pomonalis. The pruning knife was her attribute. There is a grove that is sacred to her called the Pomonal, located not far from Ostia, the ancient port of Rome.

Pomona was the goddess of fruit trees, garden, and orchards. Unlike many other Roman goddesses and gods, she does not have a Greek counterpart. She watches over and protects fruit trees and cares for their cultivation. She was not actually associated with the harvest of fruits itself, but with the flourishing of the fruit trees. **Source** see: <http://en.wikipedia.org/wiki/Pomona>

Artemis was the great Olympian goddess of hunting, wilderness and wild animals. She was also a goddess of childbirth, and the protectress of the girl child up to the age of marriage. Her twin brother Apollon was similarly the protector of the boy child. **Source** see: <http://www.theoi.com/Olympios/Artemis.html>

Reconstructing the Technocratic movement of the 1930's from a MARR perspective

Further an initial scan of the eBook series may well result in claim of 'the bushy is yet another technocratic project of modernity. Agreed Tech-nocracy is derived from the Greek words 'techne' meaning skill and 'kratos', meaning rule. Thus, it is government by skilled engineers, scientists and technicians as opposed to elected officials. It was opposed to all other forms of government, including communism, socialism and fascism, all of which function with a price-based economy. [see <http://technocracy.wikia.com/wiki/EOS>]

It is technocracy as applied through logical positivism based on cognitivist subject-object dualistic algorithmic thinking displaced philosophy by the late 1960's. It is this conventional technocracy, which this eBook more correctly spelt technocracy cp. technocracy, critiques. And not the inter-subjective provisional chiroitivist subject braided with object heuristic thinking and acting that relates to the bushy which may be called technecracy.

Further mutual aid as the third principle of the Bushy rejects the elitist approach of the original 1930's enlightenment/modernity approach in Technocracy. The emphasis though on 'techne' and thus 'chiro skills' is crucial and Archaic so that this eBook maintains that an Modernity Archaic renaissance needs to include this emphasis on hand skill.

A positive aspect of Technocracy though appro pos for our discussion here is that of social accounting as originally the Technocratic approach although postulating a society controlled by a techne-elite^s. This was a sound aspect of the original Technocratic proposal is for an

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I recall the dilemmas of the Government by the Guilds dilemma of the middle ages where like all professional groups the guilds brought in elite exclusivity and demarcation in bucket-loads. From an Modernity Archaic Renaissance Real perspective the guilds as government and its later manifestation in the 1930's as top down governance model of technocracy (indeed that is what Nazism could be seen as one gigantic technocratic state under the guise and rubric of the Modernity Renaissance of Teutonic Knight's of the SS) is not endorsed as part of the bottom up MARR model espoused in this eBook.

‘energy’ currency and this comes down to us today as a call for ‘social accounting’ and ‘carbon currency’. Both of these initiatives are strongly supported by this eBook and the paraxial concept of the bushy artificer as expounded within.

Technocracy can also be a site of resistance to the status quo as per George Orwell’s 1984.

So can Critical Realism be a way forward for the Bushy?!

I submit that the bushy as an exoteric praxiser is practicing critical realism – how else can a machine be fixed of the state of the global economy discussed at the same sitting? I see in my research with the Bush Mechanic a recognition that sense-data are crucial and dependable in understanding our lived world – this is a mind interdependent understanding arrived at by the stages of mind dependent and mind independent thinking viz. indigenous and modern respectively.

As such this can be seen as a challenge to say interpretivism and some aspects of post-structuralism which in a sense maintains reality/ontology is as we make it i.e. it is constructed and relative. . Certainly CR does not speak to Quantum theory other than to acknowledge its existence and likewise acknowledges that there are paradoxes and contradictions everywhere in cosmology, philosophy and science some of these are utterly irreconcilable in the present epistemic regime. This is where I bring in the issue of provisionalism so that CR + provisional constructivism is at best the least worst explication of the Bush Mechanic epistemology and ultimately ontology that I have at this point been able to develop. One can also argue, I submit, that the concept of ‘critical’ contains the notion of ‘provisional’.

If we wish to extend this principle we can invoke Plato’s cosmic principle and posit that Homo sapiens thinking has to be congruent, in some regards, to that of the Cosmos even God’s for us to be able to survive.

In this regard from eBook2 to eBook3 I have moved somewhat with a constraint on Post-Structuralism and a stronger engagement with Critical Realism.

Archaic Renaissance as a precursor to the Post Apocalypse Renaissance

Here we go back to the archives to re-instate the archaic where the esoteric and exoteric were braided where thinking and doing were braided so that we can re-view our present and transform our future⁹. Here we can re-view and re-member history as future so to speak. Wildman (1996). This is about a learning system that involves the gestalt so to speak this is how children learn – in wholes though intuition and play.

I will argue that many of today's GenX/Y's with their distributed intelligence, information rich action committed are ideally suited to survive in this re-newed world from before the West was one i.e. before the west existed. Here we have the idea of Archaic Renaissance as a lead in to **Post Apocalypse** (Sauvage Archaic Dreamtime) **Renaissance**, a form of 'apocalology', with me an 'apocalologist' of sorts. Such AR is not a return to the primitive

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Associated Archaic concept constellation includes:

[A] AA Timeline: In a technical sense the archaic period in **Europe** is generally considered to fall between 800BC and 500BC. For the purpose of this eBook however, we push the timeline back some 15millennia BP and the Archaic period may be considered to cover from at least 8000BC to 500AD i.e. Egypt 12000yBP, Atlantis 11,600yBP – no direct evidence, Globekli Tempe Turkey 11000yBP, India 8000yBP, from Malta 7000BP through Newgrange (5200BP – from approx. the beginning of the middle Neolithic period) through the bronze age 4000BP-2600BP through the Iron Ages (2600BP-1500BP) and the commencement of the Middle Ages to the rise of the Church (1500BP) – all within the Neolithic to Modern periods. Gujarat India 9500yBP, Jaihu and Peiligang China 9000yBP, Olmec South America 7100yBP, Malta 7000yBP, Newgrange 5000BP, Pyramids 4500yBP, wheel invention 6500yBP with the Australian Aboriginals and China as the longest and second longest surviving cultures 60000yrs and 9000yBP respectively. 10milleniaBP is generally considered to be the beginning of agriculture and the conclusion of the last ice age. Recent discoveries however are pushing the archaic timeline back up to 12milleniaBP – pre-Neolithic, and increasing sophistication of tools, uniformity of measurement and astronomical observations – as further discussed in this chapter. <http://www.buzzle.com/articles/oldest-civilization-in-the-world.html> . In the body of this eBook I posit the idea that all this suggests that (macro)-history is cyclical not linear.

In the subsequent paragraphs of this footnote the reader will note that this author adduces evidence that one can push the concept 'archaic' and 'civilisation' back many many tens of thousands of years and problematises the simplistic 'times arrow of progress' ascendancy approach of modernity cp. the primitive barbaric and the archaic of prehistory. I do this though firmly within the bounds of evolution.

[B] AA Technological change: Carl Sagan (1980) is reported to have said we could have got to the moon 200years before we did if (we had continued with the technology of the archaic) which was subverted by the church – I am inclined to agree and suggest it would have been more like double that.

[C] AA Sociological change: I would add that we would have got democracy, in the West, at least 200 years earlier should have Luther, Calvin and Cromwell stood by the social gospel.

[D] AA Educational change: The Decurion melded into the Monastery with its rigid hierarchical power structure and requirement of strict observation of even the minutiae of rules, swearing of fealty to the pope and so forth. Today we see this in the prison, school and hospital. Foucault (1979). An alternative today would be a vertically articulated learning enrichment system for kids and adults learning which, would be delivered in a (w) holistic way as learning is understood to occur in ones lived life i.e. with kith and kin and in community through inter-generational mimesis, mentoring and apprenticeship. This would allow real bonds to develop between people and nature and a deep respect for the civic commons. Myths are used to explain how we fit into the landscape, world and ultimately cosmos. Oral traditions are respected. Science and technology are still respected yet used to support not drive this learning process – this is what I call 'T'echne cp. the now ubiquitous Technique. **Thus, we can arrive at reconciliation, an interface not so much an integration indeed a harmony.**

rather it is a moment of eternal return where we have gone macro historically through the primitive into the modern and return to the primitive to know it for the first time as savage. The point of eternal return is the midpoint in the infinity symbol ∞ which rotated horizontally generates the torus which is the shape of the earth's magnetic field.

This is Wilber's vision logic. Like the Buddhist version of the river: when I was a child there was the river, then I was an adult I had all the problems of life I forgot the river and saw instead it as a series of struggles now I am old I see the river again and know it for the first time. So we have a renaissance that interfaces the archaic/river with the modern and return to the midpoint the neo-archaic, the point of archaic renaissance of eternal return, in order to launch off into the proto-archaic (future-savage-archaic),

Critically, and in line with the sub title of this eBook - *to see the newness of the old as well as the oldness of the new* – lived life includes 'E'xperience that is Tradition, in addition to 'e'xperience of one's individual lived life. Critically, to learn from tradition, one needs must be able to extract meaningful and worthwhile patterns from the past, bypassing dogma etc., and to let others go. Here each person's experience matters and not valorising or totalising a certain type of experience i.e. Western, middle class, northern, Xtian, abstract, male, heroic and even white i.e. the victor. Ogden (2011:103). Here experience includes 'experiences' such as 'love', and its discontents (so to speak), 'rejection', 'success', 'failure', 'lust', 'anger', 'happiness' and so forth – the affective realm, as well as the realms of aesthetics, kinesthesics, praxis and noospheric realms..

Furthermore I argue that forecestors and ancestors are important, and while we can never know the future with certainty, we must allow a certain provisionality therein as we move forward so that our forecestors can in a sense speak or at least have the room to be included in some meaningful way. **In this sense 'lived life', in its broader sense, has the notion of Masini's 200 year present 100 behind us and 100 in front of us. Here I do not endorse creating a tabula rasa in both sides of the individual.**

[E] **Marxist riposte:** Today however, in neoliberal capitalism from a Marxist perspective, Science Technology And Training/Education (STATE) are used by the elite controlling the 'relations of production' inc. the monopolistic control of opinion/media, more as 'Forces Of Production' (FOP) and not liberation, and thus STATE tend to act to preserve the Status Quo promote heteronomous dependency and consumption cp. autonomous labour and endeavour. This effectively prevents the development of critical thought or imagination or reflection or action in the belief that the world can be any way other than what it is. IS = OUGHT. Here STATE expressed through the Nation State on behalf of the power elite STATE as codified in large corporations inc. WTO, IMF, World Bank etc., then the nature of our Western society flows directly from, and in turn reifies, these FOP.

STATE then, in turn uses these FOP's to reify its own position, say through the drive for 'international competitiveness' and the commodification of education and training. Thus in this sense Pedagogy is a crucial FOP and an intrinsic sustaining aspect of STATE and thus the Nation State. So for a different society we need to re-design the FOP to stop, at a fundamental level and in 'prima mobile' sense the forces of socio-economic agglomeration and to encourage, again at a fundamental level and in 'prima mobile' (as in first movement) and 'deeply interfaced/integrated' system senses the socio economic forces of economic differentiation and diversity. I submit that A ∞ MRR incorporating for example, Artificer, Glocalism, Community Economy Development, Kids and Adults Learning, Learning Circles, Biomimicry is a *ens realissimum* (the real thing) of one such re-design.

14 The Tao of the Ten Thousand Things.

The Great Tao flows everywhere like a flood.
It flows to the left and to the right.
The ten thousand things depend upon it
and it denies none of them.
It accomplishes its task yet claims no
reward.
It clothes and feeds the ten thousand things
yet it does not attempt to control them.
Therefore, it may be called 'the little.'

The ten thousand things return to it,
even though it does not control them.
Therefore, it may be called 'the great.'

So it is that the True Person does not wish to be
great
and therefore becomes truly great. Tao-te-ching
V34.

<http://www.thebigview.com/tao-te-ching/chapter34.html>

[F] Ancient Greek Artificer Pedagogy: In a similar vein in 518BC Greek philosopher Pythagoras established his school, in Italy, with 5years instruction followed by 3years of listening in silence to philosophical discourse then a further 5years of training both physical and mental inc. intuition. The first 8 years students were known as exoteric and the following 5 esoterics. Intriguingly the Jesuit training period is 7 years and the Medieval Apprenticeship 7-10years. From different perspectives we approach the 10000 things/hours of the exoteric.

[G] Other related A concepts: In particular (1) these above timelines, (2) Kids and Adults Learning, (3) our way of giving is our bank, (4) potlatch, (5) techne, (6) sauvage, (7) heterotechnic co-operation, (8) stigmergic collaboration, (9) oikonomia, (10) em-bodied, (11) en-vironment-ed, (12) the ten thousand (myriad) things/hours, (13) journeyman's piece and its precursors (self and community cultivation through works of consciousness) and other repetitions of, (14) conscious self and community development. The timeline breaks for almost a millennia from 500 AD to 1600 with the European Renaissance being generally dated from 1350 to 1600 to our present time, which overlapped with the Medieval era and laid the groundwork in contention with that of the church for the re-emergence of the AM link. The Archaic Modern timeline starts again in early 1600 after the martyring of Giordano Bruno. The time line then starts to fracture again after the 'full steam ahead' industrial revolution commences by 1800 and recommences with the recognition of its failure and contribution of the global problematique post 2000.

Viz.:

Figure : Archaic Renaissance

Source: P Wildman 07-2011

This interface/intervolve-ment is called in this eBook the archaic/dreamtime renaissance and in terms of archaic socio economic relations as per for instance the Australian Aboriginals it is reasonable, I submit, to say the indigenous cosmology is one of mutual aid anarchism so Archaic Renaissance becomes Anarchic Renaissance in terms of Mutual Aid Anarchism, which is opposed to constituted formal authority but not local informal mutual aid authority.¹⁰

Archaic in this interpretation then includes several attributes sympatico with **Anarchaic**: 1. Glocal biomimicry (symbolised by the rose) in that we respect and were relevant seek to emulate nature locally and globally; 2. An inner/outer dimension of realising ones individual and collective potential; 3. Equality, humility and respect; 4. Economic self-determination inc. self-reliance; 5. Glocal participatory governance; 6. Taming and localising finance/money/currency/debt/credit/economy; 6. Non-dual epistemology of relatedness.

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So for the purposes of this eBook the Archaic↔Modern timeline is (1) 3200BC to 500AD; (2) 1600-1800; (3) 2000+

Here Dingle (1988) and Kropotkin (1902) refer respectively; see also Elder (1998), Grasby and Hill (1988), Lawlor (1991), Taylor (2004), Trudgen (2000) and Wildman (1996, 2002a&b, 2004). In subsequent points esp. No's. 2, 3, & 4 one can see here echoes of Ghandi's Satyagraha, Sarvodaya and Swadeshi respectively. The basic human condition was more as fabricator rather than destroyer more as collaborator than as competitor, Arendt (1970), (1975).

Some deep macro-historical questions about Modernity from the Archaic perspective

Questions from them to us, for instance authors such as Knight and Butler (2009:132-134) surface the astonishing (to this author) identity of the measurement system (megalithic yard) used precisely in Stonehenge, Newgrange and the Pyramids as well as the utterly astonishing links in terrestrial layout of the 'hengese' and the 'pyramid's' in relation to celestial arrangement of certain star sets of the time. There is very strong evidence that the Megalithic yard relates to the Sumerian to the Minoan foot to the Green foot to the modern Roman foot to the British foot to an accuracy of 99.99%. Farrell (2011:42).

Further the 360degrees in a circle are related to the 365days of the year with archaic systems having 366degrees in a circle. Indeed it may be surmised that archaic cultures (7000yrs+BP with some estimates approx. 14,000yrs+BP i.e. prior to the last major Ice Age), for instance such as Malta, were very developed and advanced in terms of measurement, some of which may have been common to Europe and Egypt and astrological awareness and precision) esp. w.r.t. the trinity of Sirius, and Orion's belt). Clearly this suggests a common more archaic civilisation – such a suggestion does raise the 'A', 'F' and 'C' words – Atlantis, the great Flood and historical Cycles, even linking to the 26000yr grand astronomical cycle however such a topic is far beyond the scope of this eBook.

In summary then we have clear evidence of a standardised archaic measurement system, operating 5to10millennia ago and stretching across Britain, Europe, Egypt and possibly America. This measurement system intimately involving time, space, distance, area, weight, volume, and sequence, all tied to a very sophisticated cosmological knowledge and astrological methodology indeed affinity.

A further intriguing and indeed compelling series of links between the codex's, underlying pattern or hyle, of the I-Ching (5000+yrs BP) and our DNA sequence. Farrell (2011:162).

When one combines this with the profoundly old civilisations found which defy dating with, for me, unbelievably accurate regular drill holes and precise right angles on utterly massive rock blocks/slabs with the contemporaneous existence of several forms of Hominid all of

which had larger brains, were significantly stronger and were several times stronger than Homo Sapiens Sapiens [e.g. Archaic Egyptian and Siberian elongated skulls 2500cc ~ Boskop 2000cc - South African ~ Cro-Magnon 1600cc and 2.5mtrs tall - Europe ~ Neanderthal 1500cc – over six times stronger than HS ~ HSapiens Sapiens Africa 1450cc – all of these are contemporaneous with HSS].

Thence we find that HSS was not the sharpest, strongest or largest tool in the shed but we are the only tool surviving..... instead we are the smallest, weakest and dumbest of these five Hominids....How come we made it and they didn't??? Critical and deep Macro-Historical questions emerge from all this. Maybe just maybe we were/are the most nasty-arse tool in the shed and we killed off our competitors and we now keep killing ourselves. All this in our immediate pre-history a most intriguing mix and anything but a simply and 'arrow of progress' like movement from bestial to savage to civilised.

So that the Archaic can be seen as a site of resistance to the totalising discourse of the modern i.e. how can we the modern be resolved if our origins aren't? I posit that the Archaic renders the Modern as provisional, and can like Futures which can move to the future to render the present provisional and contestable and contingent – the Archaic can, and I believe does, do this.

It is conceivable that history over macro historical times is cyclical (Eastern) rather than linear times arrow (Western) and this would allow pre-pre-history civilisation which evolved multiple millennia ago. Galtung and Inayatullah (1997). The civilisation then fell, possibly through a geological catastrophe, and the gap of millennia ensued before civilisation re-engages the technology long lost.

Recovery of the Archaic will need to be a deep re-membling in Adorno's (2003) sense and a re-engagement and renewal of the self-reliant habitus in Bourdieu's (1998) sense. Currently only shards of the Bush Mechanics habitas are left.

Archaic ∞ Modernity Renaissance Reconciliation (A ∞ MRR)

Here reconciliation with the archaic is proposed a reconciliation between the archaic and the modern viz: archaic ∞ modern. This is not a back to basics or return to the earth or hippie escapism. Rather a statement that we need to find a way to re-new our Songlines and link the best of the modern with the best of the archaic without pejoritisising either. The bushy is, to my research, one such songline that reaches all the way from the archaic to the modern-day. The term ARR maybe encapsulated as 'indigenous natives' reconciling with 'digital natives' and ultimately us as 'digital commoners'. Here reconciliation is represented by the infinity symbol. Another expression here is Indigenous Renaissance Reconciliation (IRR) and Archaic Modernity Renaissance Reconciliation (AMRR), which is a post-progressive concept given that 'progressive' is part of the Western modernity mantra shown in the figure of a moving arrow of time '- - - - →' that is 'away from the past viz. the archaic' which is pejoratively considered as primitive, savage and uncivilised.

Should the A∞MMR do this, it complicity reinscribes them on the underside of history – on the inside or our History's skin, embedding them even in our cultural instincts. The machinery of these destructions is no different to the organisation of these societies, and indeed society, as a whole, the differences is merely one of function and focus, even more so the seeds of these destructions can be found in the pre-existing social structures and thus

ultimately in the archaic, however I would argue that the social reorganisations of the industrial revolution provide the mechanisms for these seeds to sprout and blossom.

These apocalypses showed how the notion of ‘progress’ as the West’s time’s arrow ever moving forward ever enlightening ever civilising, is to be forever foregone forever problematised forever critiqued. Time’s arrow implicitly pejoritisising the archaic which like the killing fields above becomes a point of silence in our culture a point of invisible, even tacit or ultimately instinctual practice. In response to this A ∞ MMR

Is there a A ∞ MMR alternative to our Auschwitz - our ‘post-modern terror without end’?

In no way is such a reprise meant to filter history and screen out experience e.g. Auschwitz, Hiroshima, Pol Pot’s killing fields and Abu Ghraib. Are these just the ‘derniere nouveaute’ or latest novelty to our jaded kitsch spectator culture or is there something deeper amiss? I submit Auschwitz represents a confectedness of trends already latent in our scientific and technological society. Especially in its totalitarisation of knowledge that its law as are ‘universal’ and ‘objective’ and thus dismiss utterly any ‘others’. Ultimately science seeks to eliminate its others direct overt obliteration as in Auschwitz or the disappeared of Chile or by covert means say through starvation or silencing of the voices and invisibilising of ‘other’ practices – such as I submit the Bush Mechanic (Jew/Nippo etc.). In this sense I submit that true identity of our whole is an, entropic terror without end’. See Adorno (2003:90).

How then to address this horror? I submit in some small, but nevertheless significant way a truly alternative even third approach to pedagogy, possibly such as manifest in this eBook series, is one such attempt to address the horror. A subaltern approach where silenced voices are allowed to sing and invisibilised practices are recognised

Auschwitz our Faustian Garden of Eden today where Nature is Jewish

Legend has it that the angel that, with fiery sword, drove us humans out of the paradise of the Garden of Eden, and thus onto the path of technical progress is, with its sword a potent symbol of both the mythological and matholgoical aspects of that progress. Adorno (2003:402). Auschwitz then, to me, represents the rationalistic extension par excellence of rational enlightenment science of the sword together with appropriated mythological volk-stories applied to the racist concerns by the elite all within a military-industrial-appropriated volk complex.

This then is technology helping man to become god through technology.

In this eBook I advocate the idea of technology helping man to become fully human through technology.

This may be seen as a similar rationale for the atomic bomb on Hiroshima where god was on our side and the technology. Only this time the civilians (Jews¹¹ as 90% of those killed as well as disabled/Gypsies/homosexuals/some religions etc.), and this is an important point in terms of this eBook, were not of the country doing the killing unlike Auschwitz.

I see these two in particular come down to us through history to day with the continued structural failure of the UN forces to protect civilians as in Vukovar Bosnia, Nazis at Babi Yar, Pol Pot in Cambodia, Abu Ghraib in Iraq and so forth. Auschwitz – as prison/extermination/work type of concentration camp - is still with us.

Auschwitz as culture though is even more present with the state surveillance, appropriation of the workers wealth through financial terrorism cp. racial terrorism, the police killing civilians with impunity and the utter lack of genuine democracy.

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It is important to note the ominous macro-historical parallels between the Nazis and Jews: both were committed to racial superiority and integrity, both were trenchantly patriarchal indeed the Jewish people are the oldest surviving patriarchy (5000BP cp. Germanic tribes 2300BP) – as the Australian Aborigines are the oldest surviving culture (50000BP). Maybe the holocaust was in one sense a worst case ‘alpha male’ contest.

In all this I do not seek to make Auschwitz kitch or the ‘new black’ or its negation ‘the toast of the chardonnay set’. I seek to critique it and what it stood for and what it stood on – pedagogy writ large.

Today though we have gone a step further and rather than appropriate Volk to validate the technology that was Auschwitz, today the Volk/Memesis has appropriated the technology to give us twitter and transhumanism – the final triumph of Hitler’s eugenics combining gen/mim/mem-esis **Humans *without* Nature**.

The Bushy then is about **Humans *with* Nature**. We need a post-modern post Auschwitz version then so that I submit that today we have the genesis in that chiro is part of our genes and mimesis is still a part of apprenticeship and what we lack is memesis that is the valorised story that chiro apprenticeship i.e. the Bushy, matters at all. I believe it does – can you?

Tragically today I suspect we are all ‘Jewish’ in the sense of being subject to the ‘gas oven technological veil’. Further I suspect that Adorno’s (2003:407) definition of civilisation ‘as the triumph of society over nature’ gives us the key to Auschwitz today as today it is Nature herself who we put in the gas chambers including ourselves and the species which are going extinct and the oceans that are dying and warming. Today Nature is Jewish.

Songlines of the Archaic ∞ Modernity Renaissance Reconciliation (A ∞ MRR)

In this regard I see three Songlines:

1. The Chiro → Cogno songline (techne → techni, hand-made → head development, or manual dexterity preceded and led mental dexterity) stretching back to Homo Habilis 1.8mybp and further. Today we see this songline in the various shards I have called Bush Mechanic.

2. The Archaic/Indigenous en-vironed songline that continues No. 1 to this day. This songline is shamanistic and has a strong compact with the Environment. The Shamanic reality sees our everyday reality as only of two realms with the subtle as the second dimension and recognises this in the earth sacraments i.e. the sacramental hosts of earth, fire, water and air. Today this songline is everywhere threatened with military oblivion – collective cultural genocide. Indigenous cultures and languages are everywhere being replaced by patriarchal dominator languages such as English. Intriguingly this songline takes to Bush Mechanics in an exemplar manner showing, I argue, a deep congruence between the two, with I would argue the latter being in the same stream of consciousness as a latent homologue with the former.

This eBook series is not a discourse on consciousness. Nevertheless consciousness is an important topic. Many noteworthy theorists such as Gebser (1949) and Wilber (1995) identify several forms which they put in an evolutionary or progressive path with the latter arising after the former. These are archaic, magical, mythical, mental and the emergent form today – integral, which combines, and yet transcends the other forms. Gebser to his credit does not put these in Wilber’s overtly hierarchical and evolutionary framework that is, in this authors opinion, intensely Western, elitist and Modernist. Rather in vein of Gebser, I suggest these

forms of consciousness are useful and maybe considered to co-exist a little like chakras and although in the West and in with our penchant for ‘progress’ the West has identified ‘higher’ and ‘lower’ chakras this is not the original perspective. Rather all chakras (7 bodily and one each above the head crown and beneath the anus giving 9 all up) co-exist and the foundation chakras in the anus and sexual organs areas provide the grounding, the basis, the foundation for all the others. Indeed I suggest each chakra can be identified with its own form of consciousness. That however is another story.

3. **The Western songline** whereby for Plato the ultimate achievement for a philosopher was to be able to reflect on heaven’s (sky king type heaven) rim listening to the Gods discourse. NB: not dialogue with the gods not dig some humble latrine on earth later this was left to Aristotle to justify slavery and misery all in the name of Philosophy. Here, in my mind, we see the 500BC the emergence of the rupture of thinking and doing of the esoteric and the exoteric of the emergence of duality. This is the songline of the apocalypse.

Today, I argue, we need to re-engage with 1, and integrate and respect 2, therein as a mirror lifeline while retaining elements of 3, thus transforming 3, a hard ask in today’s world of dependent consumerism, where we as citizens are reduced to a mere receptive organ of the market, a consumer of arbitrarily chosen ideas and styles.

The Inquisition at the beginning, and Auschwitz and the end, of the

In Auschwitz a culture was burnt, one with thought, creativity, talent great scientists, researchers and medicos. In many ways the pre-existing culture in Europe was anti-Semitic yet it also represented Renaissance pluralism. Yet the enlightenment tore its own heart out and burnt it, not even fit for eating. Thereby paving the way, in part, for today’s banal conformist consumerist culture of nihilism, yet the West has learnt little if anything from Auschwitz and we see it repeated again and again to lesser and greater extents since.¹²

¹²

The key principles of the Enlightenment (I think therefore I am – Descartes) of the mid 1700’s included the: (1) **Primacy of reason**, (2) **Existence of universal truths** e.g. in Science, (3) **Centrality economics to politics**, (4) **Modern view of Progress** as history and therefore time’s arrow travelling one way only i.e. from immaturity (archaic) to superstition (sauvage) to maturity to reason and to freedom, (5) Individual as morally autonomous agent, (6) Popular Government Of/For/By the people, (7) Secularism. **NB1:** These are not in any particular

So what is all this fuss about Auschwitz¹³ here as indicated elsewhere in this eBook a people through the apparatus of the democratically elected state killed millions of its own German citizens? This was not the Somme some distant battlefield with ‘the enemy’ this was our own. The enemy was within so to speak.

We must acknowledge at this point the colonial pre-Auschwitz’s of the American Indian and Australian Aborigine and later by Ottoman empire in Armenia and Kurdistan, Holocaust inc. Babi Yar and Auschwitz writ large, Stalin in Lithuanians, Latvians, Estonians, and at Katyn, Kurds under Saddam, Pol Pot, Rwanda (1994), Bosnia and Herzegovina (early 1990’s), North Korea (present) etc. where guns, germs and violence were used to all but kill off an entire race/ethnic group. Also we need to remember the ‘first’ Inquisition as I call it. And this effort was by our ancestors and contemporaries – racially and culturally. All this simply because they were in the way of colonial expansion and by the way according to Social Darwinism they weren’t even fully human yet.....

NB: The detailed discussion of internecine genocide, that points to the relative uniqueness of Auschwitz is beyond the scope of this eBook series. For more information on genocides in history please see: http://en.wikipedia.org/wiki/Genocides_in_history#Nazi_Germany_and_occupied_Europe.

NB2: Intriguingly the internationally accepted definition of genocide (the deliberate and systematic destruction, in whole or in part, of an ethnic, racial, religious, or national group) does not include ‘political groups’ some say because Stalin had a hand in framing the definition.

This is a question every reader of this eBook will need to answer for herself.

order other than mine in that the first four express the dilemma of Modernity whereas the final 3 the essence of modern-day freedoms, **NB2:** many of these are not new however they are reinscribed in the Enlightenment.

Today the Enlightenment is often viewed as a historical anomaly, a brief moment when a number of thinkers infatuated by a remarkably narrow conception of reason vainly supposed that the perfect society could be built on common sense and tolerance, a fantasy which collapsed amid the Terror of the French Revolution and the triumphal sweep of Romanticism (resurgent Renaissance). Religious thinkers repeatedly proclaim the Enlightenment dead, Marxists denounce it for promoting the ideals and power of the bourgeoisie at the expense of the working classes, postcolonial critics reject its idealization of specifically European notions as universal truths, and post-structuralists reject its entire concept of rational thought.

Sources: <http://jan.ucc.nau.edu/~jo52/POS254/Enldeals.html> ;
http://public.wsu.edu/~brians/hum_303/enlightenment.html

For me I answer it was the latter. Both were triumphs of the technocratic state, neither had democracy deeply embedded therein, both represented the amoral triumph of narrow and dogmatically conceptualised rationalism.

Auschwitz a European Project

So was Auschwitz an aberration in the Enlightenment or was it a quintessential expression thereof? Indeed in the years immediately following the war the majority of Germans considered that Nazism was a 'good idea badly applied'. And 40% considered that 'the extermination of Jews and Poles and other no-Aryans was necessary for the security of the Germans', even moreso the civil service in occupied countries such as France, Italy, Hungary

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The number of people killed at the major extermination camps is estimated as follows:

Auschwitz-Birkenau: 1.4 million; Belzec: 500,000; Chelmno: 152,000; Majdanek: 78,000; Maly Trostinets: 65,000; Sobibór: 250,000; and Treblinka: 870,000. This gives a total of over 3.3 million; of these, 90% are estimated to have been Jews. These seven camps alone thus accounted for half the total number of Jews killed in the entire Nazi Holocaust. Virtually the entire Jewish population of Poland died in these camps. Finally, of the 750,000 Jews in Germany and Austria in 1933, only about a quarter survived. Although many German Jews emigrated before 1939, the majority of these fled to Czechoslovakia, France or the Netherlands, from where they were later deported to their deaths. **Source:**

http://wiki.answers.com/Q/How_many_Jews_were_killed_in_the_Holocaust#ixzz1YEIVsEFq and http://en.wikipedia.org/wiki/List_of_Nazi_concentration_camps

So Auschwitz in general was not a war, not a civil war, not civil unrest, not colonisation and not imperialism so what was it? It was a State destroying its own citizens in a methodical bureaucratically managed socially acceptable and industrially scaled long term process over a decade.

(where Jew betrayed Jew) and Greece etc. all assisted in the deportation and extermination of the Jews.

In this sense yes the Religious Holocaust was a European Project.

The flip side of extermination is insemination

Along with cultural extermination of the damned went eugenics based power-breeding unification of the saved. This was the Aryan triumphalism – blond blue eyed master-race, that nearly was, for instance of Bismarck and Himmler and Churchill was not far behind. A cultural version of *Gelegenheit macht Diebe* – opportunity creates thieves.

The Inquisition a European Project

If we look for a predecessor of Auschwitz we will, I argue, need to travel back some hundreds of years to what was arguably a key cause of the Enlightenment. Indeed understandably so. The Inquisition ran from 1232 to 1820 and was managed by the Catholic Church ultimately leading to the murder of around 4 million people mainly women and mainly Catholics throughout Europe. It was a bureaucratic terror and in this and other regards maybe seen as the precursor of Auschwitz. Intriguingly another direct parallel was that the accused forfeit their land and wealth to the church just as with the Jews at Auschwitz three centuries later. Further in both instances no recourse or appeal was available to the accused. Finally punishment was state sanctioned mass murder.

Is there any real wonder that there was so much affinity between the Catholic Church and the Nazi party during WWII, especially around these matters?

A key ‘difference’ was that the church *Inquisitio Haereticae Pravitatis* (inquiry on heretical perversity) supposedly on esoteric grounds to *Inquisitio Generis Pravitatis* (inquiry on racial perversity) supposedly on exoteric grounds. Yet both were established with algorithms that ‘mechanically’ determined ‘guilt’ through their application in the exoteric world. Here mechanical is taken in the algorithmic sense of labour with its mechanical cause and effect i.e. *arbeit* not in the sense of heuristic of hand work i.e. *handwerker*.

In this sense yes the Racial Holocaust was a European Project.

Some details on Auschwitz

Around one of these six million Jews killed, were killed by the Einsatzgruppen in the occupied Soviet territories (an approximate figure, since the Einsatzgruppen (mobile Auschwitz’s working outside Germany/Austria in occupied countries) killings were frequently undocumented). Hundreds of thousands more died through execution or of disease

and malnutrition in the ghettos of Poland, Belarus, Ukraine, Lithuania, Latvia and Hungary before they could be deported. From 1933-1939 established around 20 or so concentration camps, WITHIN Germany, inc. Dachu near Munich, Sachsenhausen near Berlin and Buchenwald near Weimar, and Lichtenburg near Mersburg in Saxony for female prisoners.

Auschwitz was located just over the border in Poland (south). This whole montage was also a source of forced or slave labour for the munitions factories. So in all there were five types of camps: (1) Extermination, (2) Concentration or holding camps, (3) Labour camps, (4) Ghetto camps (I would suggest a fifth eugenics camps for the disabled (physically and intellectually), homosexual, transsexual, Gypsies (?), the Deaf, Slavs (esp. Soviet prisoners of war) political opponents and religious dissents etc.)¹⁴. Further it is estimated that the latter in bulk accounted for twice the 6 million Jews killed from 1933-1945. If Soviet deaths were included we arrive at a final death toll of 17million.

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Another aspect herein is the terror unleashed on the German people by the Sondergerichte (basically Military Law courts sitting in civil proceedings - this amounted for around 12000 German deaths).

In all the Nazis operated some 70 ‘mainstream camps’ (1/3rd of which were INSIDE Germany) and thousands of satellite or sub camps. A list drawn up in 1967 by the German Ministry of Justice names about 1,200 camps and sub-camps in countries occupied by Nazi Germany, while the Jewish Virtual Library writes; ‘It is estimated that the Nazis established 15,000 camps in the occupied countries’. On German figures this suggests that each principal camp was associated with at least 20 sub-camps.

Further to illustrate this fungating tumour of the enlightenment, **Auschwitz was the largest of the German concentration camps**, consisting of Auschwitz I (the Stammlager or base camp); Auschwitz II–Birkenau (the Vernichtungslager or extermination camp); Auschwitz III–Monowitz, also known as Buna–Monowitz (a labour camp), **and 45 satellite camps**. The debate rages between ‘intentionalists’ (Hitler’s intention did the Jews in) or ‘functionalists’ (the bureaucrats and policy mandarins did the Jews in). In a sense for me this is a chicken and the egg type question – yes it matters histographically however philosophically and ontologically the two became inseparable and in terms inseparable from the deification of ‘reason’ in the enlightenment – in my opinion.

Nevertheless, knowledge about at least some aspects of the Holocaust must have been very widespread among Germans. As Paul Johnson points out, the SS had nearly 1m members in 1943, most of whom participated in one way or another in actions against the Jews, and the German national railways, the Reichsbahn, employed 1.2 million people, the majority of whom helped process the lines of cattle-cars packed with suffering Jews being transported eastwards, and the car-loads of clothes, shoes and other goods coming back. Many other elements of the sprawling German civil service, from the Reichsbank which received tonnes of gold from the melted dental work of dead Jews to the Ministry of Food and Agriculture which employed slave labour on German farms, participated in various ways in the pillage and killing of the Jews, and many thousands of middle and low-ranking bureaucrats must have had some awareness of what they were doing.

In this eBook I use ‘Auschwitz’ as: (1) a case in point, (2) as a focus for the general atrocities however also, (3) a detailed subset of ‘own killing own’ – which is unique in the annals of world history of the Enlightenment. Authors such as Adorno (2003), Foucault (1979) and Bagent (2007:172) recognise this link between Auschwitz/Holocaust and the underbelly of the enlightenment maybe I suggest even its soul, though few others do.

Incredibly there were around 20million Soviets died at the hand of their own in the Gulags in the period 1930-1950. Stalin however never claimed to be, nor was Russia the heart of the enlightenment, still so venerated by us in the West. The death rate for Jews in the five years of WW2 was about twice that for Stalin in the above 20year period.

Appropriation of the sublime and pejoritisiation of the mundane

As Adorno (2003:447) says the trademark of totalitarian movements is that they have monopolised all the so-called-sublime and lofty concepts such as living-space, volk, Kunst Volk – folk art, patriotism, fatherland, ancestry, future and so forth while the mundane terms are used for those they persecute and destroy such as base, insect like filthy, subhuman etc. These are treated as anathema.

Arbeit macht frei - dual meaning - Die Regierung is das Volk

We see the two streams or two legs of our culture in the dual interpretations of the sign over Auschwitz prison '*arbeit macht frei*' interpreted in Nazi as *arbeit* or *work* or *labour makes one free*, similarly interpreted in Fascist regimes and some religions as '*sacrifice makes one free*', whereas in the context of this eBook we interpret as '*Handwerk can make one free*'. Here Arbeit has its two meanings (1) labour and (2) handwerk. These **are the two legs of our culture** the first is where we see Manpower planning, centralised control of training and education agendas and so forth and the second we see a conscientisation of the citizenry – us through our handwerk.

In the fascist sense we see the tone of *folk labour for the Government liberates the people*. The term *Die Regierung is das Volk* literally interpreted '*the Government is the people*'. I posit this as the ultimate fascist lie as in Verwirrung as in confusion. So the counterpoint to our effort is *centrally directed labour under Government control liberates the people* whereas our motto is that *through personally directed handwerk by the citizenry helps us to liberate ourselves*.

So after Auschwitz can there be 'right action' ∞ 'right knowing'?

No, after Auschwitz there can be no 'right action' through rationality alone. So in this broader sense I posit that 'right action' and 'right knowing' are two sides of the one coin. I call this coin 'pedagogy'.

Yet our world cries for 'right action' so much deliberation so little corrective action – how so?

So after Auschwitz right action, and thence right livelihood, can no longer be considered merely rational, let alone an extension of the state. Thus simply working for the state, or even the state itself, can be no necessary justification of, or for, 'right action'. Nuremburg's 'just following orders' doesn't work anymore here.....

For Adorno (2003:440) it has an addendum and that addendum is feeling i.e. of the person about to suffer/be tortured/gassed etc. – betrayed by the enlightenment.

For me¹⁵ the principles of ‘right action’ are broadly homologous with those of ‘right knowing’ as per Artificer Learning:

(1) first principle – **rationality** say in the narrow enlightenment sense and Adorno’s (2) **affective** addendum i.e. bodily feeling esp. w.r.t. causing unbearable pain to another, has another six components these are the principles of the Bushy:

(3) P1 ~ **Exemplar Project** (rationality i.e. the first principle concretised in the EP and publically disclosed),

(4) P2 ~ **Inner/Outer Integration/Harmony** (inc. feeling),

(5) P3 ~ **Social Holon/Mutual Aid** (do unto others....) – a balance of rights and

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Detailed discussion of the Participatory Action Research method using Grounded Theory, which is the Qualitative Research Methodology which, underpins is given in eBook 1. In the three years subsequent to the publishing of the outcomes Wildman (2008), numerous informal conversations and interviews have been held with a wide range of bush mechanics and those associated therewith. In this way I as the researcher have moved through the **five stages of research** identified by Stehlik (2002:18), *[indicates Tuckman’s (1965) group formation phases - I suggest these phases can also apply in 1on1 research situations though potentially within the one conversation/interview]:* (1) complete-observer [forming], (2) observer-as-participant [storming], (3) participant-as-observer [norming] and (4) full-participant [performing] and finally (5) leaving-the-field [adjourning].

Often in GTBAR (Grounded Theory Based Action Research – to me applied hermeneutics inc. induction to determine the 6 key principles) ones role moves between all [five] while the group hopefully moves in a more linear sequential manner. Here I aim for an ecology of pedagogical structures and process emergent from informal unstructured systems of learning such as reported here and, for instance, Learning Circles (LC). In terms of the latter this is one key reason why LCI’s need to be 5 circle meetings in length.

responsibilities, collaboration,

(6) P4 ~ **Global problematique** (big picture),

(7) P5 ~ **Harmonisation** through Interface Integration (of diversity in the various components of the exemplar project and its context come together in a functioning whole, through a harmonisation of diversity rather than centralisation of conformity inc. integration with ecos i.e. ecology inc. consciousness and ultimately even potentially the 's' word - spirituality) and

(8) P6 ~ **Experiential Learning** (citizen activism – learning circles) also called Artificer Learning, Bush Mechanicing, Action Learning, Futuring and Critical Futures Praxis. All of these add up to Artificer learning and for me one authentic and legitimate take on 'right action'.

These six may be seen from another perspective: Actional Knowledge – Praxis – EP; Awakeness Knowledge – I/O – conscious knowing; Awareness Knowledge – SH – mindful (of others) knowing; Alternatives Knowledge – GP – rational analysis as per Willis (2011:482-3) for fold path to 'life giving civilisation', to which I would add Harmonisation and Learning.

If one runs Auschwitz's gas ovens through this eight-way test at least six of the eight principles (not including (1) and (3)) would work against the legitimisation of the gas chambers. Further all 8 engage Gaia – indeed I have argued before the Bush Mechanic Principles are one's marriage proposal to Gaia – a reinstatement of earth sacraments – (the unity of) *experience* in the Archaic has to replace (the fragmentation of) *symbolism* in our modernity, just as with modernity the reverse happened and fragmentation has replaced unity. I call this 'unity of experience'¹⁶ the 'cosmological compact of the Archaic'. This unity alone can make 'one's life project' (the little death – *petit mal* – ones ultimate Exemplar Project) and force majeure 'death' itself – *grand mal* - meaningful. Clearly this is a pragmatic bottom up approach and is not as such academically viable or even credible; however it is a practical workable concrete way of standing against the ovens – in my view.

The anti-mythological enlightenment and modernity's progress

In its rationalist dimension one could argue that the enlightenment was pro mathematical/pro-mathological and anti-mythomathical/anti-mythological Adorno (2003:145). In this regard it was fully modern whereby myth has not become its shadow and is treated as something misleading, wrong, urban myths, old wives tales or just plain wrong. This was a huge step and narrowing from the Renaissance where by the romantic edge had remained a part of rationality. A romantic edge that included creativity (here understood as creativity), intuition, mythos, dreams and so forth. ALL of these were excluded by the 1700's with the narrowing of the ratiocination appo pos of the Enlightenment a precursor to the Industrial Revolution.

In a sense our dualistic thinking originating in archaic Greek thinking that a thing cannot be A and not A. As with overlapping circles as with Figure 1, the middle is both A and not A as it is A+B. So given Aristotelian logic's requirement we have to take out or exclude the middle thus we have the '**Theory of the Excluded Middle**'. I contend we have done this with A=thinking (Higher Ed) and B=Doing (Voc Ed) – the **Bushy then is this excluded middle** both A and B. The bushy in this sense is used broadly as a subset of Experiential Learning and the learning styles that embrace such an approach. I suggest over 50% of our citizenry. Furthermore much is in this middle for instance something that can be both Math and Myth such as dreamtime stories. NB: to my mind the 'excluded middle' so to speak is not quite the synthesis of the dialectic it is merely A+ B. I suspect though that a synthesis for instance the Exemplar Project can grow out of such a $A \leftrightarrow B$ tension.

The '**E'xemplar Project** then will incorporate techne as in craft and functionality (exoteric 'e'xemplar), AND its esoteric transmutation into poiesis as in poetry and art incorporating:

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For indigenous Australian Aboriginals this comes by way of Dreamtime ∞ Todaytime interface as per, for instance, Wildman (1996).

truth, beauty, and a revealing of being as an authentic expression of the archetypes – ultimately a representation of Dasein – Being-In-The-World.

In sort the Enlightenment threw the romantic Renaissance baby out with the ‘un-skeptical religious belief’ bathwater. Further it could be argued that enlightenment’s modernity replaces myth with ‘progress’. And progress in the sense of moving on, like an arrow shot from a bow, from the past which is pejoritized as ‘less developed’, ‘archaic’, ‘primitive’, ‘red in tooth and claw’ as if warning us ‘there be monsters there’.

This for those of us shocked by Auschwitz and Dresden and Hiroshima suggests we risk repeating the mistakes of history if they remain unexamined and this they will with this interpretation of ‘progress’. Rather may I posit that progress be seen as a provisional term and not a conclusive concept. In this way progress in constantly reprising the past, for instance as in some small way this eBook seeks to do with the Artificer/Bushy, transform itself into a resistance to the perpetual danger of relapse into Auschwitz. Progress here becomes a reflexive ground-up cycle of social introspection and extrospection.

Formal-Operations and the demise of Chiro-Operations

‘Coincidental’ to a neurological maturing in the adolescents mental abilities we see, from a Piagetian perspective, that, in the period of ‘formal operations’ Fo-Op’s the need for concrete stimuli and concrete activities are ‘no longer necessary’. So there is no longer any need for ‘chiro-operations’ or Ch-Op’s as I call them. At the very age when basically all indigenous cultures ‘teach’ the reverse and through a mentored/apprenticeship system the advanced West abandons ‘hand play’ so to speak. Furthermore such Ch-Op’s are for indigenous adolescents a pathway into initiation – which we in the west have also dropped. Gardner (1995:30). Also Emo-Ops are also excluded i.e. emotional development, which Gardner ultimately developed into a separate intelligence.

This is the abstract noospheric obsession of modernity and positivist science that now scientists can do science by sitting in their study and thinking as all necessary operations can now be done by mathematics and more recently by computer assistance.

For Gardner (1995) the eight multiple intelligences are: Linguistic, Logical, Musical, Visual, Body/ Kinaesthetic, Interpersonal, Intrapersonal, Naturalistic. Even if these were distributed evenly in the population then the conventional status quo cognitive pedagogy would address around 1/4er of students predilections. Our dilemma is that we have conceptualised these intelligences (now thankfully more than just cognitive) as somewhat mutually exclusive so that the Voc. Ed. System is designed with a stimulus-response behaviourist response basically sidelining the cognitive.

This eBook maintains strong support for these ‘multiple intelligences’ yet states categorically that they overlap and even more so some are prime i.e. the Ch-Ops underpins all of them and expresses itself in the first regard through Kinaesthetic /Musical/Naturalistic/Spatial intelligences for instance. Basically all of these are sidelined in status quo pedagogy.

If someone said to me ‘*Paul please design a pedagogical system utterly inimical to the human being*’ I could do no better than point them to a conventional school. And this utterly leaves unasked the question of ‘why and who’ school? That is *what is the justification in a*

democracy for establishing these punitive authoritarian systems where the children have no rights and power is top down what???

Foundational flaws in Status Quo Pedagogy (SQP)

What sort of society could be expected from SQP?

On the premise, of this eBook series, that we are what we teach viz. what can be expanded to include what, where, how, when, where and why, we may well ask what then would we expect the outflowing society to be like? If someone from another culture, perhaps even an alien, was to look at our existing school system and predict/anticipate what our society (Western esp. Anglophone) culture would look like as a consequence this Status Quo Pedagogy I propose they would come up with a list like, the:

1 The **dots aren't joined** i.e. not systemic

2 The **silos aren't linked** i.e. not holistic

3 **CRAFT/Chiro is devalued**

4 **Punitive** rewards are a norm with structural violence predominating

5 **Industrial order/structure predominates** – uniform mass production of widgets with the egg crate classroom organisation the batch system and seat time as the key quality determinants

6 Age cohort organisation system for society **not potential development for students**

7 **Democracy is alien**

8 **Assessment** is by uniform standards as in Quality Assurance a reaction to standards leads to

performance measurements such as Competency/Behaviour Based Training¹⁷ both systems over the importance of individual student understanding, potential and learning styles

9 The **Global Problematique** barely exists and school has nothing to do with it

10 **Pedagogy/Education is something decided for all by elite minority of educated white males** in centralised power over towers

11 **School learning** is completely **unconnected with the lived life**, i.e. biology, of the **student**

12 **Education is about me first not we together**

SQP is detrimental to:

In this regard it is broadly recognised that **Status Quo pedagogy is inimical to the:**

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CBT here is used in the Australian sense of disaggregated minor competencies denominated in three correct behaviours of the student without reference to individual student learning styles or the need to understand or be able to explain. So critiques of CBT include: (1) **disaggregative** or skill not synthesised, (2) **Tayloristic/behaviourist** in a new guise, (3) **mechanistic** in the narrow sense of the term, (4) **non-innovative** or creative as competencies can only be determined in existing knowledge, (5) **discipline/calling specific** and doesn't stretch across disciplines/callings so necessary in small business, which in Australia produces some 90% of employment, (6) **no critical knowledge** about how and why the world works i.e. no politicisation or conscientisation, (7) **no synthesised knowledge** about how to put Humpty Dumpty back together again – so to speak, (8) **one size fits all places, sub cultures and students** – top down centralised curriculum)doesn't work for indigenous Australians but hey you don't go to school – we will reduce your parents pension and thus you and your parents can go hungry until you do go to school), and (9) **can only be used for knowledge for which there is an answer** and only one answer at that and further that that answer can be manifest in behaviour i.e. no open ended questions/curiosity etc., (10) **does not foster inward growth/reflection/inclusion** so vital in adolescence, (11) **does not nurture, or even recognise, curiosity** - kill of the spark of inquisitiveness that leads to curiosity and one kills off love of learning, and thence one kills off learning itself. Llewellyn (1991:48), (12) does not give the student access to critical knowledge Wheelahan (2009), and an extremely limited conception of competency as 'behavioural skill at single task' not 'understanding at hand of human capability' Buchanan, Yu, Marginson, Wheelahan (2009). Consider the following quote Ashworth and Saxton (1990:24): *We believe that 'competence' is the embodiment of a mechanistic, technically-oriented way of thinking which is normally inappropriate to the description of human action or the facilitation of the training of human beings. The more human the action, in the sense of being un-mechanical, creative or sensitive to the social setting the more inappropriate competency model of human action is.*

CBT1 (above) may be contrasted with CBT2 (Capability Based Training) discussed at length in eBook2 which includes skills (CBT1)+experience+task+values.

- 1 Does not consider the **Biological development process of the child** (viz. absence of play and experience based learning)
 - 2 Does not consider the **Memetic development of the child** (viz. absence of the use of the experience and covert theories and world view the child has developed in the preschool years)
 - 3 **Democracy**
 - 4 SQP does not address **development of the students potential, or education for understanding** Gardner (1995:160-165)
- NB: this is key and is overwritten by ‘teaching to the test’ and ‘all curricula centrally determined by a faceless white male elite’, whom presume to know what we need to learn and where the test is ‘about international competitiveness’ and ‘defined in behaviouristic competency outcomes independent of the lived life of the student’ defined in a narrow neoliberal economic sense) now dominant in all Western pedagogical systems
- (4) SQP favours **Chiro related intelligence** viz. cognitive scholastic, linguistic and mathematical intelligences
 - (5) **Synthetic or creactive learning** is excluded since schooling is disaggregative, analytical and cognitive
 - (6) **Relational leaning** – within or between people is excluded and only occurs informally
 - (7) **Democratic ethos is ignored** (supposed) of our Western societies – schools are closer to prison than parliament (and even parliament has a lot to answer for) – we are what we teach
 - (8) SQP is in effect **War on the poor** – not only is serious education prohibitively expensive, training sells false hopes of ‘get qualifications and get a better job’ there are no jobs in the first place and labour market programs are all supply sided no demand sided ones. Even worse the rigid nature of SQP does not suit the lifestyle of the poor and doesn’t help provide for the necessities of life therefore plus in Australia in indigenous communities the war on the poor can be seen in the recent decision that indigenous parents who don’t ‘force their children’ into an education system that is purposed designed to alienate their children in the

What makes matters worse and often happens in bureaucracies is that CBT becomes enmeshed in the traditional TSS – Time Served System and other bureaucratic constraints. Capability Based Assessment on the other hand can if set up independent of existing structure such as TSS, and linked to multiple assessments and assessment methods such as demonstration, project, real world/lived life learning (any time any place), and portfolio and two way peer assessment can achieve a more authentic assessment of student capability than CBT. Capability includes skills (competence), life experience, values and task context. It is discussed, at length, further in this eBook and the eBook trilogy in general. See also: Glines (1978a) and Wolk (2011:Ch14).

NB: as discussed later in this eBook **I use assessment here in the sense of accountability** – student ↔ curricula, student ↔ school, student ↔ teacher, student ↔ community, student ↔ Gaia, student ↔ student and student ↔ other students.

first place will be penalised by having their welfare reduced. So we have Welfare as a form of Warfare and pedagogy plays a key role in this contestation

(9) Therefore in brief: **status quo pedagogy (a) would not stop another Auschwitz, (b) assist the ecology of the planet or (c) protect the earth**

(10) This is a profound disappointment to me in my decade of research alternative schools are seen to be for ‘dropped out students’. My inquiry into how come Pedagogy is so much part of the problem not part of the solution and there are possibilities for alternatives *within* SQP rather than alternatives *to* SQP. For instance legislated options for alternative forms of schools with alternative curriculum with alternative governance structures with practical and academic classes with teachers as mentors, which address the above considerations etc. **would not necessarily prove more expensive.**

Steam Punk and the Bushy - the chironetics

The contradictions in modernity become exposed in this whimsical response of Steam Punk, a whimsical re-amateur-ing re-mythologisation of art and engineering which grew away from cyber-punk in the late 1980's. Amateur – derives from ‘love’ 1775–85; < French, Middle French < Latin amātor ~ lover, equivalent to amā ~ stem of amāre to love – teur <one who>. One who does this for love not money.

Steampunk is a sub-genre of science fiction, alternate history, and speculative fiction that came into prominence during the 1980s and early 1990s. The genre involves a setting where steam power is still widely used - usually from the 1750's to the Victorian era for the UK - that incorporates elements of either science fiction or fantasy. Works of steampunk often feature anachronistic technology or futuristic innovations as Victorians may have envisioned them; based on a Victorian perspective on fashion, culture, architectural style, art, etc. This technology may include such fictional machines as those found in the works of H. G. Wells and Jules Verne. Today we see this in the Ghostbuster and Back to the Future series. There is steampunk fashion, literature (often Sci Fi related), magazines and clubs. **NB:** see for instance **The League of S.T.E.A.M.** (*Supernatural and Troublesome Ectoplasmic Apparition Management*), a.k.a. the ‘Steampunk Ghostbusters’, are a Southern Californian performance art troupe popular in the steampunk community and specialising in live interactive themed entertainment.

Other examples of steampunk contain alternative history-style presentations of such technology as lighter-than-air airships, analogue computers, or such digital mechanical computers as Charles Babbage and Ada Lovelace's Analytical engine.

Steampunk is sometimes compared to cyberpunk (a portmanteau of cybernetics – self regulation in machines and punk), although the former derived from the latter, they now have almost nothing in common. Indeed I submit that Steampunk is more a portmanteau of hand oriented engineering (chironetics) and punk (which even means apprentice esp. in the UK building trades though here it means more the outrageous aggressively unconventional clothing, sexuality inc. catamite, and habitus thereby directly challenging the status quo society). Their time period and level of technology are different and steampunk settings also tend to be less dystopian. Various modern utilitarian objects have been ‘modded’ by individual artisans into a pseudo-Victorian mechanical ‘steampunk’ style, and a number of visual and musical artists have been described as steampunk. There is a sense in which the Bushy can be seen to be a steam punk as in bush punk – going backward in time to archaic

lands to solve modern mysteries and conundrums. **Source:** drawn from <http://en.wikipedia.org/wiki/Steampunk> .

Pedagogical design

Structure theft – whose learning is it anyway?!

What status quo pedagogy i.e. the batch system viz. one size fits all, does once it is colonised and appropriated by the State for its own ends is what in sociology is called ‘structure theft’ that is the nature and structure of a context, say violence, is removed from the participants – perpetrator and perpetratee so to speak and the State steps in. Little or no contact is allowed between the two parties and the set penalties are applied. Wildman (2002b). This is what I call structural violence that embedded in the very fabric of, in this instance, the Nation State which turns all towards the continued existence of its elite. Such an approach stunts democracy and our development as citizens.

We see the impact of this in the pathology of the indigenous disenchanting and dying indigenous communities where their structures have been appropriated by the State and replaced with Western ones esp. accreditation all overseen by what I call Edumonks – academics on tenure – even pedagogical apparatchiks. So that traditional wisdom has no relevance compared to the iPod or flagon so to speak, nor does indigenous language or lore.

Please note: this is not to triumphalise the ‘noble archaic/savage’ so to speak rather it is to show that agency (collective and individual) gives meaning and colour to one’s life and this in turn is part of the cosmology that ‘holds the universe together’.

A little like the structure of hydroponic growth medium wherein Boron and other trace elements in growing plants they are present in such incredibly small quantities are not ‘visible’ conceptually, yet the plants don’t grow without them. For instance Potassium is around 3% weight/volume in a hydroponic mixture whereas Boron is only 0.003%w/v and another trace element Molybdenum is an incredible 0.0005%w/v. That is Boron is 1/1000th the concentration of Potassium and Molybdenum is 1/6000th the concentration and yet both, are indispensable to the structure necessary for healthy plant growth. Theft or appropriation of a small part of this structure esp. the al-most insignificant trace elements stunts or I call it ‘dumbing down’ the plants. [Zinc is also 0.003%wv and Copper 0.002%w/v].¹⁸

I also suggest that Bush Mechanic design can turbocharge punk!!!

We can see elements of this PIDIL (Prioritise, Idea, Design, Implement, Learn) design be seen in Steampunk and Edupunk and Sauvage where everything is designed to the genera from shirt buttons to shoes to accoutrements and so forth was especially apparent in the work of the radical designers of the 20's/30's who would design everything, from the building to the chairs and cutlery in order to achieve a coherent piece of work. Somewhat like, in design principles, say a modern day cruise ship or the following Steampunk Bushy 'modded'(modified) and 'rodded' (hot rod) motor cycle.

Edupunk then is the punk/bogan approach above applied to education. As such Edupunk is DIY-edU:

[see http://www.insidehighered.com/blogs/university_of_venus/the_edupunks_are_coming_to_an_edu_factory_near_you ; http://www.insidehighered.com/blogs/confessions_of_a_community_college_dean/edupunks_and_credit_hours_fumbling_towards_a_theory and The Edupunk's guide to DIY credential <http://www.scribd.com/doc/60954896/EdupunksGuide> <http://www.insidehighered.com/news/2010/11/05/cref> ; and even Permaculture punk's: <http://permaculture-media-download.blogspot.com/>]

Buccaneer Scholar is an analogue for Edupunk and Steampunk possibly it could be termed 'Buccapunk' in that all three the DIY hacker approach that like the Bogan like the Edupunk approach all abrogates 'school' in its conventional format. [see <http://www.buccaneerscholar.com/>]

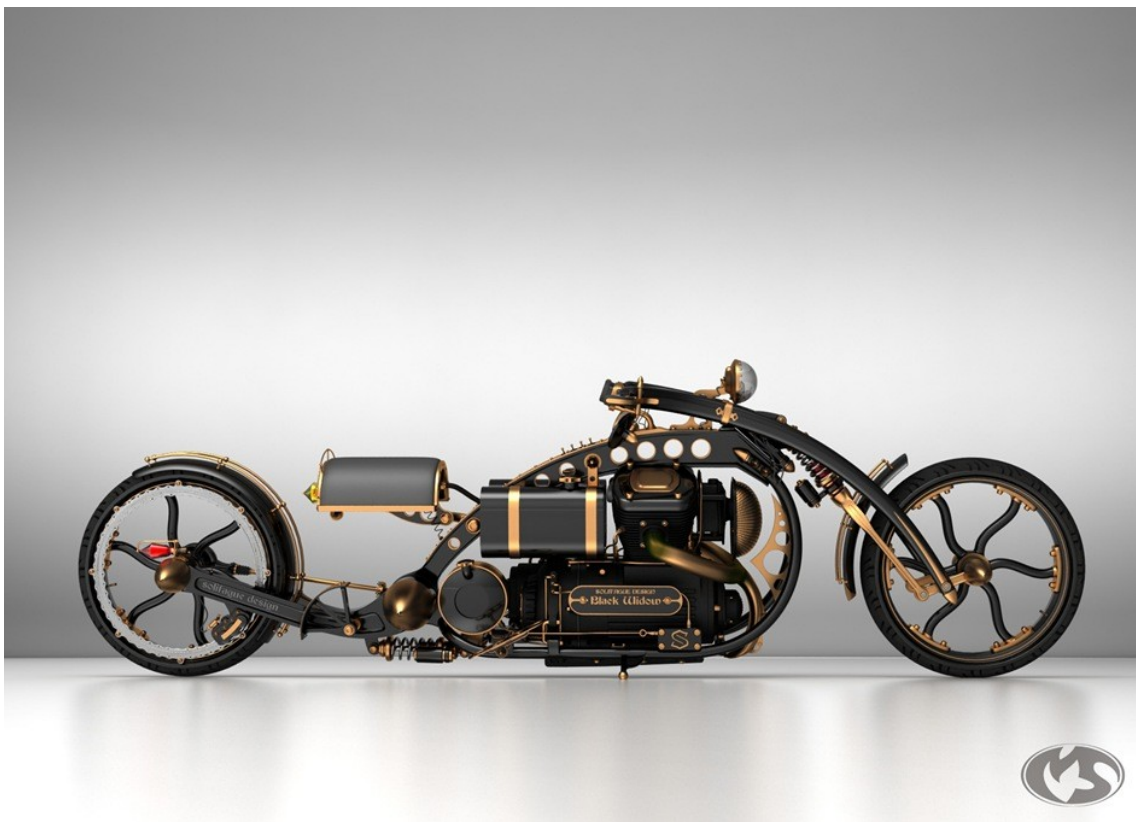
In short, Edupunk is an individual or collective almost a noospheric hacker, autodidact, a student-centred, resourceful, teacher- or community-created rather than corporate-sourced, and underwritten by a progressive political stance. ... Edupunk, it seems, takes old-school Progressive educational tactics—hands-on learning that starts with the learner's interests—and makes them relevant to today's digital age, sometimes by

For instance a typical Hydroponic Growth Medium Mixture that I have used over the years has the following contents (%weight/volume):

Potassium 2.89%, Nitrate Nitrogen 2.12%, Ammonium Nitrogen 0.18%, Total Nitrogen 2.30%, Calcium 0.95%, Magnesium 0.42%, Phosphorus 0.33%, Sulphur 0.11%, Iron 0.03%, Manganese 0.01%, Boron 0.003%, Zinc 0.003%, Copper 0.002%, Molybdenum 0.0005% - Ionic Grow Hydroponic Medium www.growthtechnology.com.au

forgoing digital technologies entirely. This movement focuses not on the University as ‘corporate-edu-factory’ but rather as ‘student oriented-learning-process’, where education and learning flows from the participants ‘everyday life’.

Figure : Steampunk Motorcycle



Source: <http://amatoc.com/articles/steampunk>

10+2 Key Principles of Mutual Aid Anarchism (MAA)

In a sense MAA may be seen as a synthesis of communism, capitalism and socialism. In this regard it has these key principles.¹⁹ Anarchists are not opposed to leadership per se rather than leaders get special privileges and that there are so few of them – why don't we all become leaders?

[A] The Two Primary Principles

1. Participation ~ governance: Equal access to political decision-making for all. Anarchism recognises collective governance as part of human nature. All those who are affected by a particular decision should be able to participate in the making of that decision. This requires direct democracy, where people (and not just their 'representatives') vote on issues and policies. The problem with modernity is that all governments, whether they be totalitarian or democratic, are, as Plato correctly observed, based on the principle 'might is right', and thus

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This section on the 10 principles of anarchism draws on Kakol (1995) and the remaining 2 from me. Anarchists tend to argue for AZones – Autonomous or Anarchist Zones with DIY communities. I agree and suggest that these can be seen as a type of Social Innovation Zone and may be seen as one site of resistance to neoliberal globalisation. To my mind this suggests a '**praxarchy**' (praxis as leader/archy). Praxarchy may be defined as: (1) a good society based on efficacious prohairestic exemplar projects that distillate the future to today thus demonstrating practically that a better world is possible tomorrow – a society of artificers/bush mechanics, (2) a society based on eupraxiac i.e. Prohairesis of wise exemplar projects e.g. 'eupraxarchia' that include exemplar projects. Such projects could use for instance (individually or in combination): **social technologies, governance, physical architecture, conservation economy** cp. renewables economy (repair and reuse cp. recycling and replacement), **oikonomia** cp. chrematistics, peak oik cp. peak oil, **technique** cp. technique, **potlatch** cp. individual ownership, **heterotechnic co-operation, autotelic** (self-directed) pedagogy, self-organising **stigmergic collaboration**, DIY economy cp. DIO (depend on others as in dependent consumer) economy, the **artificer** cp. greenwash consumer, and community economy site planning (Community Economy Development – CED) and **mutual credit** for instance LETS and other holons in the development of alternative convivial society in harmony with ecos etc. With the retention of the market and private property (regulated nonetheless) we have the possibility of 'free enterprise' and anarcho-capitalism even.

This then is building for the future as Bakunin said. Acting ahead wisely has a strong sense of intentionality pulled from the future rather than pushed from the past. This will mean an ongoing destruction or re-construction of the here and now. I suggest this is part of humanities creative urge and part of this urge includes destruction, I prefer the concept of '**pri-re-active reconstruction**' in the sense of '**re-con-struction**' as a '**priactive**' as in Adorno's '**re-membering**' of History as in '**prioritised pro-active**' projects as with Mochelle (2001), of the past and present to make a way for tomorrow to emerge.

unjust. We can see how a dictator or an oligarchy rule according to this principle, but even a 'democracy', in the sense of 'majoritarianism' is based on strength of numbers and the tyranny of the majority over the minority.

'This majoritarian kind of democracy is nothing but 'the bludgeoning of the people by the people for the people', as Oscar Wilde put it. But a society that is based upon consensus-dissensus-consent (which presupposes the need for discussion and debate) escapes this dilemma since no one is coerced against their will, and so we have the rule of wisdom/Prohairesis (acting ahead wisely) rather than the rule of force through violence, compulsion, financial reward or numbers. This is the only way of doing away with the ruler/ruled dualism and replacing it with a system in which each person is a philosopher-king (or -queen).

2. Participation ~ economic: Equal access to society's common wealth for all. But it is also necessary to dissolve the dualisms so entrenched in our Zeitgeist. In our neighbourhoods, community and economic development must be freely designed, decided on, and participated in, by all. Credit and fiat currencies must be reformed and eliminated respectively, here we have the validation of alternative currencies such as LETS (Local Energy Trading System). **NB:** Equal access to wealth is not the same as the equal distribution of wealth for it is unjust to give someone who is small the same amount as to someone who is large and has greater needs; hence the principle 'to each according to their needs' and in the potlatch ceremonies of North American Indians. Potlatch and the Sundance were banned in the mid 1880's in Canada - see Rielley (2010:247-248 quoting the Canadian Royal Commission into Aboriginal Peoples viz. Dussault (2010:V1pg183)). Also banned, as in declared pagan, were pipe ceremonies, sweat lodges intriguingly all connected with health, connection to the earth and each other. They were ways of coping. Also, it must be realised that true equality is compatible with diversity and complementarity, and has nothing to do with enforcing Procrustean uniformity and sameness.

[B] Anarchist Theory Principles

3. Legitimate Alternative: The four alternatives. Anarchism ~ the fourth Alternative. Anarchists however do not see freedom and equality as incompatible. Indeed, we say that the two are interdependent as you cannot have true freedom unless all people have equal access to society's wealth, or else, as is the case in capitalist countries, those with more wealth will end up with more power and thus be 'more free'.

Now, there are three conventional ways of escaping the top down use of State power we see everywhere around us today: (**fascism** – government having power over/dictatorship, **communism** – the proletariat having power over/dictatorship, and **free market capitalism** – the market having power over/dictatorship). There is, however, another alternative, which is the only truly just alternative, being a Middle Way that takes the good and discards the bad from both sides? Libertarian socialism viz. mutual aid anarchism, which is the decentralisation of both wealth and power, is this other alternative. Instead of State or private ownership and State or private power, we should have people's ownership and people's power.

NB1: Si-fi anarchy: It can be said that there is such a thing as say **financial- anarchy** where people don't rule but finance does or **market- anarchy** again where people don't rule but the market does in a sense this is the neoliberalism in extremis; even a Terminator view of sentient technology **techno-anarchy** where people don't rule but technology does. This piece takes the view that anarchy is a form of human governance and as such must needs directly and volitionally involve humans.

NB2: Conflict resolution would be by way of individual mediation, collective mediation and then courts. It is anticipated that basic property rights, freedom of enterprise (though not large corporations as such) market, would remain i.e. a locus on individual rights (with collective responsibility) would remain.

4. The State: The abolition of the State, paternalism, and authority as ‘power over’ is necessary if we are to have a truly 'natural socialism' based on voluntary association, as opposed to artificial socialism imposed upon an unwilling populace by the State. Self-sufficiency and self-rule is better than government from the top-down.

In a fully functional Stateless society everyone helps and protects everyone else and does not need the State's fatherly protection. Generally anarchists despair about the State, that 'cold monster' that speaks the lie: 'I, the state, am the people', as Nietzsche describes it, for it removes all individuality and reduces the people to a herd. This is true, whether it is a totalitarian or 'democratic' State.

The US president Thomas Jefferson said 'that government is best that governs least'; but anarchists take this logic one step further and say, in the words of Henry David Thoreau, 'that government is best that governs not at all'. There is nothing radical about this; it is merely the true definition of 'democracy' as 'government by the people', which is a form of non-government in the sense that there is no authority over and above the people who are (self) governed. As the Tao Te Ching says: 'The best way to run the world is to let it take its course - and to get out of the way of it!' (ch.48). What is needed is a redefinition of authority as prophetic leadership and rational persuasion. The only legitimate authority is that of the prophet, who leads by example and rational persuasion; rather than the illegitimate authority of the priest, who rules with an iron sceptre and force. True authority is internal, not external; for the true leader awakens the truth in others so that they can become self-masters who rule themselves. For we are all kings and queens, whose domain is the Universe.

5. Collective/community - Cooperative Individualism: Social Individualism, based on the realisation that we are social animals that need to cooperate, and that the full development of each person's individuality and freedom is dependent on equality and cooperation i.e. unity-in-diversity and diversity-in-unity. Anarchism recognises collective action as part of human nature so that here anarchism views network stability as a function of the linkages in a network so that accountability is reconceptualised as a network responsibility as well as an individual node phenomenon thus accountability is located within network linkages as well. This shifts the focus from static structural elements to dynamic processes-the linkages between network actors. We should investigate the qualities of ties between actors as well as the qualities of ties that persist in the face of fluid participation.

6. Governance ~ Self-government and voluntary federation. This is the principle of direct democracy and self-government in all institutions, including corporations (workplace democracy) and federation from the bottom-up. See for instance the archaic Haudenosaunee Confederacy of the Algonquin ('Iriquois') nations of NE USA. Strictly speaking then MAA is not Nihilism – which is, again strictly speaking, philosophy that holds that human life is meaningless and that all religions, laws, moral codes, and political systems are thoroughly empty and false. Though there is a certain overlap.

7. Governance ~ Mutual Law Making – using mutuality, natural/sauvage loremaking – modern dreaming as biomimesis and biomimesis. For surely it is better to have a society in which all people treat each other justly and compassionately out of an intuitive conviction of conscience that this is the right thing to do, than to have a society in which everyone acts as if they treated each other justly and kindly out of fear of punishment from a State system of terror, laws, and enforcement. A society in which individuals act morally out of a habit that has arisen from conscience (internal law) is far better than a society in which the moral habit has been enforced and maintained with fear through external laws.

I submit that Mutual Aid Law has much in common with indigenous law. So that rather than black letter 'L'aw one can propose a 'l'aw of 'l'ore lore which in turn relate to the ceremonial life of the community/group, which includes the social and economic and social and cosmological aspects of the groups cosmogony. In Australia this is, for instance, called the dreamtime.

Anarchist Praxis - praxarchy

8. Praxis: Skeptical attitude with practical engagement. We need to do brain work and practical work we need not to become specialists not to be trapped by division of labour. We must engage scientific principles and appropriate 'technologies', or more correctly here 'technologies', to ensure a thriving and sustainable planet for

all. Most people are experts on their own needs and we are able to solve even the biggest problems when we work together esp. with skill in our hands, with techne.²⁰

9. Modus Operandi: Pacifism - as means to end. Our means must agree with our ends: if our means are violent, then we will end up creating a violent society. So we must be pacifists and use direct action of a non-violent kind (civil disobedience), if we want a world in which there is peace, freedom and justice for all. At all times we must be guided by the rational/compassionate 'golden rule' principle of treating others as we would want to be treated - as ends and never as means.

10. Social Innovation Theory - Start the new society within the old: Plant and grow the seeds now. Rather than reforming the system from within (mere 'pragmatic' tinkering around at the edges, achieving nothing) or rising up in a violent revolution to change the system from without, we should merely act NOW in setting up the ideal society within the dying shell of the old to act as a leaven and example to others. We must sow the seeds first and wait for them to grow. Clearly SIT is based on 'the quality of thing's' and this determines what things

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Tekhne (or Techne) in Archaic Greek is used in this eBook series in a threefold meaning: (1) **Tekhne was the spirit (daimona) of art**, technical skill and craft. She was associated with Hephaistos and the Mousai. It is used here in this sense as well as (2) in the sense of 'authentic expression' as with 'techne as tool as extension of the hand not vv as the hand as supplicant to the machine' inc. settings, levers, knobs and USB's as well as the sense and finally (3) in the sense of our direct/unmediated relation to Nature as in the Archaic French word Sauvage.

The **Mousai (Muses) were the source of art** music, song and dance, and the source of inspiration to poets. They were also goddesses of knowledge, who remembered all things that had come to pass. **Hephaistos** was the great Olympian **god of craft** i.e. fire, metalworking, stonemasonry and the art of sculpture. He was usually depicted as a bearded man holding hammer and tongs--the tools of a smith--and riding a donkey. Here we see the link between art and craft later to be science i.e. science-art – 500BC and earlier, when science and Art, thinking and doing were not separated in this genre.

are ‘innovated’ as such this is a sub set of how we establish value that is what is the societies Theory Of Value (TOV)? Rather than say a focus on Labour TOV (socialist) or Exchange TOV (capitalist) I posit a Mutual Care TOV here we have a TOV drawn from ‘from each according to his ability to each according to his need – basically the Good Samaritan enacting the ‘golden rule/moral imperative’ of ‘do unto others what you would have them do unto you’.

11. Is local (PW). Anarchist collectives tend to be small, closely knit communities. Also, locality recognizes the importance of environment and context to network success. Accordingly, the search for a single overarching theory to account for all governance networks may not be productive. Rather, characterizing and categorizing the conditions that have generated successful networks may prove more useful. Anarchism is therefore organic and made bottom up through praxis rather than narrowly mechanical and top down. Networks are grown, not built. Their parts are not interchangeable; rather, function and ability are tied to context and environment. Again, the practical lesson for networks management is to focus on an environment conducive to network development and growth as well as those conditions that stimulate rich linkages between participants.

12. Mimistic and Memestic (PW)– the sense in which the Pre-Raphaelites (1850’s) and Kropotkin sought to emulate Nature(mimistic – biomimicry) even to the extent of seeing Nature as an analogue for Mutual Aid in Nature that is MAA is a Biomimesis and that this then forms a meme/heuristic in culture that can be replicated via. homologue. This then is MAA as biomimesis – natural law making – an analogue for Archaic Renaissance. Taking another example Kropotkin (1902) for instance spent a lot of time in describing mutual aid among insects and animals other than humans. This perspective then sees MAA as a form of Biomimesis or Biomimicry – a homologue for Archaic Renaissance. This then may be related to the concept of Natural Law. Certainly property rights and market supremacy are challenged though not to the extent that William Morris (1850’s) – no money and no private property rights rather free enterprise and guided democracy and Government regulated financial, legal and economic sectors. For me an even more apropos ‘archaic’ form of context for say the MAA and

M∞AAR and Hand Crafted Life and Bush Mechanic would be, in the Western sense - Isocracy²¹ of ancient Greece.

As Oscar Wilde has put it: *A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always seeking*, progress then can be recast as the proximate and provisional ongoing realisation of Utopias.'

Engaging digital natives and the transition to the digital commons - the Bushy reborn!

It is my belief, and I develop this in the next section, that AMRR and MAA have much in

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Isocracy – (Roman – civitas) in the last decades of 6th century B.C. Athens were ruled by tyrant Pisistratus and his sons. The rule of Pisistratus wasn't so oppressive, but his sons weren't so wise. After a serious upheaval, politician named **Cleisthenes** introduced (508/507 B.C.) a completely new organization of political institutions, that was called democracy or **isonomy** (the rule of common people by sortition), which lasted for about 100 years in the 500's BC. There are also some praxis and equality links here to is predecessor the Ionian civilization 3000BP.

In Isocracy each citizen has/had:

Isonomia ~ Equal rights before the law (**isonomia**);

Isoegoria ~ Freedom of speech (**isegoria**);

Isotimia ~ Equal rights to be elected to the city offices (**isotimia**), and

Isocratia ~ Equal political power (**isocratia**)

In short *government by the people for the people with the people – equality, liberty, fraternity*. Arendt (1963) speaks of Isonomy. I posit that the broader aspects of Isocracy can be accommodated within the Mutualist Social Compact of MAA.

We take it as self-evident that all men are born equal – this is a form of Natural Law and if extended to *and free* when combined with biomimicry we have, I suggest, the interface with Isocracy. The difficulty here for us is however that Natural Law can be seen say as that of the Koran, or Bible or Torah etc. Hobbes nineteen component laws of the overarching natural law are strongly redolent, for me at least, of the Magna Carter. I strongly wish to avoid such alignments and intimations. So in this regard this eBook will recognise yet avoid the term 'Natural Law'. See:

http://en.wikipedia.org/wiki/Natural_law#English_jurisprudence

common as I seek to outline below. And in large measure, both concepts are directly appropos to where we find ourselves today in the digital age of the early 21st Century.

I submit that the signifiers of the digital age are: **process** (commonalities and interoperability of social and physical technologies – 6 common Bush Mechanic Principles), **storage** (huge and instantly accessible anywhere anytime for anyone – these 3 ebooks on our website) and **bandwidth** (connection – digitalising the bushy as the CRAFT eZine).

The digital age will involve, I suspect, applying the following six commitments to each of these signifiers:

1. **Projects** that focus on people and process not things and products,
- 2 **Spaces** where the physical and virtual can come together creatively,
- 3 **Integrate the human and non-human world**. This would include actual hand work (reconnect with ourselves and Gaia i.e. to be embodied and environed and enGaiaed),
- 4 **Emphasis on connections and netweaves** not only nodes and networks
- 5 Recognition and harnessing of **‘pull’** rather than conventional ‘push’ approach to attracting cp. pushing for, support
- 6 A preparedness to **‘speak and act honestly in regard to the ever darkening sky’** that is to ‘speak this truth to ourselves and to power’ the desperate times and tomes of the Global Problematique.

This is what I mean in this eBook series by the term ‘digital native’. On the basis of the above, I submit that, **Social Technology needs must include Social Media and extend to enabling collective intelligence** in seeking to explicate an ecosystem for the digital native to habitate and in turn to address the digital challenge, shades of the steampunk here. The introjection becomes even more important that as resources run out the elite will again have the commanding heights of the economy and society to themselves as no one else will be able

Freedom as a political phenomenon was coeval with the rise of the Greek city-states. Since Herodotus, it was understood as a form of political organisation in which the citizens lived together under conditions of no rule [no rule by one (dictatorship), no rule by the few (oligarchy) and no rule by the many (democracy) pg 285]. This was Athenian democracy a form of ‘self’ rule where there was no division between rulers and ruled. This notion of ‘no-rule’ was expressed by the word isonomy, whose outstanding characteristic among forms of government, as the ancients had enumerated them was the notion of rule (the ‘archy’ from monarchy and oligarchy, or ‘cracy’ from democracy) was entirely absent from it.

The polis was supposed to be an isonomy, not a democracy. The word ‘democracy’ expressing even then majority rule, the rule of the many, was originally coined by those who were opposed to isonomy and who meant to say: What you say is ‘no –rule’ could degenerate to another kind of rulership; it is the worst form of government, rule by the demos. [pg30] [PW for self-rule one needs broad citizen deliberation, prosumerism, multiskilling, transparency and open group decision making – this seems to be in line with some aspects of anarchy]

NB: Detailed discussion of Isonomy and Natural Law are outside the scope of this eBook.

to afford and 'afforce' to be there. Jensen (2011), and Hagel, Seely-Brown and Davison (2010).

So we are after, in effect, scalable, sustainable, egalitarian connectivity rather than scalable, resource intensive, unsustainable, hierarchal efficiency. In short, I argue this means, we are after an A^∞ MRR.

Linking A^∞ MRR and MMA through Praxarchy

In this regard I offer the following symbolism for AR – as an expression of



'AnAnarchic Renaissance'. Here we have the black anarchist rose (that doesn't exist in Nature) that has become alive red with the passion and zeal of life green with the harmony and interface of nature on the background of the underground Anarchist symbol often black here again red to re-emphasise the MAA's vibrant egalitarian embrace of life. Here the **A** can be seen to me both A and R and the bottom section one can see a M. So we have MR and MAA literally and symbolically in the following figure (Figure: 2). We can also see significant examples of MAA in hacker collectives both virtual and physical. Please see Appendices A& B: for Self-Repair and Hacker manifestos – repair don't recycle!! Indeed it's part of our human rights to repair. This approach is illustrated in the following figure (Figure 5).

Figure : Symbol of Archaic Renaissance as Mutual Aid Anarchism



Source: P Wildman 06-2011 Brisbane

Praxarchy and the Artificer reprised: towards the indentured citizen

From indentured servant (Archaic) to indebted citizen (Modern) to indentured citizen (Post-modern).

As wealth moves from bottom to top in the West through socially engineered catastrophes such as the GFC and GWT (Global Financial Crisis and Global War on Terrorism) we move from skilled community member to indebted citizen. The Artificer offers one way through this apparent multifaceted systemic collapse that is to indentured citizen that is the Artificer reprised – the title of this eBook.

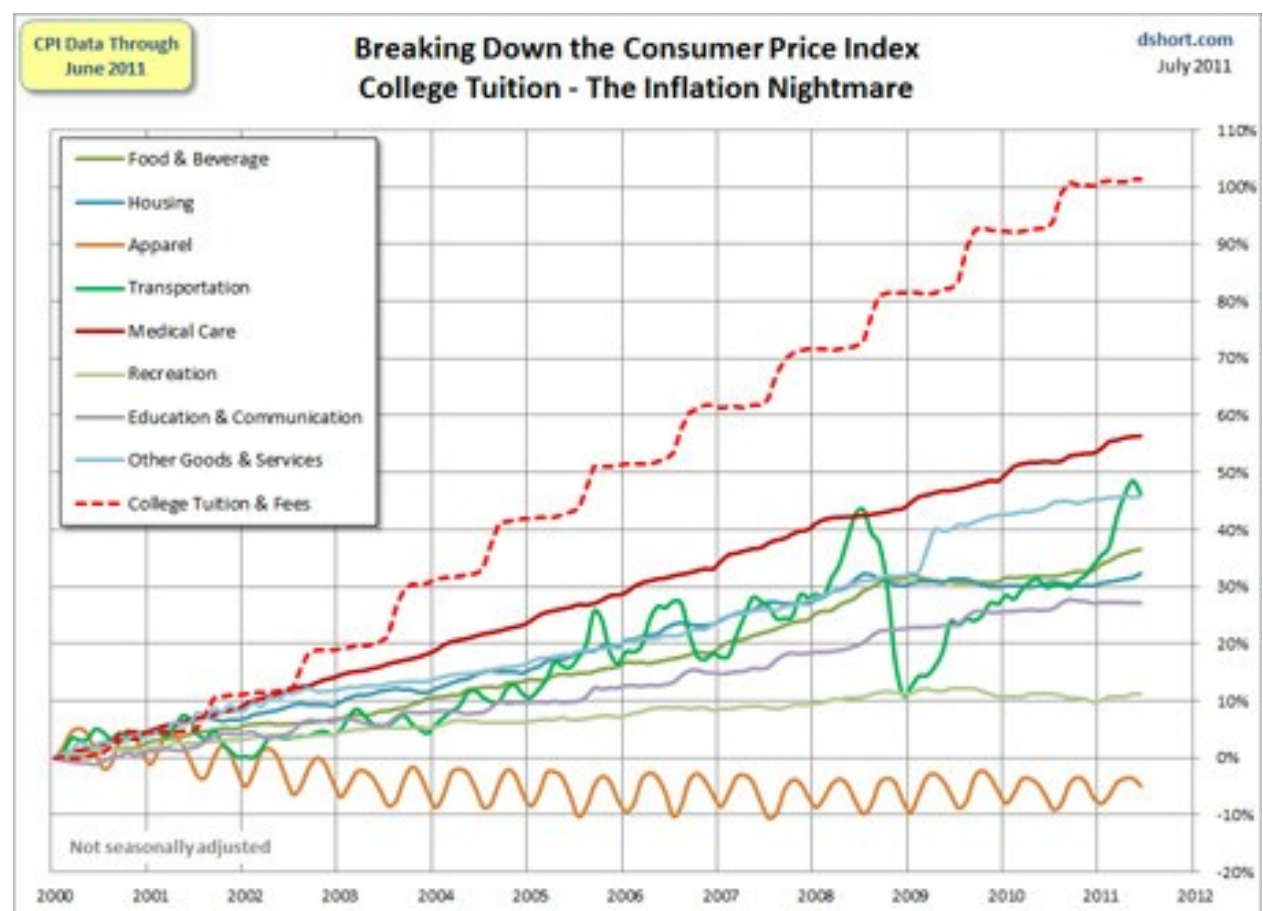
Praxarchy and the Artificer reprised: Education cost the great pedagogical betrayal:

Not only does pedagogy produce, post Auschwitz, an increasingly dumbed down citizenry it also steals from, and seals, its own a deep venality. Here we are dumbed down individually and collectively as the society is exposed to repeated acts of venality whereby the threshold for reaction or resistance diminishes in proportion to their repetition as well as the reduction in our ability to detect it in the first place. the normalising of structural violence – dumbed individually and numbed collectively. Kohr (1957:237-239).

It does this by continuing the charade over the conventional need for school and associating that with greed then retaining monopoly power over accreditation of the doorways to that power and money. We see this in the ever increasing the cost of tuition as the following table shows (US stats). So we have to find out a way between education and its spiralling private costs and the Voc Ed in Australia with its spiralling public costs. Generally there are few jobs for the highly educated; positions are filled and jealously held. Going to college became part of the debt-farm paradigm where even with an education there is no place for many in the workforce in their supposedly chosen profession. Therefore they compete with the rank and file blue collars workers who often outperform them at manual bushie type tasks and thinking.

The spiralling cost of education is indicated in the following figure (Figure5).

Figure : Skyrocketing cost of education and healthcare in the US



Source (08-2011): <http://ampedstatus.org/images/cpi-education.jpg> and <http://ampedstatus.org/exclusive-analysis-of-financial-terrorism-in-america-over-1-million-deaths-annually-62-million-people-with-zero-net-worth-as-the-economic-elite-make-off-with-46-trillion/#abstract>

The cost of education essentially buries a young person in a debt that they will spend a significant portion of their life attempting to get out of. Given the increasing costs of living, and the decreasing ability to make an expected income from such an expensive level of education, this young demographic will most likely live an entire life locked into spiralling levels of debt that they will never be able to get out of.

Praxarchy and the Artificer reprised: the deep failure of standard Pedagogy

This is not an exaggeration and Theodore Dalrymple argues subsequent to the 2011 August riots in Britain. After compulsory education (or perhaps I should say intermittent attendance at school) up to the age of 16 costing \$80,000 a head, about one-quarter of British children cannot read with facility or do simple arithmetic. It makes you proud to be a British taxpayer.

Dalrymple continues: ‘I think I can say with a fair degree of certainty, from my experience as a doctor in one of the areas in which a police station has just been burned down, that half of those rioting would reply to the question, ‘Can you do arithmetic?’ by answering, ‘What is arithmetic?’

British youth leads the Western world in almost all aspects of social pathology, from teenage pregnancy to drug taking, from drunkenness to violent criminality. There is no form of bad behaviour that our version of the welfare state has not sought out and subsidised’. Status Quo pedagogy for me today is stuck in an uncritical pro-technological stasis which seems to be brought about almost as if ‘by a blind replicating mind replicating blind replicating minds’. Indeed for over 1 million years, up until about 100,000 years ago, early humans in Africa, Asia, and Europe produced almost identical stone hand axes that barely deviated in design, either across time or space. There was no innovation this for me is still today's pedagogy. That unwavering reproduction of tool templates over the course of so many generations is evidence that the mind of early Homo as shaped by education was, and indeed is, well-designed as a high-fidelity replicator of cultural forms.

More detailed and theoretical critique of Pedagogy in eBook2, this short overview gives a fairly clear depiction of what standard pedagogy does to the disadvantaged. In Australia this group is in particular the indigenous.

Praxarchy and the Artificer reprised: Protiring into Bushy Artifice

In many ways we have we all lost the ability to think beyond the quarter. When I actively start thinking about what kind of old person I wanted to be I took up an instrument/tool immediately. Protirement means proactive retirement and with our longer life expectations today such chiro considerations are more important than ever.

The Crafters Songline - crafters connect for the crafters learning circle

Here we with Adorno recognition of the ‘newness of the old’ braided with recognition of the ‘oldness of the new’. Adorno (2003:xxvi) The catastrophe of modernity forces us to recognise its origins in the old. Here we need the ability to ‘see history as future (songline →) and future as a possible history (songline ←)’. Wildman (1996). In short we, in the present, occupy the centre point of an infinity symbol viz. with ~ past ∞ future.²²

We need to recover the DIY/prosumer/artificer/self-provisioning/NeWork Wildman (2002c)/bush mechanic/F2F~H2H (Hand-To-Hand/Home-To-Home)~P2P (Peer-To-

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Some renditions of this analogy have the symbol comprised by a Mobius strip so that the inner↔outer dimensions of knowing are incorporated. And is redolent of Adorno’s **Negative Dialectics** whereby critical thought is so conceived that the apparatus of domination cannot co-opt it. NB: rotated horizontally a mobius, and an infinity symbol, generate the torus which is the shape of the earth’s magnetic field etc.

Peer/Person-To-Person)/Sharehood/Local Living Economy's/LLCurrencies meme and this time such a 're-covery' needs must include education and networking – both weaknesses identified in my research over the past decade. Consequently 'crafters' need to 'connect' viz. crafters-connect and engage in a crafters-circle will be needed to respect Adorno's 'the oldness of the new and the newness of the old' in the A[∞]MRR songline – post-modern and pre-modern. For when money is cheap and centrally controlled, nature is free production is centralised time is expensive capital is ubiquitous then Business As Usual tends to private centralised ownership not the Sharehood. Schor (2010:138).

Longevity and the Bushy

Disturbingly Schor (2010:139) speaks of the age of the great disconnect and quotes Putman that in the US informal socialising fell by a third in the 3 decades to 2000. That is 10% a year so now for decades on informal socialising will around a half what it was less than two generations ago. Now when this is linked to the associational-isation potential as indicated above for the H2H meme so to speak then we get a glimpse of who a 'local living economy' can help reinstate such informal socialisation. Indeed Friedman and Martin (2011:) clearly show from their study (now into its 90th year – over this period all the original researchers have died as have most of the subjects) into Longevity that social connectedness is crucial even determinant of longevity. This being one key reason that women outlive men. One of the clear outcomes was the link between longevity and social connectedness inc. informal socialisation. Friedman and Martin (2011:8, 32, 168 inc. partnering 80-92, 117-119).

Eumemics, Eugenics and the songline of the crafter-bushy

While **eugenics** is the attempt to improve humans by genetic engineering – changing genes, **eumemics** is the attempt to do the same by memetic engineering – changing memes. We see today that GM foods have been around since the mid 1990's or even millennia if one considers selective breeding as say 'soft' eugenics. Though we avoid eugenics when applied to humans we embrace it when applied to plants and animals which are say up to 98% genetically similar to us. Further I see say neoliberalism as establishing several eumemic ideas that hunt out and eliminate ideas, and the people that hold them, that diverge from the neoliberal meme, such as localism, diversity and the 'other'. From my viewpoint the anchor point for eumemics is pedagogy 'we are what and way we teach' i.e. pedagogy.

Pedagogy in neoliberal terms is completely oriented around the market exigencies masquerading as 'international competitiveness'. Thus Humanities Faculties are closed in Universities all around Australia (2000-2010), vocational education becomes simply instrumental behaviourist conditioning masquerading as 'competency based training' and ACE all but disappears. The third approach which I call 'learning' between 'education' and 'training' that of praxis or 'learning by doing' even ACE which requires individual agency is extirpated by the status quo eumemic patrol as 'thought police'. In some way we need to be able to patrol the memosphere and praxiosphere so to speak to be able to avoid truly dangerous ideas and praxis respectively, and to seek to re-cover and re-new those that can

allow this third path to diversity, ecology and fun. For me this can offer some hope in the conservation of the bushy²³.

Quo Vadis the University?

Furthermore in addition to losing this archaic capability and not seeking to develop a $A \infty MRR$ learning system where thinking and doing are braided. Indeed I argue that a 'uni'versity as we understand it is not capable of carrying this re-newed learning. Few if any Universities help us gain a systems understanding of social systems esp. from the bottom up community oriented view such as Community Economy Development. In this vein nor do they provide el ar Stafford Beer (1973), (1974) in Chile, a 'Continuous Decision Theatre' (CDT) for social development and management. So we have the expost dramaturgy of the GFC with no ability to anticipate anything more than a few days or hours ahead. Intriguingly this is deeply different to the military who use CDT in a most sophisticated manner to

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Here the Bushy reprised requires a rediscovery of the bushy meme that is a memetic of mimetics with understanding and innovation (inc. the possibility for invention and thus includes individual and collective creativity which I call creactivity vis vi the bushy).

determine system and mission critical parameters – months ahead and in real time once the mission commences.

Critically also in an overarching sense there is no approach to global governance, or learning and applying ‘ethics’ in the family, school, workplace, hospitals and prisons. So we run the risk of history repeating itself and being revisited by the dramas of Auschwitz and indeed in their modern guise Abu Gharib and Guantanamo.

The University remains a creature of the Nation State dutifully credentialing the status quo as they line up for service in Aub Ghraib and Guantanamo our modern Auschwitz.

Dadirri - Archaic Renaissance through attentive presence

A∞MRR - Stepping from ‘disembodied’ to ‘embodied’ to ‘enacted’ to ‘environed’ to ‘enGaiaed’

Today in the world of western modernity we live essentially unembodied lives deeply unconnected from Nature. Here our lives are in effect disembodied from the world we live in – I see this as a direct result of the way that conventional science and religion represents the world. How do we change this for ourselves and our children? Indigenous peoples have ‘an’ answer in Dadirri. This is an example of the potential of, and possibility for, archaic modernity renaissance and we need, I submit, learn therefrom with an eye to an Archaic Renaissance here referred to Archaic Modernity Renaissance Reconciliation - A∞ MRR.

In the far North of Australia Indigenous folks undertake art and craft. This is a time-consuming work requiring peace, concentration, linking with our mother land and close co-ordination of hand and eye. The building up of deep patterns produces a similar sense of timeless trance. At Port Keats, near Wadeye, NT west coast near the WA border, this style is called ‘**dadirri**’. In the words of Miriam-Rose Ungunmerr: Dadirri recognises the deep spring that tis inside us.

I am not painting just for my pleasure there is the meaning, knowledge and power. This is my earthly paining for the creation and land story. The land is not empty; the land is full of knowledge, full of story, full of goodness, full of energy, full of power. The earth is our mother, the land is not empty. Isaacs (1999:15).

This is Dadirri is a state of inner, attentive presence (rather than problem solving) deep listening and quite still awareness with wise actions similar to the archaic Greek Prohairesis (acting ahead wisely). The stories and songs sink quietly into our minds and we hold them deep inside us. In the ceremonies we celebrate the awareness of our leas as actions. Isaacs (1999:14).

The Dreaming, as we in the West call it, speaks of the past the present and the future. So it is apparent in the land and in the individual’s daily life as well as being Aboriginal religious law. The Pitjantjatjar call it the Tjukurrpa while the Kimberley people call it the **Ngarrangkarni**, while the desert people the Anmatyerre call it their Altyerre.

Djalkiri - the step beyond embodied to environed

While there exists a 'unified field' concept of the Arnhemland Yolngu called 'djalkiri' which describes the relation of the individual with the land. It means literally 'foot' or footprint' and may be translated as 'foundation' referring to culture, society and individual identity. In a way it is the cosmological sweet spot, the axis mundi of the cosmos as the land as cosmic mother from which all life radiates. Isaacs (1999:5).

Married to Gaia: Gaia as an intimate member of (y)our family

Body art then in this stream of wisdom that is body is ground just as earth is ground and the body painting links the two in an unbreakable bond as literally environed. Married to Gaia here Gaia becomes a member of our close family. During male initiation the initiates dance through a large scale sand painting obliterating it and thereby freeing its and their powerful essence. Isaacs (1999:11&21). EnGaia'ed then is when this embodiment is understood in cosmological sense. Campbell (1949), (1959), (1962), 1964), 1968), (1972), 1974), (1986), 1994). The exemplar project then becomes a way of getting to know the world and ultimately ones marriage proposal to Gaia.

3. About the eBook Trilogy

Today are we really looking for something new or -renew?

Where is our Ontological Anchor?

From my perspective what I have been looking to discover is not something denovo a new idea or practice like say a new invention. Rather I have been after a re-newed or re-discovered idea or practice. Some artifact of our culture that is *both* Memetic and Genetic that is both cultural and biological. Something buried in the very biological and cultural evolution of us. The \$64k question is though: Is there such a phenomenon?

To my mind something like this will have archaic roots which is the best chance for a, and our, long term future. It is something we have filed away, averted our eyes from, disparaged, silenced, and threw out with the bathwater that can offer us a sound chance of recovery. So many of our solutions are specific silos and invented by alpha males they have no history no anchor in the stream of our consciousness and the folk that is homo-sapiens that is us. For instance, Henry Ford is reputed to have said 'history is bunk!'. So in this regard in simply going from the perceived 'global problematique out' they run the risk of, eliminating the need for accumulated experience, recreating the roots of the GP in their 'new' initiatives. The past will have been worked through only when the causes of what happened have been identified, understood and eliminated. Adorno (2003:18).

In these eBooks I have sought most stridently to address this critique in seeking to anchor the Artificer/Bush Mechanic in genetic and memetic history of our species.

Intervolving Keats's 'Negative Capability', Adorno's 'Negative Dialectics' and 'Re-membering History, and Wildman's 'Reverse Causation'

Adorno (2003:5) calls the condition of modernity the 'atrophy of historical continuity', which in turn I suggest can be called the 'decay of culture indeed of modernity'. This decay has the effect of to 'exempting oneself from self-reflection and thus self-reflexive praxis'. This to me is one of modernity's worst forms of co-option, a type of **negative co-option** by removing the need for the reflexive structure (which would then be co-opted) in the first place. This co-option is a form of structure theft and is what Adorno invokes his 're-membering of history' method to which he then applies his 'negative dialectics' in order to help prevent the re-emergence of 'the terror'.

Here Adorno uses the word 'aufarbeiten' which means *serious working upon the past in the sense of understanding and assimilating and coming to terms with it in a critical reflexive manner* such that the past terrors such as Auschwitz will not re-emerge as would say taking the present situation and seeking to 'improve it' as within the present are the epistemic kernels of the past terrors as an unidentified virus.

When combined with Keats's 1817 Negative Capability whereby **negative capability**, that is, *when a man is capable of being in uncertainties, mysteries, doubts, (alternatives) without any irritable reaching after fact and reason* (which according to Keats Shakespeare possessed so enormously) allows for creativity and alternatives to co-exist. By remaining in provisionality and not imposing oneself or certainty upon the doubts and uncertainties which make up a conflict, Keats would rather we were open to the imagination, the muses and thus creativity

(creativity – PW) which is part of arts and crafts. Auschwitz is a form of certainty imposed on the social cosmos.

Here we need Adorno's **negative dialectics** to create tendencies and elements within the uncertainties that can re-member the terrors of history in order not to reconstruct them. We can approach this by re-membering through layered causation i.e. what are the key deep causations of the issue's history being re-membered? Here **Causal Layered Analysis** a technique of deep futures discussed elsewhere in this eBook and indeed the whole eBook series. **NB: re-membered history** is a history re-membered today as we move forward through an interpretation of its relevance today is not the same as **re-covered** history where we seek to relive as in go back to the past.

Negative Capability (NC) has some **three principal 'flavours'** such as NC suggests a peculiarly human capacity for (1) **provisionality** i.e. the capacity to live with and to tolerate ambiguity, paradox and provisionality, and thus to (1a) 'remain content with half knowledge', 'to tolerate anxiety and fear, to stay in the place of uncertainty in order to allow for the emergence of new thoughts or perceptions'. NC also implies (2) **putting one's ego to the side** i.e. the capacity to engage in a non-defensive way with change, (2a) without being overwhelmed by the ever-present pressure merely to react. It also indicates (3) **empathy** and even (3a) a certain **flexibility of character** viz. the ability 'to tolerate a loss of self and a loss of 'narrow' rationality by trusting in the capacity to recreate oneself in another character or another environment' – thus the chameleon poet rather than the absolute philosopher.

In short to save our future we must re-member our connection with our past. So that in turn any solutions we apply must be deeply rooted in the right principles. Wales, Juniper and Skelly (2010:covernote, 5).

For example a good journal such as the Adult Learning Australia one does for me – it's a form of reverse pedagogical graffiti!! This bloke makes graffiti not by adding paint to a wall but by cleaning it in a pattern and showing what a sort of reverse capability is under the grime and status quo conditions so to speak. See:

<http://www.smartplanet.com/blog/cities/-8216reverse-graffiti-cleans-urban-spaces-creates-amazing-murals-video/1168?tag=nl.e660>

Finally I suggest that these two tie into my concept of **Reverse Causation** in that we see an event in time and consider say it an traffic accident where as if we look in the reverse direction to the flow of time we can sometimes see a series of reverse causations to the point where the outcome (the traffic accident) was caused in reverse by an interlinked series of smaller events and decisions. For example like the Air New Zealand's crash into Mt Erebus in the mid 1980's that killed everyone on board. Mahon (1985). At first it was considered that the causation was pilot error at the time of impact whereas the Royal Commission eventually found out that authorities at Auckland where the plane took off had changed the computer flight trip co-ordinates without telling the pilots and so, if we look in reverse at the crash, the plane had in a sense, already crashed into the mountain even before it left Auckland.

To understand and address the crash then one has to undertake a **forensic Reverse Causation** inquire with a view to identify the key elements therein and using **Keats's Negative Capability** remove our egos from the equation and accept the provisionality of the 'Air Crash Investigation' **then apply Adorno's 'negative dialectics** through re-membering the history of the event in a way that helps prevent its re-occurrence.

Our Ontological Anchor after the Apocalypse?

Maybe in the long run it will be something *denovo* that will carry the day maybe nothing will be capable of averting our rush towards ‘divine intervention’ or ‘catabolic collapse’.

Either way the bushy, as in ‘handmade’ is undeniably a consciousness that will be *de rigueur* after the apocalypse why wait when we can access it now as part of our alternative superannuation even – real wealth for our children’s children and indeed Gaia!!!, possibilities for our forgotten and silenced selves. See also Kunstler (2008), McCarthy (2006).

It’s my prognosis that the West is now so dumbed down in consumerism and authoritarian pedagogy that the West will need to collapse through economic or environmental reasons possibly both, in entrepreneurial theory this is called a ‘displacement event’, prior to the serious engagement of such an approach. Tragically this will involve the loss of billions of lives inc. our grandchildren i.e. by mid to late this century. My take is that this gruesome end will not be uniform though it will be global. I suggest such collapse will be supplemented by even darker sparks in places of violence and brighter ones of localism and intentional communities. In the midst of this we have transhumanism as our robots become conscious.

I put the probability of the apocalypse by mid this century at around 75% (01-07-2011) cp. 50% (01-07-2000).

Quo Vadis Experiential Knowledge

Today computer communication technologies are ever **squeezing out experiential knowledge** in favour of sheer raw cognitive ability. Yet its experiential knowledge that in many cases provide for ingenuity that can lead to real adaptability to novel challenges, the recognition that I’ve seen this pattern before and that it’s not good and that we must stay away from it and or do this and that to address this situation. Homer-Dixon (2002:218)

Skill does not equal creativity which does not equal adaptive ingenuity. The Neanderthal developed a superior skill to our ancestors at making Levallois points yet did not have the creativity to create new tools during our cousin’s millennia of existence nor did they have the ingenuity to adapt to new environments as the ice age waned. Homer-Dixon (2002:201).

This eBook then represents the final eBook in the trilogy the other two eBooks being:

eBook1: Wildman, P. (2008). [BMARP1] *Zen and the Art•ifice of Ingenuity: An action research report (2001-2008) into the practice and prospectivity of the bioneering Artificer/Bush Mechanic (Australian term) in the process of Exemplar System Development (ESD) for a better world: Vol 1- the Artificer* KALGROVE/Prosperity Press - eBook 1 - Bush Mechanic Action Research Project (BMARP): Report No. 1: Brisbane. p. 370pgs. Codifying the results of a 10 year research program. Project commenced late 2001 and Learning Insights coding started in early 2003. V71 by 02-2008

eBook2: Wildman, P. (2009). [BMARP9] *Zen and the Art•ifice of Ingenuity V-II: Comparative Educational Pedagogy’s – towards an emergent Chiro-pedagogy.* . Kalgrove. Brisbane. eBook2. 220 pgs.

eBook3: Wildman, P. (2011). [BMARP11] *Zen and the Art•ifice of Ingenuity eBook Series: Archaic Renaissance: Reprising the Bushy ~ a phenomenon whose time has come.* [eBook 3]. An overview of the eBook series. The Kalgrove Institute: Brisbane. V15. 110pgs.

The **Global Problematique** is a cluster of interrelated world problems including the way the West languages the world as to meaning of words such as freedom, democracy and justice. Further the interrelated world problems include hunger environmental degradation, violence, social injustice, overpopulation and the Western cultural assumption of superiority such as Nature as a free resource, the valorisation of competition and pejorisation of co-operation, militarised nature of society, commodification of individuals, relationships and the commons, primacy of science and technology, the dismissal of the 'other'. The **Global Resolutique** then needs must counterpoint these problems.

NB: Dear Readers/Surfers/Bloggers/Twitterers/Facebookies: All these eBooks are in the public domain and available from: <http://www.kalgrove.com/adultlearning/> through <http://www.kal.net.au/portal/> . If for some reason they are not available please email me paul@kalgrove.com and I will send them as an email attachment.

4. What makes us human? Fear or play?

In the true man, there is a child hidden, who wants to play. Nietzsche. Gardner (1995:120)

It has long since become common knowledge that the experiences of the first five years of childhood exert a decisive influence on our life, one which later events oppose in vain. Freud. Gardner (1995:120)

When we don't fear, like other higher order species, what do we do.....we play!! Indeed our biological co-travellers the mammals all play. So play is crucial to our species evolution esp. in relation to chiro/gross motor skills AND to our species of species i.e. our phylum the mammals. Possibly homo sapiens sapiens are one of the few species that use imagination and creativity in their/our play. Yet we have eliminated play from preschool curriculum. I post that what is lost esp. later in life is creativity, curiosity, and innovation but wait there's more Competency Based Training removes the need for these and critical thinking.

Yet today, in my view, the West lives 90% of fear inc. survival, fear re continuous testing in schools, billions of rules to follow only a few of which we can understand. We and our culture are being socially engineered for compliance and conformity – how come? Where did we go wrong? How did it get this way? Is there any way back? If there is it HAS to start with Pedagogy. If not there - where? If not now - when? If not with us – who?

In the late 1700's European researchers were seeking to determine the criteria for what made human's human. Blumenbach (1752-1840) along with Goethe identified two primary criteria: (1) reason and (2) invention. Subsequently (2) was split into 2 section's viz. linguistic invention and toolmaking invention. Tattersall and Schwartz (2001: 39-40). And what did our prototypical small brained humans use all those millions of years ago to evolve our present brain and the species as we know it today, their hands!! I would suggest further an amalgam of three key skill areas 1 Techne/Techni, 2 Interpersonal, 3 Emotional.

No longer is the 'T'eacher the 'sage on stage' with the authority of pass or fail. Rather the 't'eacher is more mentor and guide. Most information today resides on the web not in conventional libraries or academics heads. Therefore, it's 'clicks' not 'ticks' that carry the pedagogical day today. Yet ALL our pedagogical systems are based on an industrial age with its specialisations and factory organisation of the classrooms, faculties and curricula.

Serious Play as the foundation of Parenting which is the most serious form of vocation

In effect the 6 principles of the Bush Mechanic, for me, add up to almost a check list for a 'right livelihood'. Here we may **apply the six principles of the Bush Mechanic to parenting** viz.:

(1) the exemplar project as the child and her development, **(2) the inner | outer** principle as the need for inner development and outer capability as well as the introvert | extrovert balance, **(3) mutual aid** principle – family, community, other, relational and school life should demonstrate this, **(4) global problematique** – here the family needs to be involved in 'right livelihood' and include discussions thereof and of the bigger global picture, **(5) harmonisation** principle – again the family should seek to demonstrate the harmonisation of the various aspects of its economic, social, cultural, psychological and 'bushy' life and finally

(6) Learning esp. the 6H approach to informal structured learning as serious fun stretches across all these principles.

Detailed discussion of this topic is beyond the scope of this eBook, though it is acknowledged the topic is of crucial importance to our culture.

Play as the '6thH' in '1H' to '3H' to '5H' to '6H' Pedagogy

Here '1H' means head (noospheric education – conventional schools and Higher Ed.) or '1H' means hand (physiospheric – training colleges and Vocational Ed.). Many play authors basically recommend a '3H' approach to pedagogy (learning) that braids play, love & work (Heart, Head, Hand) viz. creativity, motivation & practical learning viz. Dewey of Head/Hand/Heart. Elkind (2007:196), Brown, S. and C. Vaughan (2009:85). I heartily confirm and support this. I actually, seek to extend this somewhat and propose a **'5H' approach to Pedagogy** of Holon/Heavens, Head, Heart, Hand and Hearth/Earth/Gaia – this brings in the vertical consciousness aspect with a touch of the esoteric/spiritual as well as the horizontal '3H' approach above. Here the way of consciousness can be seen as 'joining up the dots', in this instance the 5H's, and taking a helicopter view of the result.

The 6th H is Happy because as the sub title for this eBook says 'learning can, and should, be fun. This 6thH then is Play. This then means celebrations and festivals and dance and singing and poetry prosody are all part of the delight of the humanness of learning.

Play Matters! Play makes us human!! And play always ALWAYS involves the hands

To embed play in a serious way in our and our children's lives we have to take an approach to 'life long learning' that means we have to provide a place for 'un-schooling' even 'de-schooling' as Illich (1970) says. What can happen in learning as it transitions to schooling and thus education is what I call structural appropriation/thievery that is the State appropriates the structure of our and our children's leaning and learning's locus of authenticity is moved from self to State. And the state moves this locus into the factory that is education becomes all about 'international competitiveness' in the globalised world. The child as human with soul and consciousness is ultimately completely subsumed into the machine and seen as simply a unit to be conditioned into behavioural competencies, part of the dumbing down process that has now reduced us to trembling globs of consumerist units. The school 'industry' then is, in my view, 'adulthood' in extremis. In order for our children and ourselves to learn we all need to, as far as practicable, to live 'as if school doesn't exist'.

Play and Montessori, Steiner, Vygotsky and Fröbel

Indeed in the history of early childhood development, right from the 19th century, we see time and time again the importance indeed centrality of play e.g. Fröbel (German - 1782-1852), Steiner (Austrian - 1861-1925), Montessori (Italian - 1870-1952), Vygotsky (Russian - 1896-1934) and even Piaget (Swiss ~ French speaking - 1896-1980). It's only from the 21st century that we see the wholesale elimination of play and its replacement with narrowly defined epistemology. What went wrong? We have to see the loss of play from the national curriculum (as in Australia in 2012) as a tragic loss, even representative of an ongoing instrumentalitisation, commercialisation and commodification and thus decay of culture, even within the limited enlightenment paradigm.

Intriguingly Vygotsky's concept of 'zone of proximal development' or the range of tasks a child can complete independently, has been extended by Grandin (2006:19), which then needs to be extended by a teacher as mentor with appropriate pedagogical scaffolding and so forth, to learning as apprenticeship.

Further Fröbel is credited with originating the concept and term 'kindergarten' – children's garden, in 1830's. In the Netherlands to this day 'frobelen' means *to be busy with ones hands making arts and craft*. Friedrich Fröbel's (Gr) great insight was to recognise the importance of the activity of the child in learning. He introduced the concept of 'free work' (Freiarbeit) into pedagogy and established the 'game' as the typical form that life took in childhood, and also the game's educational worth. Activities in the first kindergarten included singing, dancing, gardening and self-directed play with the Fröbel Gifts, which were educational play materials also known as Fröbelgaben which included geometric building blocks and pattern activity blocks.

Intriguingly Frobel and his father were in the tradition of '**Rucksack Pharmacists**' (**Bush Pharmacists**) or '**Buckel-apotheker**'. Whereby in the village where Frobel was born, Oberweißbach, a wealthy village in the Thuringian Forest which, had been known centuries for its natural herb remedies, tinctures, bitters, soaps and salves. Families had their own inherited areas of the forest where herbs and roots were grown and harvested. Each family prepared, bottled, and produced their individual products which were taken throughout Europe on trade routes passed from father to son – rucksack pharmacists.

Where have these initiatives of the past 150 years gone? This millennium they simply don't exist in the Anglophone world – they have ceased to exist or been co-opted into the status quo – basically without a whimper and often to get Government funding and accreditation. In all instances the original intent has been co-opted into conventional academic knowledge formation streams, an outcome truly tragic for children however deeply informative on the spirit of thantos (death wish) evident in pedagogy and indeed the West today. This topic is covered in some detail in my previous eBooks.

Three approaches to learning

Clearly for the reader Apprenticeship Learning is the pedagogical analogue of Artificer Learning/Bush Learning/Learning in the tips of one's fingers, in androgogy. Generally speaking one can posit that education is about:

- (1) **How to be an adult** for instance in Medieval times and in Confucian society this was and is a key focus of childhood learning – education is about 'performances' as in 'rehearsals for change' as with mimetic and memetic learning of basic skills viz. 'sit by Nellie' as per conventional apprenticeships;
- (2) **Gaining heaps of information** – education as informative viz. comprehensive curriculum and covering conventional academic disciplines yet information, unlike yesterday, has a half-life measured today in months not years let alone lifetimes;
- (3) **Underlying principles and philosophies** – education as transformative learning viz. creativity and ethics such as say the journeyman's piece. See Gardner (1995:126-127).

Apprenticeship Learning

For this eBook series I posit the link between (1) and (3) as an Apprenticeship (in the trades) or Internship (in the professions) – inc. journeyman's piece and professional year,

respectively. This is the basis for Artificer Learning. Indeed other authors do likewise such as Gardner (1995:127) who posits this link leading to the ‘complete understander’.

www.attra.ncat.org/attra-pub/internships .

While it is beyond the scope of this eBook to articulate in detail on types of learning, as this of itself is not a pedagogical text, may I posit three styles: (1) scholastic (as measured by texts – noospheric), (2) intuitive learning (more Jungian), and (3) practical learning (project based - physiospheric). It is my proposition that the latter can involve the other two, yet not VV. Indeed time and time again pedagogical reform authors use the term ‘apprenticeship’ for the key learning relationship in a reformed pedagogy between teachers and students.

10 components of a chiro apprenticeship

This framework has been developed as an extension of the ‘Cognitive Apprenticeship’ of <http://www.21learn.org> . For instance **cognitive apprenticeship** applies a constructivist approach by showing how our brains, over vast periods of time, have become conditioned to learn through a process of:

- (1) **Showing** – the ‘teacher’ or parent, craftsman or artist captures the imagination of a young learner who becomes sufficiently intrigued to want to know how to do it for itself
- (2) **Coaching** – the ‘teacher’ shows the novice learner how to identify the sub areas that have first to be completed, each with its own particular form of expertise
- (3) **Scaffolding** – the ‘teacher’ helps provide sufficient temporary support as learners go beyond what they had earlier thought were the limits of their skills
- (4) **Incubation** – allowing the student to design and rehearse the interface/assembling/integration/connection/synergising/harmonising these sub-tasks, at their own speed and relate this to the Global Problematique
- (5) **Inner/Outer component** – where the student recognises that in working on outer stuff that is the skin of Gaia they are also working under their skin that is on themselves as humans, sons or daughters, prospective citizens, partners and parents
- (6) **Fade 2** – the ‘teacher’ has to be as proficient at removing the scaffolding when it is more appropriate to the individual to struggle to stand on his or her feet, as they had been when putting the scaffolding in place
- (7) **Exemplar Project** – the apprentice now is on the cusp of becoming a tradesperson and conceives, designs, makes and uses/tests their own ‘journeyman’s piece/exemplar project’ with their own hands, head and heart for adjudgment by peers in relation to this transition.
- (8) **Fade 2** – here the ‘mentor’ and the ‘teacher’ have to be able to fade into the background as the relationship becomes one of equals. This needs to be celebrated oftentimes by completion of an indenture and certification as tradesperson
- (9) **Dialogue** – through the whole of the apprentice/master relationship the novice learner shares ideas with other learners as they try to describe what they are doing and reflect on the outcome. ‘Learning is not time-out from productive activity, rather it is the very heart of such a widely and deeply defined sense of productive/contributory life’
- (10) **Fade 3** – here the new tradesperson can practice, journey to other related skill development opportunities and eventually mentor or tutor other upcoming apprentices in this form of deep learning

The Santa Fe Institute puts it this way: *The method people naturally employ to acquire knowledge is largely unsupported by traditional classroom practice. The human mind is*

better equipped to gather information about the world by operating within it than by reading about it, hearing lectures on it, or studying abstract models of it. Nearly everyone would agree that experience is the best teacher, but what many fail to realise is that experience may well be the only teacher. Santa Fe Institute 1994

Grandin (2006:28-31) puts it thus: *The concept of apprenticeship (learning) considers children as apprentices in thinking and doing who are active in their efforts to learning from observing and participating in, with peers and more skilled members of their society (as mentors), developing skills to handle culturally defined problems (and projects) with available tools, and building from these givens out to construct new solutions within the context of sociocultural activity.*

Apprenticeship Learning then is a pedagogy that enable the student to:

- 1 Progress at his or her own rate
- 2 Develop his or her own attributes and to recognise different degrees of relevance
- 3 Build on previous practical, scholarly and intuitive experiences and knowledge
- 4 Be supported by the proximity of mentors in a vertical grouping (kids and adults) and
- 5 Understand the conceptual and practical basis of knowledge plus the degree of individual agency and responsibility for progress in gaining this knowledge and understanding

Critiques of Apprenticeship Learning whereby the apprentice/ship:

- 1 Maybe exploited
 - 2 Sees imitation as very narrow i.e. follow the master
 - 3 Master is not pedagogically trained
 - 4 Becomes skilled in a few areas and relatively ignorant in others thus the need for Workers Educational Associations etc. of the late 1800's.
 - 5 Appears an old fashioned way of learning
 - 6 Is a victim of the prison that we now call 'school' wherein supervision is much more top down
 - 7 Heads are needed today not Hands
- Also see Gardner (2005:135).

Any of these can indeed be true however they, with the exception of No.7, can also apply even moreso, I argue, to conventional or cognitive 'schooling'. In this piece I have submitted that 'chiro drove cogno' so that I submit No. 7 is back to front. It is up to the reader to decide in this regard. Finally however most pedagogists I have read that are worth of respect end up advocating a form of apprenticeship or mentoring, for instance Steiner, Gardner etc. as well as all indigenous learning systems. So in this regard I rest my case.

Not only Play but now Handwriting dropped from US national curriculum

Today 13-07-2011, we see announcement that handwriting is being phased out in US schools in favour of the keyboard. Indeed the national curriculum no longer includes this type of integration of manual and mental dexterity.

The Australian 13-07-2011: [Mitchell Nadin] **Handwriting is disappearing from classrooms in the US, with the new national curriculum dumping the pen for the computer keyboard.**

But Australian students will be sticking to pen and paper, with education departments around the nation yesterday saying handwriting remained an important skill for children to learn. With the increasing use of

computers in daily life, the role of **handwriting** is under debate, with some education policymakers believing it is a **redundant practice** that should be phased out and students taught typing instead.

About 40 states in the US have already dropped handwriting and adopted the national curriculum, known as the Common Core State Standards, which dumps mandatory teaching of longhand and leaves it to schools to decide whether to teach handwriting.

Play as Spiel - [Mechanisch-Mechaniker-Handwerker] - a crucial & forgotten trinity

For Gadamer, a famous hermeneutical philosopher, play as ‘spiel’ and understanding are conflatable. Gadamer (1975). Spiel is discussed in more detail in eBook2. Play can be translated in German as spiel and also as mechanisch, and mechanic as *Mechaniker* (mechanic) or *Handwerker* (hand worker) with its cognate *Mechanisch* (play/slackness).

Play and Writing - integrating manual and mental dexterity. For me two of THE key areas for the integration of mental and manual dexterity are play and writing. Play and writing are THE two areas now in proactive decline in the West. Let’s be clear the deep human skills that are seen embodied in practitioners such as Hackers, Bush Mechanics, Artificers, Garbage Warriors, Survivalists etc. All require, no! rely on, the integration of chiro skills that integrate manual and mental dexterity. These are now both being consciously evolved out of our pedagogical systems i.e. our schools. You have been warned.

Then key-boarding gives way to voice and gesture responses so eventually to think-boarding!! And the technology becomes internal – implanted. Again you have been warned.

This also brings into question of what happens if the cloud rains that is if the cloud breaks (cloud computing), if folks hack into your eBooks, if the new software in three years can’t read the old eBook, when the satellites fail and power goes off after peak oil.

Play Lexicon

Play Matters!! ‘Indeed play matters so much that I suggest a new word ‘plerk’ the integration of play and work.’²⁴

Play has been extensively investigated discussed and applied in my previous two eBooks primarily under the rubric of Intelligent Narrative Play (INP) and I refer readers to this term in these two eBooks especially the second for extended and detailed discussion thereof. Indeed I strongly subscribe to Albert Einstein is reported to have said ‘that it is a miracle curiosity survives formal education’. Play is a little like ‘love’ or ‘family’ everyone knows what it

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Source: see http://www.childsplaymagazine.com/articles/baby_couch_potatoes.htm and <http://www.childsplaymagazine.com/Quotes/index.htm> , accessed 06-2011. Current learning theory states that learning is:

- A process of exercise though active knowledge construction, not of knowledge recording or absorption;
- Experientially oriented, as people use their existing knowledge to construct new knowledge;
- Affected as much by motivational issues as by cognitive, affective and kinetic ones;
- Highly tuned to the situation in which it takes place.
- Generated best by chiro to cogno transmission/transition (website + PW 06-2011)

Already only 40% of pre-schoolers are getting the requisite 2hrs per day of activity inc. play. Indeed many ‘play’ grounds have been dismantled over the past decades. And e-parenting takes over well before age 2 up until it is recommended children get ‘zero’ screen exposure inc., TV!! Indeed four of the 10 best-selling education apps in the iTunes store are aimed at children under four (Canadian survey 2010). Indeed in older children in Canada only about 10% are getting the necessary 90mts of physical activity per day.

Play through ‘toys’ then helps to self-develop in ways that text-books/apps don’t even cant. Play develops children’s skills and understandings in each of the areas prescribed by our educational system. They developed informal holistic non-coercive, NAPLAN free, forms of chiro→cogno learning i.e. mental and manual dexterity, individualised (one size fits all), curriculum emerges from the lived/played life of the student not from centralised top down elite adult pedagogues, planning, iteration (if at first you don’t succeed.....), hand thinking and head handling, reflection and reflexion, social skills through learning cooperative behaviours, organising their time, developing decision making and problem solving skills, evolving communication skills to suit need and situation, both in familial situations and with friends. They exercised and developed information skills: the ability to find information from many sources in effective and efficient ways, learning to ask and pose

means yet no one can define it, although a definition or description, of sorts, is attempted in eBook2. Play truly is the lost dimension of childhood with helicopter parents, pressure cooker parents, absent parents, rigid academic preschool and kindergarten programs and so forth.

Let's pre-empt co-option replace 'play' with '**self-initiated cognitive activity**'

See: http://www.washingtonpost.com/blogs/answer-sheet/post/how-childrens-play-is-being-sneakily-redefined/2011/11/15/gIQAMNjdPN_blog.html

'Play encourages manual dexterity and good hand-eye coordination, and helped with classification and spatial skills' ~ PW

'**Leaning can be fun.** Learning happens.' ~ PW

'**We teach what we are;** We are what and how we teach'. ~ PW

'Generally in play children move from solitary play, to parallel play and then to cooperative play and back and forth. And the children explored term and aspects of their play from encyclopaedias and worked hard to earn the points/money needed to continue to build their play collections. Indeed also plans are integral to the play process. Play then is a learning platform which integrates craft and art.'

'Necessity may be the mother of invention, but play is certainly the father.' ~ Roger von Oech (President, Creative Think)

'Play is the beginning of knowledge.' ~ Anonymous

'Almost all creativity involves purposeful play.' ~ Abraham Maslow (psychologist)

'Men should learn to live with the same seriousness with which children play.' ~ Nietzsche (philosopher, writer)

'Play is the highest form of research.' ~ Albert Einstein (scientist)

questions, to choose strategies for locating information and to use it in an organised way.

Play isn't something that we, as adults, can manipulate and control. Our role, as I suggest, is to facilitate as many opportunities for play as we can. Aside from quality toys, time to play is crucial, and that's something possibly home educating families can give their children in abundance.

Indeed I would challenge the underlying assumptions of our school system viz:

- . Education is Something That is Done to You
- . Knowledge Belongs to the State and its Cult of Experts, Bureaucrats and Enforcers
- . Others (Elite generally Male pedagogues) Know Best What Children Should Learn
- . Schools Provide Efficacious Education (defined as access to university and a higher paid job)
- . Schools Have a Noble Child-centred Purpose (please let me know your favourite assumption)

The term 'plerk' was developed and applied by Richard Mochelle Brisbane in 2000. Toys is a neologism coined by me 06-2011 and represents the amalgamation of toys↔ tools as they say 'boys toys' and 'tools maketh the man'. And where to toys go to sleep – why sheds on benches of course, the great cubby house of adulthood. NB: benches inc. kitchen, sewing, garden & workshop benches/tables.

‘Play is the highest expression of human development in childhood, for it alone is the free expression of what is in a child’s soul.’ Friedrich Froebel (founder of the concept of kindergarten)

‘The child amidst his baubles is learning the action of light, motion, gravity, muscular force....’ ~ Ralph Waldo Emerson (writer)

‘Play is like breathing when we are first born it is a really really big deal but then as we get older we do heaps of other stuff in life but always just underneath we need to breath.’ Paul Kids and Adults Learning

‘Parents who home-school with the greatest success love to play with their children. They learn to protect children's playtime. They appreciate how much learning results from many kinds of play. PLAY allows the spark of creative insight to flame - a most powerful learning tool.’ ~ Ann Lahrson-Fisher (home-schooling writer)

‘Play permits the child to resolve in symbolic form unsolved problems of the past and to cope directly or symbolically with present concerns. It is also his most significant tool for preparing himself for the future and its tasks.’ ~ Bruno Bettelheim (child psychologist)

‘Children learn as they play. Most importantly, in play children learn how to learn.’ ~ O. Fred Donaldson (martial arts master)

‘A child loves his play, not because it’s easy, but because it’s hard.’ ~ Benjamin Spock (paediatrician, author)

‘Children learn as they play. Most importantly, in play children learn how to learn.’ ~ O. Fred Donaldson (martial arts master)

‘A child loves his play, not because it’s easy, but because it’s hard.’ ~ Benjamin Spock (paediatrician, author)

‘Active play may be fun, but it’s not frivolous,’ says Dr. Tremblay. ‘In the early years, active play is required for healthy development, as it builds confidence and basic movement skills, and fosters social interaction, imaginations and self-esteem.’

NB: Dear reader/surfer/blogger/tweeter ‘**Play**’ here refers to serious business such as we find in the Exemplar Project and ‘**Child**’ refers to that part of us that is still becoming, still yearning, still capable of having fun, in other words the child within each of us so in these quotes play refers to a powerful even vital possibly essential modality of **Kids and Adults** learning viz. having fun learning through actions of undertaking projects such as the Bush Mechanic. In short I believe play is essential for children and vital for adults ~ plerk = play↔work ~ ‘because learning can be fun’.

The Bushy: a second leg - a lost map - a prisoner released

I suggest that the Bushy/Artificer then, as per the following, is today one crucial way to engage our humanity. The ‘bushy’ or DIY type impulse has, I submit been imprisoned by our culture. We need to release this prisoner. It’s as if our culture has, a ‘second though unused and shrivelled’. Indeed a forgotten map with an alternative route. Smith and Max-Neef (2011:20). A map where we individually and jointly have to take back the navigation so we can have an alternative to present route which is fixated on a death star, and we are unable to reseat our navigation. Indeed we may well also fear that the captains’ navigation will run us aground any minute now. Likewise our culture has been relying on, standing on; the one leg

on predatory capitalism now for several centuries now and it is likely we will overbalance as standing on leg only is proving most unsustainable.

In this eBook I argue that symbolically, as in real life, we need a second leg to stand and balance on. As argued in eBook2 this second leg comprises three key components: 1 Bush Mechanic (Artificer - repair and reuse don't recycle), 2 Simple Living (enough is enough – eNuffering – see Wildman and Ploughman (2007)) and, 3 Eldership (acting ahead wisely - elder). At the centre of these three is our Sauvage Koinonia concretised in the Exemplar Project in short a marriage proposal to Gaia a proposal for a long term sustainable life together as one.²⁵

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Koinonia is (yet another) complex, fascinating archaic Greek word, for which there is no modern English equivalent, representing a unique approach to community building and teamwork. It means an amalgam of: (1) common ground, making and having something in common – craft – Craft Koinonia; (2) joint ownership, sharing, joint-ownership, gifting, living together; (3) common effort, mutual aid, joint decision-making, fellowship, companionship and shared passion. It also means (4) a vertical relationship (consciousness, linking spiritual and material aspects of existence, as well as horizontal one (living together), and an integration of all these (5) trust. So now we see the ultimate meaning of knowledge; (6) inner and outer unity – in short ‘integrality’ of integrating inner goodness towards virtue and outer goodness to ethical sociality. Further nowhere in this framework of community is there implied a hierarchy of command and control. While there is leadership, the leader’s task is to focus energy, and align interests, not impose control.

Marriage is a form of Koinonia – a k of life. K is related to the Greek word Oikonomia – prudential local economics (discussed in detail in this eBook series, and counterpointed with the word chrematistics – love of money/greed), and the Latin ‘communitas’. **Communitas** (involvement as above) may be counterpointed with *immunitas* (immunity from involvement). Also see http://en.wikipedia.org/wiki/Koinonia#The_problem_associated_with_the_etymological_meaning_of_koinonia

We need to balance with competition **and** cooperation, with self-interest **and** mutual aid with personal wealth **and** social justice. We and our culture needs' another leg. A leg, like the forgotten map, we have always had but have lost the use of it over the past centuries. It is there we just need to rediscover it and gain confidence in, and use, it say in what may be called 'zones of social innovation', the social equivalent of the more well-known 'zones of economic development'. To my mind, and in these eBooks, I have sought to show that the humble way of the Bushy/Artificer can be such an alternative map, indeed a second leg. It is that significant and substantial.

If we look to the clash between design and art in the British School system of the 1850's we see the issue of the elite class based pedagogues decreed that art and design could only be pursued by 'gentlemen' and that the workers had to sign a declaration a sort of anti-indenture that they would, on graduation not produce art, as was said in these days 'straight lines are a national want' (no curves or fractals here). Here we see in the first ½ of the 19thC the same discourse about the needs of industry 'straight line' and the need of the students for personal development. This was done so as to exclude students such as William Blake. In response to this the Mechanics Institutes started holding courses on art and design and these were enormously popular. In this sense they became sites of resistance to the commodification of learning that we see everywhere today and even to the point where they are ascribed the initial moves towards such commodification and 'international competitiveness'. Rather comrades it was the reverse.

Mythopoesis and its potential role in releasing us the prisoner

Indeed Mythos has often been called a '**sauvage form of psychology**' which helped people navigate their inner and outer worlds. Further the beginnings of theology can be seen in the 'mytho-poetic utterances of, and about, the gods – what we may call here '**sauvage theology**'. Also one may see the direct apprehension in the nature of the imagination and intuition as a form of '**sauvage imagination**'. Indeed such 'embracing of mystery, the cosmos and one's place therein' may be seen as the '**sauvage Mysterium**'. So I suggest we may surmise as '**sauvage mythopoetic**' as '**sauvage mythos**' even extending to the '**sauvage/sacred feminine**' and the '**sauvage artificer**', '**sauvage-wilding**', '**sauvage/wildcrafting**', the '**sauvage as in rambunctious garden**', '**sauvage-primeval**', '**sauvage-prime**'itive', '**future savage**', '**from pre-rational savage-ancestor to post-rational forestor**', '**post-rational savage**' and '**post-rational mythos**' all pointing to a post-apocalypse endgame.

Sauvage (Fr.) does not mean 'red in tooth and claw'. Rather it is the second meaning to the English word Sauvage – it means direct, uncomplicated, uncluttered by culture, wild, fractal etc. Explored in detail in both previous eBooks; fractal in the sense that mimesis is recursive, iterative and scalar. It Again this is an example of the second leg, the second meaning of vital words, such as work in German can mean 'labour' and 'handwork'. Again in this eBook series I use the second leg/meaning of these words. L'Homme Sauvage = the Wild-man (my namesake nonetheless).

Sauvage Koinonia – then is never passive it is a direct active principle not only describing a way of being but also a way of doing.

As an aside sauvage can be likened, at least in archaic times, to ‘salt’ and is in some Nag Hammadi text e.g. the Gospel of Philip. Nowadays sauvage would be, and often is, jailed if male and medicalised if female. I would also suggest this in turn links to ‘yin’ energy so long suppressed in our Western culture.

Other forms of the sauvage include: ‘sauvage literary’ James Joyce, and ‘sauvage as in savage’ an aggressive drunk. There are few avenues, if any left, in our culture for the Sauvage to be expressed, though it comes through a little in sexuality and of course drunkenness which has become almost a rite of passage in our materialised industrialised homogenised western society. Sauvage is in 99% of instances seen as negative such as drunks, hillbilly, provincial, local, Volk, indigenous in situ, outside cities = outside civilisation = savages etc. Arts, crafts, music and sculpture are the few places where there is a space for the sauvage. Mainstream society no!

Indeed, I submit, that the Exemplar Project may be seen in its ultimate expression as a form of mythogenesis pulling together the shards of our postmodern mythology. Possibly even a concretisation of then constellation of an archetype of our unconscious. Today we strive, even struggle for ‘mythic coherence’ in our own narrative which is part of an even more incoherent human metanarrative and of course a collapsing Gaian narrative. In this regard from a mythopoetic perspective I argue that cultural mythopoesis or founding narrative is a precursor to, and establishes the context for, pedagogical mythopoesis.

The latter includes: attentive presence, creativity in the liminal space between the old and the not yet new, struggle for mythic coherence from among the postmodern shards of post metanarrative, disillusionment and letting go of illusions and even hopes, practical wisdom as in Phronesis, a sensing of the sacred truth about human existence through our lived life experiences – petite myth homologous with grand myth. Detailed discussion of the link between mythopoesis and the Bushy is beyond the scope of this eBook however hopefully the above gives some idea of the links involved. So in a sense mythos can provide a sort of inner/outer virtual or mythological mentor – a metanarrative that we can homologise our lives with. This is, I suggest, the key to transformative learning.

Is Mastery control?

This is a crucial question as if Mastery is (only) Control in the western power over objective separation to Nature then the Artificer is little more than a low level instrumental expression of this ‘mechanical/God as watchmaker’ mindset. The artificer has a mastery of mindful control i.e. creative power with and through discipline not power over because of control discipline, in my view.

Yet the artificer, mastery and control can, and does, readily exist in ZenColeridge’s other world the romantic artiste can be real. Please consider for instance the ‘M’ side of these counterpoint equivalences:

Mystic – other worldly – the other world of imagination or future or the dead cp. Real empirical

Mysterium – sense of awe at the inner and outer universe – a recognition of the unfinished business therein and recognition that we are a part of it cp. Rational

Mythic – symbolic imagery e.g. analogy, homology can be this worldly cp. Literal

Mindful participation – participative consciousness with cp. Mastery and control over

Merging – part of the whole – holon – interface cp. Stand-alone separated silos

Maestro – art and craft master cp. Technocrat

Meta-physics of participatory consciousness – the finger pointing at the moon cp. Measured-physics of the moonwalk – footprints on the moon

Mastery – in terms of mindful participatory guidance with excellence cp. Skilled instrumental control-over

The battle of the three pedagogical paradigms in Anglophone countries

This battle has formed the terrain on which we now negotiate about education. Pedagogy has been defined more than ½ a century ago and now tacitly determines our thinking and acting thereon. Seldom do we surface this ‘tacit-ness’.

The Bodger (hovel), Ant (nest) & the (ghost in the) Machine: Dewey, Harris & Thorndike

Basically it was a battle of three psychologies and indeed three psychologists viz. the psychology of: the bodger²⁶, the ant and the machine. PS: the bodger lost, but remains as the

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Bodging is a traditional European/UK wood-turning craft, whereby, originating the mid 1850's journeyman/travelling/itinerant craftsmen used green (unseasoned) wood to create cylindrical wooden woodturning via a traditional wooden-bed, polelathe, most commonly chair legs and stretcher poles, historically for the Windsor chair manufacturing industry. The origins of the term are obscure. It may be a folk extension of beech or birch+suffix -er- one who works or is involved with beech or birch- common woods employed by the bodger. Another theory is that bodesges, defined as rough sacks of corn, closely resembled packages of finished goods the bodgers carried when they left the forest or workshop. Yet another theory is that bodger was a corruption of badger, as similarly to the behaviour of a badger, the bodger dwelt in the woods and seldom emerged until evenings.

Note: There is no known etymology of the modern term bodger referring to skilled woodworkers. It first appears c1910, and only applied to a few dozen turners around High Wycombe, the reference quoted above dated 1879 cannot refer to this type of bodger. All the hypotheses above are pure guesswork and not supported by etymologists. The etymology of the bodger, botcher/botch, bodgey and dodgy (the latter three meaning poor workmanship) is well recorded from

ghost in the machine!!! The ant pedagogy rushes to the transhuman clone drone that we see in Afghanistan and Abu Ghraib today.

The first paradigm - much, though not all, of what I speak of here as KAL pedagogy can be seen as progressive pedagogy for instance viz. John Dewey (late 19th century – 1859-1952) and Francis Parker (1837-1902). This is one Pedagogical Paradigm (PP), **I call it the PAPPP – Progressive And Praxial Pedagogical Paradigm**. Today we basically don't see this paradigm – in the battle of the pedagogical paradigms **Dewey lost** and lost comprehensively. Gardner (1995:201-212). Remnants can be seen in the shades of some esoteric systems such as Steiner.

A second paradigm was that represented by William Torrey Harris (1835-1909) who was responsible in the St. Louis region for creating massive bureaucratic school systems in the monolithic style from central determination of curricula to recruiting of teachers and design of school buildings. Students and teachers became cogs in this bureaucratic wheel which in turn was a wheel in the Pedagogical paradigm which emerged by late 19th century. These schools were more interested a uniformity of output to suit industry and never on the understanding of individual students. This paradigm is even more trenchantly evident in the Anglo countries esp. in the UK as per the dreaded OFSTED (Office for Standards in Education <http://www.ofsted.gov.uk/>) Alexander (2001:255) and in Australia TEQSA (Tertiary Education Quality and Standards Authority – self-explanatory - <http://www.deewr.gov.au/HigherEducation/Policy/teqsa/Pages/Overview.aspx>) accompanied by the Australian Curriculum Assessment and Reporting Authority – responsible for establishing standard national curriculum and national standardised testing by 2013 - http://www.acara.edu.au/home_page.html). These institutions are discussed in eBook2.

I call this the Centralise Or Bust Pedagogical Paradigm (COBPP). Today we see Harris's legacy in the massive centralisation and homogenisation in our national curriculums in Australia from Preschool to high school and technical school all are utterly centralised and uniform and none contain understanding, innovation or creativity of the student.

Shakespeare onwards the two term streams are however not synonymous. In short the bodger was a sort of 'nature hacker' (positive sense) in line with the modern-day 'hacker' movement.

A bodger commonly camped in the open woods in a 'bodger's hovel' or basic 'lean-to'-type shelter constructed of forest-floor lengths suitable for use as poles lashed, likely with twine, together to form a simple triangular frame for water-proof thatch roof. The 'sides' of the shelter may have been enclosed in wicker or wattled manner to keep out driving rain, animals, etc.

Note: It should be noted that these 'camps' were not where the bodgers lived, just where they worked during the day. They lived in cottages in the villages of the area and walked to work each day. They were no more 'itinerant' than a modern day dry stone waller or thatcher. **Source:** Drawn from <http://en.wikipedia.org/wiki/Bodging> See also: <http://www.bodgershovel.com/> and <http://www.bodgershovel.com/biochar.htm>

Notable quotations: *Ninety-nine [students] out of a hundred are [happy to be] automata, careful to walk in prescribed paths, careful to follow the prescribed custom. This is not an accident but the result of substantial education, which, scientifically defined, is the subsumption of the individual [PW].* And in that same book, *The Philosophy of Education* (1906), he writes: *The great purpose of school can be realized better in dark, airless, ugly places ... It is to master the physical self, to transcend the beauty of nature. School should develop the power to withdraw from the external world.* **Source:** http://en.wikipedia.org/wiki/William_Torrey_Harris indeed Harris can be seen as a proponent of self-alienation through strict discipline in order to better serve the great industrial nation of America.

A third paradigm was that of Edward Thorndike (early 20th century – 1874-1949), and educational psychologist, here we have operant conditioning (behaviourism we see today in CBT) and regular testing (NAPLAN) inc. Uni admission tests and IQ tests etc. Thorndike spent his whole career at teachers college studying animal behaviour inc. operant conditioning, taken up so trenchantly by Skinner in the . **I call this the Test and Tell Pedagogical Paradigm (TATPP).** Today we see Thorndike's legacy in the NAPLAN testing basically designed to eliminate student understanding of the subject. Again this paradigm is not interested in individual student praxis and or understanding rather NAPLAN scores.

Which paradigm(s) won?

So today Status Quo Pedagogy, in the West, excludes Dewey whose heuristic chiro practico paradigm lost and lost comprehensively by the mid-20th century and has been in desperately steep decline from the late 1980's on with the advent of Globalisation and WTO replacing GATT (General Agreement on Tariffs and Trade which was replaced by WTO in 1992). Education is now an annex of the global marketplace.

Rather SQP may be defined almost exclusively in terms of Paradigms 2 and 3 – COBPP and TATPP – both inimical to indigenous culture and thus learning. Massive centralised bureaucracies that produce homogenised uniform national top down curricula that are designed to put out homogenised 'operantly-conditioned' competent students who are regularly NAPLAN tested, with minimal understanding or capability in citizenship or creativity or humanities, for work in factories which don't exist.

The paradigm that won is NAPLAN and its equivalent, here and in the UK and USA ie Anglophone countries. NAPLAN is used not to cp. Students (which it was never meant for in the first place) nor to compare schools but to compare teachers for promotion (and principals). I predict the NAPLAN's of the world will get longer and more intensive as the monster eats itself.

Dear Reader: one needs to, understand the US culture and indeed western culture mimetically the machine²⁷ is the underlying metaphor and if a machine is not working you do

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all the things described below - standards for widgets, longer machine time perday, speed up the machine, get more qualified operators, threaten everyone with the gulag and so forth. This discussion is very naive in these regards. An Algorithm not a Heurism

Where are the Second Leg shards in Australia?

We see some shards from the Progressive Paradigm in the extremely limited range of Semi-Alternative Secular Education in Australia such as – mainly in Victoria a southern State in Australia.

For instance: Pine Community School Brisbane Qld - <http://74.220.215.214/~pinecomm/WordPress/> ; Brisbane Independent School Qld - http://en.wikipedia.org/wiki/Brisbane_Independent_School ;The Pavilion School Vic - <http://www.thepavilionschool.com.au/contact-details/> ; Alia College – Vic <http://www.alia.vic.edu.au/> ; Preshil school Vic - <http://en.wikipedia.org/wiki/Preshil> and various community schools – Fitzroy Vic - <http://www.fcs.vic.edu.au/> ; which influenced Candlebark School Vic - <http://www.candlebark.info/> ; as well as schools for drop-outs such as Berengarra <http://www.berengarra.vic.edu.au/> (chook math, dogs, radio, wood, auto farm etc.) and homeschooling (inc. Montessori and Muslim homeschooling in Australia as well as special needs and gifted children as well as the more recent and radical US unschooling system) <http://www.aussieeducator.org.au/education/specificareas/homeschooling.html> , we could also include elements of open education <http://www.smartcopying.edu.au/scw/go/pid/938> , learning circles <http://www.studyircles.net.au/> and U3A <http://www3.griffith.edu.au/03/u3a/> ; <http://www3.griffith.edu.au/03/u3a/u3aonline/> (however U3A has been captured by the existing University system). Between the University system and the Voc Ed system little can escape into informal structured learning. The Apprenticeship system with its mentoring and emphasis on chiro based ‘from the tool’s

Mechanical is understood via algorithms that ‘mechanically’ determined ‘guilt’ through their application in the exoteric world. Here mechanical is taken in the algorithmic sense of labour with its mechanical cause and effect i.e. *arbeit* not in the sense of heuristic of hand work i.e. *handwerker*.

understanding, indeed: **So from an evolutionary history perspective ‘chiro drove cogno’ and, I argue, from a biological and memetic sense I argue it still does – as we see in childhood.** . Yet in our schools we have reversed this and even worse dropped off chiro altogether. So today we have an emphasis on complex educational systems with ongoing tests for students. None of this aids understanding. May I be explicit ‘if you want to understand something first you have to handle it as an apprentice’. **That is Chiro is the pathway to understanding which, I argue, is the key to any credible pedagogical system one can imagine.**

What would a Second Leg/Bodger Pedagogy look like for Australia?

Clearly the paradigm most apropos for this eBook series is the invisible-ised paradigm – PAPP – originating with Dewey and Parker and more recently with Illich, Freire, Holt and the contemporary Unschooling movement in the US, with some substantive modifications however within the PAPP Paradigm, also see Glines (2000). We could make the following broad categories for exoteric/secular education:

- (1) **Status Quo Schools,**
- (2) **Alternative Schools** that seek to vary their structure and governance but not the curriculum,
- (3) **Independent Schools** that seek to vary both,
- (4) **Home Schooling** where the curriculum comes home so to speak,
- (5) **Un Schooling** el ar Llewellyn (1991) where there is no fixed curriculum or structure what there is, is decided by the student,
- (6) **De Schooling** al ar Illich (1978) where the apparatus in society the memes and regulations that condition us tacitly to accept schooling are dis-assembled, and the modality most relevant to the Bush Mechanic
- (7) **Bodger School** – the opposite of Status Quo School where the ‘teachers’ have pedagogical qualifications but no content qualifications the Mentor/Bodgers school the ‘teachers’ have no pedagogical qualifications but expert content qualifications. Plus the bodger is a prosumer sourcing and helping to grow and fashion what (s)he then uses in ‘school’. Sociologically speaking the apprenticeship model has been for generations the model of schooling favoured by the working class.

Here we see the importance for instance of: school democracy, learning circles, community involvement in setting curriculum priorities, student spaces, mentoring, apprenticeships in the archaic sense, student understanding, teacher student co-learning, systems perspective and on wicked problems. With the whole system being Gaia and her carrying capacity limitations, braiding thinking and doing, sauvage students incorporated and respected, techne, chiro focus, strong chiro orientation in all courses in all subjects and in all levels, integration of vertical and horizontal learning, genuine practical and theoretical understanding in students, human and Gaian rights, imagineering – creativity - innovation in social and technological domains, democratic constitutionalism, social justice, capability for individual and community (common unity), autonomy and agency.

Indeed current pedagogy separates thinking and doing, abstract categories of thought such as ‘economy’ from practical action in ones lived life, in the most direct manner forcing students to sit at a desk in a cell/classroom, doing time, where they can’t ‘do’ anything but spend the time in listening to monologic information completely disconnected from their ‘doing’ lived life. Indeed as Premier of New South Wales, Morris Iemma in Feb 2007 said ‘there is no point I saving the planet if we ruin the economy doing it’ O’Connor and Lines (2010:14).

Most emphatically, the notion of autonomy, as used here, does not imply either egoism or isolated self-sufficiency. As used here, autonomy requires some capacity and/or tendency to reason freely about ethical problems, when the situation requires. As well as Kids and Adults Learning, Life Wise Learning, community assistance, ethics, praxis/sixarp, artificering and bush mechanicing and so forth.

It should be noted that to achieve anything like the above will also require critical and ethical glocal universities not beholden to the Nation State however this may well prove to be the hardest ask. Such an orientation towards critical reflexivity in our universities will have adverse impacts on theocratic, militaristic, market-centric and autocratic regimes and philosophies or ways of life centred of violating the basic rights of others and the planet. In this regard I would propose a 'tinker-tool' computer animated construction set game coupled with a 3D printer and that the 'tinker-tool' cp. to conventional 'thinker-tool' items, which could then be printed from virtuality to reality and could be 'tested' individually or collectively say as in its use context thinking and doing combined into 'tinker-tools'. Climate modelling applications are an example of how such 'testing' could be undertaken. This tool could incorporate different levels and be progressive covering the development of the player/con-artist (construction artist) say from 2 to 7yrs.

The issue behind the issue here is that our democracy has long since lost its capability to even start to engage these questions, if it ever had that capacity. There are no systems of citizen dialogue. No Associationalism so to speak no Learning Circle movement etc. Status Quo Pedagogy run by the Elite White Few (EWF) keeps its python grip on convention²⁸. **In fact**

the explosion of medicated kids with Ritalin etc. over the past decade shows that these EWF's will use medical intervention to fit children to schools rather than the reverse.

Generally within Status Quo Pedagogy (SQP) the PAPP approach is, in my view, attainable say only to a very very limited extent possibly 33% say. Though this maybe better than nothing it's not much and the best thing would be to start again somewhere not being destroyed by SQP say East Timor.

Education in Australia has to be rebuilt from the ground up.

Ten foundational pedagogical questions for citizen dialogue

It has to engage these six key foundational Pedagogical questions:

(1) What is the aim of education? For example: What is the nature of human nature? That is is are we 'creatures of the brain' or 'creatures of the hand'?

Then: (a) the social production of the critical citizen, or, (b) re-inscription of the status quo, or (c) inculcation of cognitive and scholastic capacities inc. understanding of major discipline areas of epistemology, or (d) possession of huge amounts of information for regurgitation at standardised tests or (e) practical understanding in the student, or (f) producing factory workers – as at present, or (g) rescuing Gaia and thus us? (1a) In this answer does chiro drive cogno or

SQP as used here relates to 'the hidden curriculum' of: (1) legal compulsion, (2) bureaucratic organisation, and (3) academic status. Consider the Wilson Campus School (1968-1977) at Minnesota State University, Mankato, piloted many of the MXC (Minnesota eXperimental City) concepts. This well documented and, at the time, most innovative, open, flexible year-round public learning system in America proved conclusively that there are better non-traditional approaches than those currently in use for enhancing the growth of spirit, mind, and body for many youth and adult populations. Initially, Wilson made sixty-nine deviations from the conventional school patterns.

These involved mentoring/apprenticeship/coach, eldership, non-grading, individualizing, personalizing, eliminating requirements and compulsory attendance, creating an infant through college and senior citizen age mix under one roof — including evenings as a community centre—introducing teaming and suites rather than classrooms, incorporating self-evaluation, stressing self-direction and responsibility, techné, chiro, sauvage, disciplines transformed into 'crafts' and linked to the students 'intelligences', classes as apprentice groups working on various projects, teacher as journeyman, intergenerational – kids and adults learning, joint accountability in context, multiply intelligent, considering everyone both a learner and a facilitator, focusing on urgent studies and global dilemmas, volunteering and tutoring where needed, spotlighting the affective as the priority domain, employing caring self-selected advisors and facilitators, encouraging community service, and instituting year-round continuous learning. In 1977 the WCS and all other laboratory schools were closed by the Minnesota Legislature (sic!). Glines (2000). Museums have evolved schools haven't.

Assessment I rather the concept of **Two-way evaluation** or **Accountability**, to be fourfold affair viz. exams, projects, viva's and portfolio. The context of the assessment evaluations to be by way of: (A) project/experientially based, (B) objective accountability, (C) peer review and self-evaluation in (D) an Apprenticeship or Internship (professional equivalent) and finally be (E) be in a mulit media format that includes cogno and chiro on equal footings. Accountability metrics then to be along these lines and include: (1) reaction of the learner to the course, (2) content and process actually learnt, (3) accountability of all the major stakeholders inc. wide input into curriculum priorities, ethicality in course development, student delivery and student (under)standing, (4) creativity and innovation (see section on Torrance's Creativity Quotient), (5) Context (as per above and transfer to and from 'real life', (6) efficacy of learning and finally (7) predilection to LLL by the learner. NB: there are many systems of accountability and what I am seeking to aver here is narrow behaviouristic CBT (Competency Based Training) type accountability) or 'teach for the test' type accountability, as at present. Wildman (1998).

cogno drive chiro or does chiro even have a role at all? (1b) What then are the key distinctions of the various forms of ed? For example: Higher Ed, University, and Voc ed?

(2) **What is the ontological distinction between Education, Learning and Training?**

(3) **What is the ethical justification for compelling children to attend school?** (3a) what is it ethically imperative that every adult should know (glocally) in order to ethically justify compelling children to learn it? (3b) how does this compulsion, with its punitive enforcement, relate positively to our cultures democratic ethos? (3c) how does the answer to vary through the various years of schooling? (3d) How is this to be decided, democratically or otherwise?

(4) **How and Who sets curriculum priorities?** What is the ethical justification for elite white males to decide centrally what my child shall learn locally and how is that parents and children have no input?

(5) **How much local diversity is to be allowed** in this? Is conformity to be centralised or harmony diversified (5a) And how? Finally

(6) **What is the most efficacious relationship between the educations?** Viz. Adult Ed, Voc Ed, Higher Ed, Primary Ed and Preschool Ed?

(7) **What is the right of parents cp. to the State and other collectives to direct the education of their and the children?** Vertical integration or only silo horizontal.

(8) **Given answers to the above what then are the better designs in both process and content for a 'school'** in terms of Structure, Process, Governance and Pedagogy (SPGP)? (8a) How does this 'school' relate to the broader community in terms of its SPGP? (8b) How do *kids and adults learning* braid and, *thinking and doing* braid, in this SPGD towards Life Long Learning or as I term it Lived Life Learning?

(9) **How often should all this be reconsidered and how?** All citizens should be involved on an ongoing basis as, as a culture, 'we are what we teach'

(10) **Glocal question**

Schools need to move more towards the independent model – independent say to a point of say 51% in terms of curricula, governance and finance – again not possible at present in Australia. This will mean reconceptualising education and recasting the Departments responsible therefore – even their abolition, especially in the Voc. Ed. arena. I would posit the idea of 'free schools' of Europe (Sweden and Netherlands) and even, to an extent, the Charter Schools of the US. See also Mochelle (2001:Ch5).

Detailed discussion of this area, though, is beyond the scope of this eBook.

Handedness

Handedness is an intriguing facility in our species as well as chimps and gorillas are predominantly right handed – which means the left hemisphere is the specialised one. My point here is that fine motor skills and thus the hand achieve a huge representation in the brain and even more so that one hand is 'chosen' either right or left for special treatment – for the extra fine motor activities.

So there we have it in general humans are left brained for handedness AND language. Ok so what happens when we interrupt this macro-bio-historical phenomenon?

Bageant (2007:256) quotes research that indicate that **intense television viewing makes the right brain hemisphere twice as active as the left**, thereby releasing a surge in body's natural opiates – endorphins, beta-endorphins and enkephalin, all of which act on the same

brain receptors as opiates. This can lead to (1) the overwhelming of the left brain, (2) suspension of: critical thinking, fine motor control and language abilities **all of which locate in the left brain** and crucially (3) decay of literacy which in its limited modernity sense is what is taught in schools, measured in tests therein and is defined in a rationalistic enlightenment ‘3R’s’ sense. All of these three declensions are crucial to praxis and even moreso to sixarp and thus ones Exemplar Project – getting to know the world, and furthermore, ones role as an engaged citizen. In this sense one can make a case for digital media dismissing the digital chiro bushy ‘out of hand’.

Indeed Gardner (1995:xxvii) argues that digital media are now constitute most of the formative reality for the child. Further Bageant (2007:250) adduces evidence that around ½ of the US adult population is now functionally illiterate and in these citizens fill the US gulags. As the Eagles song says ‘we are all prisoners here of our own disguise’, so that we are all too various extents prisoners of crime or debt including those that manage crime and debt. It is they and the organisations that they represent that remain beyond the call of accountability recall Abu Ghraib – recall the subprime loans in the first recent GFC – where the banks were bailed out with the people’s money.

RIP Pedagogy. Pedagogy now has become a simulacrum, a hologram, the obverse of what Modernity claims where individuality matters naught and participation is a phantasm managed by the spin doctors. Kids no longer have to actually understand anything they just have to tick the right boxes in the right NAPLAN tests. We have now decided what matters it’s the tests and the testers not the testees – the monkey has become the master. It matters not where the finger is pointing only that it has the requisite number of joints etc.

The connection to sixarp is even more revealing as if our ‘actions are to be developed into thoughts and thence generalisations and ultimately local theory, first we have to be able to have them viz. actions!!! In effect TV stops our actions. So the more TV we watch the less likely we are to be able to do an Exemplar Project or undertake sixarp. Simply put, in the home and school, we develop no intellectual software or scaffolding to edit let alone make sense of the viscosity of our modern world. [NB: on average today US adults spend 1/3rd of their waking life watching TV Bageant (2007:256), that’s more than for working partly because TV watching starts earlier and finishes later in life]

So it is my contention that the decay in speech, critical thinking and dexterity we see in the younger generation is to a significant degree related to the ‘hemisphere’ed’ness of digital media. These decay areas are nothing less than crucial aspects of our culture. So sadly we see/anticipate a certain decay in our culture related to digital media.

Readers Note: Dear reader almost all pundits today, and indeed most of my readers, would decry my simplistic position claiming I am just having a cheap shot at retrospective validation for my ‘pro-chiro’ stance, or maybe committing by blaming noospheric abstract virtual ‘electronic digits’ for overwhelming our ‘biological ones’ - fingers. A sort of escapist ‘blame it on the TV’ simulacra to the Jacksons ‘blame it on the Boogie’ mantra. This may well be right – and I posit however that if one considers the specific grounded research and general overviews of philosophy and pedagogy in this eBook series one would at least, please, be compelled to take the proposition as serious if nevertheless naive.

How then do we restart Education - can we conceive of Pedagogy Search and Rescue?

Authors such as Gatto (1992) (2006), Bageant (2008) and myself in this eBook series, argue that the school system is rapidly making us dumb and dumber. Pedagogy, like much social policy is failing. Bageant's rendition of the life of the right wing gun toting redneck folks in the southern US for me, was literally scary. These folks at 50 almost all have major untreated health issues (health insurance is too expensive and there is no effective public health system), most can't write and have no knowledge of say where Australia is. I submit that the practical aspect viz. project based learning of the Artificer and especially the Bush Mechanic can provide a starting point, some small modicum of mastery and agency in one's life. See Kohr (1957) who argues simply and directly that smallness is the solution to the bigness we see so dominant in modernity today.

In short the people who have gained the most from our educational system are the most to blame for its destruction – that's us the middle class who have allowed ourselves to become the auxiliaries of the neoliberal empire and to trash the halls of memories and residence. And at the heart of this empire sits pedagogy remade by the professionals – by us. How can we reorientate education so that it engages these two questions uniquely for each student: **What do I have to offer that will help our world? How do I become that person and make that offering?**

It's almost like we are 'back to the future' and like in the 1840's some 150 years later we need to restart the Mechanics Institutes (now as Bush Mechanics Institutes) and Schools of Art (now as Schools of Arts and Crafts) right across Australia.

I doubt this is possible within the existing pedagogical and social policy silos in Australia though. The effort is worth trying however I give it a 20% chance of success.

Survival of the Weakest?

It was not always the strongest or best at surviving in their particular situations that fared best in the unpredictable and changing environments. Those that occupied core stable areas either renew extinct or moved with their preferred environments when these contracted in size or changed geographical positions in response to climate change. They were the conservatives; Those on the edge had to constantly adapt to variable conditions they were the jacks of all trades and could even stay put when conditions worsened. In fact in such conditions persisted it was these Jacks (or innovators/the bushys) that fared best and their numbers augmented and their geographical range expanded. Finlayson calls this an 'inadvertent predisposition to future success' possibility, tongue in cheek, 'Survival of the Weakest'.

So it was that successful archaic populations ultimately led to us where we are today with those living on the edge of others who monopolised the good-quality territory, having to seek and innovate to survive. They were not the 'smartest' by brain size rather they were the 'edge innovators' the innovators living on the periphery. Without climate change we would not give these guys a fighting chance of survival let alone long term evolutionary success.

We are the product of marginal people – the children of chance. Finlayson (2009:20, 201, 215, 219-220).

Before the apocalypse it seems no one in the know wants to know afterwards everyone will have to. We owe all a ‘hand up’.

Chiro drives Cogno - Homo Habalis V's Homo Piltdown- our silenced shadow selves

In this regard it was the ‘tools that maketh the man’, chiro generates cogno. We are still Homo Habalis or Handy Man. Cocharn and Harpending (2009:4). This, to me, is the archaic renaissance we all need. From an evolutionary point of view it was the development of the hand that drove the development of the brain not as Piltdown man²⁹ would have the other way round. This is an absolutely crucial axiological principle for this eBook series. Handmade Head so to speak. We forget this deep wiring within us to our peril and indeed we have made the hand the prisoner in our culture something disdained and elevated the head beyond even

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Chiro drove Cogno: At a gravel pit in Piltdown, East Sussex in the UK and found in 1912 these were said to be fragments of the ‘missing link’, crucially large cranium yet apelike in the rest of the bone structure – named appropriately **Piltdown man**. Thus here the head drove the hand in terms of evolution that is cogno drove chiro – our larger head/brain allowed us to use our hands better etc. etc. This was the expectation of science long steeped in the innate ‘cognitive’ superiority of humans. It was all bunkum a complete hoax. The Piltdown hoax is perhaps the most famous archaeological hoax ever. It has been prominent for two reasons: the attention paid to the issue of human evolution, the length of time (more than 40 years) that elapsed from its discovery to its full exposure as a forgery and crucially the complete and uncritical acceptance by the science community (because it fitted their paradigm of preconceived ideas of how humanity evolved). It turned out to be a chimpanzee’s mandible and a human skull.....again a complete hoax. Here the silenced voice was that of **Homo Habalis** who, from 1.8m years ago with a cranial volume of around 450cc to 0.8m years ago with a cranial volume of double with a brain volume the size of a modern day chimps, demonstrates that *chiro drove cogno*.

its comprehension. We see now with the emergence of the virtual second life, inc. for instance computer games, virtual shopping malls and derivatives, world the final etherealisation of virtuality abstractions on abstractions.

I would argue that there are many cases of the ‘paradigm challenging’ ‘Piltdown man’ in our academic and scientific closets. In a sense the pejorisation of the archaic, and its replacement by the linear sequential times arrow of biological and culturological evolution is one such meta ‘Piltdown man’. Further there is substantial evidence of very sophisticated cultures and building processes millennia before the Pyramids (Egypt) and Newgrange (Europe). See for instance Knight and Butler (2009). Western epistem does not deal at all well with challenges that are outside its paradigms, that are made by ‘hobby scientists’ or ‘amateurs’ say not formally qualified in same. Yet ‘hobby scientists’ generated much of the scientific revolution of the first half of the 20th Century. Kealey (1996).

So how can we turn ‘chiro drives cogno’ into a Pedagogy

So from an evolutionary history perspective ‘chiro drove cogno’ and, I argue, from a biological and memetic sense I argue it still does – as we see in childhood. Yet in our schools we have reversed this and even worse dropped off chiro altogether. So today we have an emphasis on complex educational systems with ongoing tests for students. None of this aids understanding. May I be explicit ‘if you want to understand something first you have to handle it with techne as an apprentice’. Yet behind this is a need to respect the physiospheric that is the material and biological aspects of the world for how can we value chiro techne if we have purposefully educated throwaway bodies using throwaway products in an unvalued natural/physiospheric world tainted by original sin? In short the apprentice has to respect her tools and what they are made of. **That is Chiro is the pathway to understanding which, I argue, is the key to any credible pedagogical system one can imagine.**

See also the 2mBP **Australopithecus Sediba**, older than HH, whose hands and feet are very similar to that of modern humans, but their brain sizes are closer to chimpanzees. So **first** the hands then **second** the reorganisation of the frontal lobe and neocortex (esp. motor or mechanic cortex) to permit even more precision gripping/manipulating/hand-eye co-ordination - fine motor skills then **third** increased brain size – occurring over multi-millennia. These are often for communication purposes both functional and expressive, e.g. writing a name or message, manipulating a pencil or computer mouse, eating, dressing, creating a sculpture.

So tool making is foundationally chiro AND socio and takes ‘play’ or ‘rehearsals’ for its development, because direct connection from the cortex to motor neurons is not present at birth, but develops during the first few months of life and becomes fully mature around 2 years of age, Strick said. So the progress of an infant's motor skills is a display of the establishment of these connections. In this regard play is utterly biologically and sociologically crucial for full human development. The earliest tools have been identified, as of writing this eBook, in Ethiopia's Afar region and are dated at 2.5myBP when the largest cranial volume was around 500cc – the size of today's chimp.

Thus chiro, I argue, has become our prisoner within, our withered second leg our lost map, our denied or shadow self, our hunchback, our dumb crippled cousin who we have disowned, and in disowning him, I argue, we disown our own essence our own true selves. We are, I suspect, Cain and HH is Able – we as Homo Sapiens have, in effect, killed our cousin as well as a range of other co-existing Hominid species inc. **H Erectus, H Idaltu (Herto) (160,000BP)** and **H Neanderthals** and likely **H Floresiensis**, some of these had larger cranial volume (HI, HN) and all expect HF were many times stronger.

Indeed there is increasing pedagogical evidence that ‘hands on’ learning produces ‘deeper understanding’ than ‘heads only’ learning. Having something for students ‘to do’ as opposed to ‘to study’ is crucial to an engaged ‘real world’ pedagogy. Wolf (2011:125-127). So its life to text rather than text to life that is a key aspect of literacy. In this regard literacy becomes more than cognitive skills it becomes life skills i.e. a way to engage and be part of the world that the student cares about i.e. involves their lived life.

Twelve Approaches to Pedagogy

There are many Pedagogical Philosophies here I will simply touch on the principal ones as I see it at this point at the end of my decade of research in the area. Status quo pedagogy is caught well here in this vignette by Sir Ken Robinson <http://www.youtube.com/watch?v=zDZFcDGpL4U>. Detailed discussion of this topic is beyond me and the scope of this eBook. Clearly these categories and meta-categories are idiosyncratic and overlap thus not being idiosyncratic more idiosyncretic.

Generally approaches to Educational Philosophy (covering pedagogy and androgogy), relevant to this discussion, can be categorised into these major categories:

Exoteric

- [1] **Normative inc. Idealism** (Plato), Realism/Empiricism (Aristotle) and more recently (Bloom) and Universalism/Perennialism/Humanism/Progressivism/Developmentalism (Piaget)/Essentialism (progressively viz. step by step, stage by stage, teach the evergreen principles of humanity – people first, workers second and then techniques and machines)
- [2] **Empiricism** (Locke – tabula rasa, industrial model of schooling – **Status Quo Pedagogy** with [3])
- [3] **Scholasticism** (Aquinas);
- [4] **Romanticism** (Rousseau, some aspects of hippy ed)
- [5] **Pragmatism** (Dewey, Kilpatrick - please see below and elsewhere in this eBook)
- [6] **Critical Theory** (Freire and aspects of postmodernism)
- [7] **Democratic Education** (Summerhill school UK 1921)
- [8] **Homeschooling/Unschooling/Deschooling** allowing children to learn through their normal lived experiences (inc. Illich)
- [9] **Constructivist** (Holt, Gatto, Gardner – H & Gatto I suggest could be seen as critical-constructivists)
- [10] **Indigenous** (here the individual is mentored (an apprenticeship model) and fitted into the cosmos through myth)
- [11] **Synergist** (Wildman – *this eBook series* – inc. aspects of [3], [4], [8] with touch of [1] and a dash of [7])

Esoteric

- [12] **Esotericism/Religions Education** (Madrasah (Islam), Brahma Kumaris, Gnostics, Sufis etc.) inc. Steiner, Ananda Marga, Hare Krishna which tend to emphasise learning by doing/engaging in practical/trade/home activities esp. Steiner and the earlier traditions on the Madrasah (850’s CE)

Several of these meta-categories are fleshed out somewhat below.

I argue therefore that chiro is the key to unlocking a third path for education that is that of learning between education and training. **Status Quo Education** is generally conceptualised as a two horse race on one hand we have the **first and most dominant approach** to education with the Lockean (Locke 1670’s) ‘Tabula Rasa’ here called **empiricism (a) scholastic** approach to education whereby the task thereof is to pour as much information into the empty head of the child with ‘core knowledge’ until, fingers crossed, cultural literacy emerges. Another form of **empiricism (b)** may be seen as subset of empiricism which is **instrumentalism** whereby knowledge is seen as objective and learning more a way of rote training to the right behaviour (not necessarily with understanding). Competency Based

Training can trace its roots to this point of Empirical Instrumentalism based on Behaviourism for instance that of Skinner et al. (1960's)

This then compares with the **second approach** to education that of

constructivist approach (a) such as Gardner (1999:253ff) whereby the child is seen as the opposite of the 'empty head' and rather a 'volk head' which Gardner calls 'the unschooled mind' which has to be emptied of the usually flawed volk knowledge and replaced in secondary school by disciplined and disciplinary knowledge. **Constructivist approach (b)** has children ready to learn but needing to be removed from the evil influences of their lived life in society say to the country closer to the pristine life of the *Nobel Sauvage* – Rousseau (1750's) – also called a **romantic approach** to education.

A **third approach** to philosophy is that of **moral philosophy** viz. Plato and Aristotle (200-400BC) who, although differing in several regards considered the most important part of education was the establishment of good and virtuous citizens for the polis. All who have meditated on the art of governing mankind and have been convinced that the foundation of empires depends on (good education) the education of youth (Aristotle). Plato believed in questioning and dialogue (from Socrates) whereas Aristotle believed in repetition. He did however believe in castes (4) and birth capabilities and birth-rights and in some instances birth-capabilities suiting each child, incidentally that had been removed from its mother's care, for its future particular caste. Further for Plato education for the gifted/capable could take till 50.

A **fourth approach** would be called **religious education** of the Madrasa

A **fifth approach** is **pragmatism** for Dewey in the early 1900's education was the continuation of social life/lived life so to speak. Here education should be concerned with understanding based on real life activities and thus drawn from the lived life of the student – also called educational progressivism viz. 'learn by doing' inc. 'learn by experimenting', 'learn by discovery' etc. (pragmatism (a)). See also Kilpatrick (mid 1900's) who followed on from Dewey and advocated the **project method**. For Kilpatrick much of education to become learning must-needs be directed by the students themselves and organised around Projects.

Project education as pragmatism (b) did not; as may be expected flow out of the Industrial Revolution of the Enlightenment but has its roots earlier in the late 1500's in the Renaissance in Europe.³⁰

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A **sixth approach** to education maybe called **critical theory** viz. Paulo Freire of the 1970's with his concepts of conscientisation, abolishing the teacher-student dichotomy, and dialogic cp. bankers education. Freire has been hugely influential on pedagogy in Latin American and indeed the West and in no small measure – me.

These eBooks suggest a **seventh major approach to educational philosophy** I call a **synergistic supplementation** approach where by the Chomskyian birth capacity (viz. we are born with substantial linguistic capacities and indeed incipient knowledge ultimately we) and Volk knowledge are seen as indigenous mentored/apprenticeshiped knowledge and as such NOT to be extirpated rather to be supplemented in relational synergistic manner so that by mid high school we have the emergence of mature abilities braiding project education with evolutionary pre-requisites of the 'hand' here we interweave pre-existing and local and 'scientific' knowledge.

In this **seventh approach** we see respect for the development of the potential of the student and place for the a 're-membering of chiro' that is it is a hands on education and learning process based on experiential learning in what may be called 'futuring', 'critical futures praxis', 'artificer learning', 'creactivation', 'project based learning' and so forth. **NB:** Synergistic has a flavour of syncretic however this is not for the learner a syncretic process of reconciliation rather for the pedagogues involved it may well be. This pedagogy can also be called Volk or Bushy or Sauvage.

In the 16th century, Italian architects sought to make their vocation 'professional', **no longer wishing to belong to the class of artisans, but to be elevated to the level of artist. The training that they traditionally received as builders or stonemasons was not, in their view, adequate to meet the demands of art and science as well as to enable them to design buildings that were true, beautiful, and useful.** In order to be prepared to fulfil their professional and social ambitions, they had to establish an important precondition. **To be elevated to a profession, architecture had to develop a theoretical foundation in order to establish the art of building as a scholastic subject.** Since this need was shared by painters and sculptors alike, architects forged an alliance with them and founded an art academy-the Accademia di San Luca-in Rome under the patronage of Pope Gregory XIII in 1577. The early years, however, were quite difficult. When the academy was first opened in 1593, a lack of rooms, curricula, and funds restricted teaching to Sundays and public holidays. From the start 'project competitions' of designs were an important part of the overall architects education.
Source: <http://scholar.lib.vt.edu/ejournals/JITE/v34n3/Knoll.html>

Chirosophy - the Mudra as an expression of Sacred Hands Pedagogy

In today's world we find little if any link, in relation to hands, between the mundane and the sublime. This eBook argues otherwise and maintains that the Artificer's praxis includes a range of mudras – symbolic hand gestures. From the laying on of hands, energy channelling by hands, holding a plane or drill, esoteric and exoteric measurement, sign language, Buddhist mediations, Steiner body language and so forth. Even fingers have esoteric significance e.g. left hand is lunar/feminine/receptive/creative. Right is solar/masculine/projective/implementive. For both hands thumb ~ spirit, index ~ water, second ~ earth, ring ~ fire, little ~ air.

We have lost this link in the mundane world and in the exoteric world see no need to re-establish it. The Masons go some way in this direction with the symbols and origins of their movement clearly demonstrating the links to the trades; however that's where it stops. No longer do Masons actually need to demonstrate chiro capability. Again this is lost it has slipped out of our post-modern age's Zeitgeist.

Detailed discussion of these exoteric yet crucial aspect of the Artificer, and any links with Chiro Spirituality³¹ inc. sacred dance e.g. Bali and Thai female dancing, Shamanism, Demiurgic, Morphogenetic and Akashic Fields and entities such as Nemphilim and Annanuki as well as Tubal-Cain the first artificer Genesis 4.22 are beyond the exoteric primary focus of this eBook, however it has been my hope that in establishing the Bush Mechanic's and Artificers Guild with enough support this potential lost link could in part be recoverable or at least re-discoverable.

Chiro-shaman - the Bushy as Shaman

The guild lodge itself is rather like a womb within the Earth: dark, fecund, warm. We live again within Mother Earth. It is circular, and the participants sit in a circle often a grove. The circle is a powerful symbol, for in a circle everyone is equal. From a non-anthropocentric eco-shaman perspective one needs must also engage Deep Ecology as discussed briefly

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For Foucault philosophy is access to the truth and spirituality is the personal transformations need to gain that access. Foucault, M (2005). *The Hermeneutics of the subject: lectures of the College de France 1981-1982*. Palgrave Macmillan: New York.

elsewhere in this eBook. Detailed of this broader topic in relation to our Chiro~Shaman is beyond the exoteric focus of this eBook and will be explored in a forthcoming publication.

The doorway of the lodge/shed/grove faces/is entered from the East, the origin of new beginnings, the place where the sun begins his journey at sunrise each day. Two important

markers map our journey in the guild-lodge. The:



(1) myth that forms the basis of the ceremony is the map of the journey, which we all take to the centre of our worlds, our axis mundi.

(2) six directions and their virtues mark the interface of both; the inner/outer and earth/sky worlds we live in.

Chiromancy and Chironomia

Is the art of foretelling the future through the study of the hand, **chiromancy** also known as chiromancy and palm reading. Indeed Aristotle (384–322 B.C.E.) discovered a treatise on the subject of palmistry on an altar of Hermes, which he then presented to Alexander the Great (356–323 B.C.E.), who took great interest in examining the character of his officers by analysing the lines on their hands. Aristotle stated that *lines are not written into the human hand without reason. They emanate from heavenly influences and man's own individuality*. Accordingly, Aristotle, Hippocrates and Alexander the Great popularised the laws and practice of palmistry. Hippocrates sought to use palmistry to aid his clinical procedures. It is a form of divination and although well outside the realm of this eBook series does highlight the importance of the hand in esoteric realms and certainly I hope this eBook has highlighted the importance of the hand/chiro in today's exoteric realm.

From an exoteric perspective **Chironomia** is the art of using gesticulations or hand gestures to good effect in traditional rhetoric or oratory. Effective use of the hands, with or without the use of the voice, is a practice of great antiquity, which was developed and systematized by the Greeks and the Romans. Various gestures had conventionalized meanings which were commonly understood, either within certain class or professional groups, or broadly among dramatic and oratorical audiences. Possibly one can readily nominate say 50 individual discrete gesticulations used in every day life.

The Seven Directions

If we look to the Bushy as a form of Shaman then the shed becomes equivalent to the sacred grove of trees. Here the Australian Bush Mechanic becomes what may be called an 'exoteric-chiro-shaman'.³² In relation to shamanism respects are paid to the following seven directions,

part of a pagan cosmogenic cosmology (the origins of the universe and thus us and its operation w.r.t. laws, space, time causality and choice):

- **East: *Sky father***, air, purpose and direction, the sun, creative seed - *Poietal* (making shaping designing, fabricating), Air, Place of Illumination - ***Yang***.

(1) 'D'esign viz. PIDIL

(2) An Australian Bush Mechanic mathos: Beneath radar, interfacing components, bespoke/custom(er) design and creations. Even the idea of bespoke spiritualities!! Bespoke Chiro Mythos?

It is thought that the Celtic word 'Geilt' has its Irish equivalent of 'gwylt' meaning 'wild' or 'sauvage'. In Celtic mythology this word is attached to the person of Merlin and in this regard may well be considered as the Celtic equivalent of 'shaman', an inspired fighting madman who could foretell the future and who was 'nature practiced the practical arts inc. smithing, helped the less fortunate, and most crucially was 'nature embodied' and lived in close communion with animals. John (1991:4).

The word 'shaman' originates in the Tungusic (saman) region in the Altai Mountains of Siberian Russia. The word means someone who visits another world upper or lower and returns to middle earth with wisdom to aid fellow humanity. The word includes connotations of 'heating and hearting up' that are to burn up through passion i.e. the ability of the shaman to work with fire/energies and inner emotional energy of the heart chakra. There is also a root Indo-European root word meaning 'to know' and 'to heat oneself' i.e. to know one self, thus one's calling and thereby epiphany at finding one's place in creation and ultimately the cosmos – a path of personal dreaming. John (1991:7). Generally, according to John, shamans work through the modalities of poetry/music, shape-shifting and wisdom/prophecy, and shamanic traditions whereby these modalities are expressed include: divination, second sight, spiritual healing, prophecy, poetic invocation and communication and smithing.

For the purposes of this eBook the three key aspects here are: and 'smithing', 'sauvage/wild/gwylt', and 'shaman'. This links the artificer to nature and thence to the esoteric and thence to the artificer/smithy.

- (3) An Australian Aboriginal mythos: *Gwana the great wedge tail eagle*.
- (4) Place of Illumination and Clarity. [North American Indian Thater-Braan (2001)]

- **North: *Application to task***, earth, courage, strength and endurance, the vitality of youth, zest, Earth, The Place of Truth, The Winds of Change and Manifestation – *Arete* (natural excellence even virtue without being heroic). Moving into and through difficulty:

- (1) Bushy as person (Shamanism/paganism)
- (2) An Australian Bush Mechanic mathos: action/doing taking 8 times thinking.
- (3) An Australian Aboriginal mythos: the *Goanna, the Kangaroo*
- (4) The Place of Truth, Winds of Change and Manifestation [North American Indian Thater-Braan (2001)]

- **West: *Earth mother***, water, moon, healing, humility, empathy and compassion, nurturance, repetition - *Acesis* (if at first you don't succeed), Water, The Place of Transformation, The Void, The Place Where Answers Live - *Yin*.

- (1) Mutual Aid (Christianity)
- (2) An Australian Bush Mechanic mathos: Customer focus, mutual aid, social holon
- (3) An Aboriginal mythos: *Turramulli the rainbow serpent, Ungar the snake*
- (4) Place of Transformation, the Void. [North American Indian Thater-Braan (2001)]

- **South: *Wisdom in task***, fire, wisdom, truth, guidance and intuition – *Parrhesia* (truth). Our special connection with Nature (totem), experience and knowledge, which comes with age, Fire (purifying), Place of New Beginnings, Growth and Innocence.

- (1) Global Problematique addressed with
- (2) An Australian Bush Mechanic mathos: Experiential praxis heuristics, Artificer learning, bush learning, sauvage ed (street ed.)
- (3) An Australian Aboriginal mythos: *The Dingo*.
- (4) The Place of new wise beginnings [North American Indian Thater-Braan (2001)]

Source: these four directions draw from http://www.sotems.com.au/sweat_lodge.htm (Spirit of the Earth Medicine Society) and

<http://paganwiccan.about.com/od/wiccaandpaganismbasics/a/elements.htm>

- **Vertical: *Consciousness of and from task*** – Head Heart Heel and back – Consciousness and understanding linking sky king and mother earth (can be seen as implicit in the above) yet is included here to insist that the individual is a participatory part of the whole ($I \infty$ Cosmos).

- (4) Up Above – Down Below – as above so below – fractal [North American Indian Thater-Braan (2001)]

- **Inner ↔ Outer – *Inner ↔ Outer harmony in task***, while synthesising the above - *Phronesis*:

- (1) Elder, Inner ↔ Outer harmony
- (2) An Australian Bush Mechanic mathos: PIDIL, shed as grove/church, participatory

consciousness

(3) An Australian Aboriginal mythos: Dreaming – History as Future

- **Standpoint: *Actuality of task*** – bringing it all together in the here and now.

Prohairesis (acting ahead wisely, of birthing, living, dying and return). Synthesising into living and breathing exemplars:

- (1) Sage – Exemplar inner and outer and in various consciousness's in the eternal now the point of eternal return, history as dreaming that quiet centre point of the torus
- (2) An Australian Bush Mechanic mathos: Exemplar Project, synthesise
- (3) An Australian Aboriginal mythos: Living the Dreaming inc. Corroboree, walkabout
- (4) Here in the centre '∞' [North American Indian Thater-Braan (2001)]

Incarnation

In India, China and elsewhere in the East the material world is regarded as an evil illusion. To be incarnated in a physical body, and to have to do physical work, is regarded as a catastrophe to be avoided at all costs. To the traditional Christian we have original sin whereas being incarnated i.e. enfleshed in a physical body was a constant reminder and pain of this failure of our archaic ancestors.

To the Celt, on the other hand, it was an honour and privilege to be allowed to incarnate in the material body. In fact such incarnation proved one's courageousness, courteousness, generosity and kind-heartedness. Those who had been cowardly mean, cruel and selfish had to spend many lives in Otherworlds in order to become good enough to return to this one. This world may be in obscura even an illusion however it's not an evil illusion and even moreso it is an illusion that we can improve on and make even more beautiful and perfect if we possess the courage and generosity of spirit to do so. This world is a place of adventure, the place where souls come to adventure all in the interests on learning, growth and experience and to do this one needs a material body. Brandon-Evans (2001:88-90).

From experience curve to experience cave

Here we move from a focus on 'technocratic tools and models for things' to what I call an experience café, cave or shed and Hagel, Seely-Brown and Davison (2010) call 'creation spaces for process'. These are safe spaces for social and technological innovation, mutuality, support, encouragement and serendipity. These caves are not in the first regard learning zones or schools in vernacular spaces rather they are ecosystems viz. horizontal institutions not vertical isolated hierarchical ones and secondly their aim is to address a real world, lived life, task at hand rather than focus on learning for learning's sake. As such these ecosystem caves tend to be P2P and open source, crowd sourcing and surfing, commons, public domain, and schwarming in nature, design and operation.

Future University - from monophonic university to polyphonic multiversity

Futures of Universities see Wildman (1998), (1999), (2000). The point however is that universities sit on top of societies' Kids and Adults Learning pyramid with fewer and fewer students getting to the top levels of the pedagogical pyramid so to reconstruct university one has to go further than the above chapters or even the books they come from. One has to redesign Pedagogy for the whole system from preschool to University. I submit this is where the Artificer Learning approach comes in/

5. Where do we go from here?

Please consider the following figure (Figure 1) which shows an interpretation of the origins of the increasing split between technology and (human) nature, in terms of my research between technique and techneque. This split is in line with my research detailed in the first two eBooks of this series that puts the split at about the time of Pericles 450BC.

Scale, harmony, balance, equilibrium and self-organisation

I submit that we need to rediscover *the harmonisation of diversity rather than continue our centralisation of conformity*. This leads us to a type of ‘loose’ collaboration I call polyfication cp. unification. In turn **harmonisation** leads us to **polyfication** which in turn leads us to **balance** which in turn leads us to **equilibrium** in the sense of **self organising** bottom up **dynamic balance** which in turn is a key process of **evolution** and thus ‘harmonise diversity rather than centralise conformity’ is an expression of **biomimicry**. Clearly there is ‘good or efficacious balance’ and ‘bad or collapse balance’. Kohr argues that Nature is built on the harmonisation of the small i.e. on polyfication and that too much size/scale causes the second form of balance which can then re-establish the former kind. Kohr (1957:101-103).

Neoliberalism triumphs? Technique cp. Techneque

Figure : Technique cp. Techneque

| Attribute | Science | Technique | Techne |
|---------------------------------|--|--|---|
| | Physics/Science 1950's | NeoLiberalism* | Mutualism** |
| Governance model | Scientific Method → positivarchy → rule by seeking & rationally testing for 'objective' evidence based science for solutions | Chremarchy → rule by money to make the few rich → Finanzwirtschaft dystopia → verbrannte Erde (scorched earth) → the art of getting individually rich Adorno's 'veil of technology' | Praxarchy → Eupraxarchy → Praxis as Exemplar Project today to serve the common good tomorrow Wildman's 'democracy of the hand' |
| Mediation | | Man→tool→Nature (genetic engg) | Man←tool←Nature (evolution) |
| Post Apocalypse | | Machine tooled = transhuman | Handmade = CED, Artificer, Bushy, sauvage |
| Epistemological focus | | The Bench (democratic presumption) | The Beach (dependent consumption) |
| Skill sets | | Expert Specialisation | Democratic Generalisation |
| Repair/democratic access | | Boxed in - inaccessible | DIY |
| Approach to energy | Open, avail & unlimited via. Nuclear | Renewable energy | Conservation of energy (repair) |
| Hegemony | | Technocratic | Democratic |

| | | | |
|--------------------------------------|---|---|---|
| Life cycle | | Planned Obsolescence via recycling | Ongoing repair, reuse & refocus |
| Distancing of user | | Positive - part of design process | Negative – part of design process |
| Approach to consumption | | Dependent Consumers | Interdependent prosumers |
| Context of use | | Dependency on credit card | Need to understand the technology |
| Language | | Language of the terrain of dependency | Language of artefact, skill & terrain |
| Culture | Objective | Value Free | Culture specific |
| Theory building | Theory = discovering universals | Grand theory top down | Local Grounded Theory bottom up |
| Positivism | Objectivism | Positivism | Localism – intersubjectivism/constructivism |
| Social policy | Atomism | Reductionism | Syncretism |
| Approach to theory building | A priori | A priori | A posteriori |
| Economic Focus | Govt & Industry grants *** | Chrematistics: Financial economy | Oikonomia: Physical economy |
| Value of Nature | Natures secrets to be tortured from her | Free | Factored in i.e. grounded |
| Universal force of attraction | Gravity | Utility | Conviviality |
| Economic Engine | | Growth: hysteresis | Dynamic stability: homeoresis |
| Focus for Economic Policy | Utility, Price, Growth | Macro-economics down | Household economics up |
| Focus for Social Policy | None | Market | Govt and mutual dirigisme |
| Nested Systems | Econo part of atomistic cosmo | Eco part of Socio part of Econo | Econo part of Socio part of Eco |
| Currency | Energy - joule | Cash nexus/Fiat money | Local currency |
| | | Money | Network |
| | | NeoLiberalism | Mutualism/Localism/Indigene |
| | | Grand theory top down | Local Grounded Theory bottom up |
| | | A priori | A posteriori |
| | | Competition | Copetition |
| | | Globalisation | Localisation |
| Skill | NA | Technique: man as extension of machine | Technique: machine as extension of man |
| Work | Joule | Labour | Hand Werker |
| Epistemology | | Economism | Cooperativism |

| | | | |
|-------------------------------|-----------------|--|--|
| Credit | | Bank – fiat rationed | Mutual - free |
| Common denominator | | Market | Network |
| Common motivator | | Scarcity | Mutuality |
| Economic participation | | Voting with dollars in the market | Voting with intent and capability through mutual industry |
| Unit of value | | Exchange value - what the market will bear | Adjusted Labour value – adjt via. Carbon, and eco considerations |
| | | Materialist | Wholist |
| Market focus | Atomistic atoms | Atomistic consumer | Networked prosumer |
| | | Materialist | |
| Economic System | | Capitalism | Anarchism (Mutual Aid) |
| Epistemology (1) | | Either or | Either and |
| Epistemology (2) | | Triangle thinking / Object t / Component t / Segment t | Pattern thinking / Relationship t / Interface t / Systems t |
| | | Centralise conformity | Harmonise diversity |
| Pedagogy | | Orthodox – head - text | Kids and Adults, 3H, Head Heart Hand |
| Civic space | | Antagonistic: The Govt is the people: NGO's as Govt agencies even shadow Govt | Axial: 3 rd sector NGO's crucial |

Source: P Wildman V2: 08-06-2011. Comm. 07-06-2011. [http://en.wikipedia.org/wiki/Mutualism_\(economic_theory\)#](http://en.wikipedia.org/wiki/Mutualism_(economic_theory)#) ; * also called Neoclassical or Orthodox Economics this totalises Economics faculties around the world, ** an amalgam also called bioregional economics or green localism (inc. for instance Transition Town movement, Permaculture, Community Economy Development), mutualism includes tinctures of the Historical School of Economics, 'Green' Keynesianism., Kropotkin (biomimicry) and Marxism (economic justice) Marxism http://en.wikipedia.org/wiki/Historical_school_of_economics *** cp. Hobby Science pre 1950 Kealey (1996).

Technique is, for me, what Adorno (1971) describes as 'the veil of techn-ology' in which tools become substantive and forces of their own rather than the 'revelation of techne-ology' in which human chiro and cogno dexterity are prime. In this situation it's the tools that relate not the people. He also maintains that's this veil reduces human dignity and, when embedded in pedagogy, leads in part to Auschwitz. I make a very similar argument in relation to Abu Ghraib. Wildman (2009).

Behind this 'veil of technology' in a veil behind the veil so to speak we find excess power along with capital that's stands behind it and exercises power over the reality in front of it which it produces i.e. nothing short of a technologically managed reality. He continues to argue that this overall process of reification from beyond the veil has the effect of upholding the relations of heteronomic power and production and thus the status quo which depend on these producing dependent techni-consumers, as say counterpointed with teche-prosumers. This then benefits the few and eliminates the jobs of the proletariat. Adorno (1971:11-12). NB: In this piece I posit a broad interpretation of Proletariat such as *from* all oppressed sectors

of society *to* all oppressed sectors of our planet. Thus including Nature, women, the archaic, queers i.e. that ‘othered’ by the *satus quo*.³³

Nazis then understood this and appropriated techne-ology such as seen in *Volkskunde* (folk-studies/Folk-lore), *Volkssitten* (folk-ways), *Volk geschichte* (folk-history), *Volkslieder* (folk-songs) and *Volkskunst* (folk-art) etc. and applied this as a veil to the techne-logy of mass production e.g. *Volkswagen* (folk-car) and mass destruction e.g. *Volkssturmegeweher* (folk assault rifle), *Volkssturm* (folk-army) and *Volkskrieg* (peoples war) of the *Volk* in the militarised state as the Nazi war machine inc. concentration camps etc. In short the Nazis used the *Volk* macro-history³⁴ of Germanic peoples over the past and appropriated it and

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Importantly I must express a caveat here – in this context ‘oppressed’ have a right to resist their oppression however this does not extend to a right ‘to eat babies’ or to ‘destroy the democracy that allowed you to critique it’ or to ‘do unto others what you would not have them do unto you’

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disguised the state-military-industrial complex under this guise. In modern 21st century parlance I suggest the appropriation of *techne* as *techni* as skill as extension of the machine as measured by (a) machine tending skill and (2) machine tending behaviour objectified as discrete from cognition, in turn as competence by the neoliberal nation state plays a similar ideological role as that of *volk* in the fascist era.

Volk here is used in the sense of *people with a common cause* rather than Government it is not about ‘loving the fatherland’, patriotism or romantic nationalism etc. Also it is not a unidirectional back to the archaic or back to the land type intimation – a type of naive primitivism, nor is it a revolt against modernity rather it is a lens for interpreting modernity. It is certainly a challenge to, and problematising of, modernity as such. *Volk* appears in all peoples worldviews sometimes suppressed, sometimes unilaterally determined by authority sometimes savage (as with indigenous tribes) sometimes anarchic – self determined. In this eBook it is used more in the latter senses.

The Greek ‘*techne*’, which is ‘the name primarily for the activities and skills of the craftsman’ who is more concerned with the here and now, the task at hand, rather than the questions of ethics and aesthetics. *Techne* then, for the Ancient Greeks, was not concerned with the eternal

In this regard Germanic/Teutonic history stretches back at least several centuries BC i.e. 2300 years BP and as part of the ancient European Megalithic culture along with the Celts reaches back 7000 years Before Present.

a priori truths of the cosmos, nor with the contingencies and exigencies of ethics and politics. Moreover, this was a kind of knowledge associated with people who were bound to necessity. That is, *techne* was chiefly operative in the domestic sphere, in farming and craft, and not in the free realm of the Greek polis. For the ancient Greeks, ‘*techne*’ signified all the Mechanical Arts including medicine and music. The English aphorism, ‘gentlemen don’t work with their hands,’ is said to have originated in ancient Greece in relation to their cynical view of the crafts – the art of the home. Due to this view, it was only fitted for the lower class while the upper class practiced the Liberal Arts and thus the Humanities of ‘free’ men

Yet for the Greeks, however, ‘*techne*’ was intimately linked to *poiesis* - making, the poetic, and thus linked to ethics and aesthetics and the deeper and broader questions of being viz. the ‘bringing forth’ so essential in the pursuit of *aletheia/veritas/truth*. Thus for this eBook ‘*techne*’ is considered a subset of ‘*poiesis*’.

From Garbage Recycling Warrior to Waste Reusing Nurturer living on Dark Mountain

The bushy as energy conservator rather than energy re-newer pre apocalypse

The Bushy Mechanic operates in effect as what I call an ‘industrial conservator’ in that she shepherds or husbands the products of industry. These products already represent a huge investment in embodied energy. NB: For years I have been advocating the ‘Total Embodied Energy (TEE)’ in a product (including recycling or reuse) along this line of thinking.

Further in focusing on the physical economy the energy conservator bushy reduces the demands of the financial economy. For instance if one considers each dollar from the financial economy a demand on the physical economy³⁵ we see that each financial dollar can

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demand physical energy. Thus a conservator society needs must, I suggest, focus on the physical economy not the financial.

This is then being concerned with energy conservation rather than renewable energy. Thus the Bushy gains relevance pre-apocalypse. Many of us nowadays no longer believe the train wreck of modernity is avoidable and we have stopped believing in and even listening to Governments and big business. What is left? Us and the praxis of hope – we are the ‘little people’ doing a multitude of ‘practical things’. This is the focus of the Dark Mountain Project of App C and is very much an analogue for CRAFT.

Here we see, what for me is, a sound take on the difference between the physical/real economy and the financial economy. Michael Hudson is a highly-regarded US economist. He has been a Distinguished Research Professor at the University of Missouri, Kansas City, who has advised the U.S., Canadian, Mexican and Latvian governments as well as the United Nations Institute for Training and Research. He is a former Wall Street economist at Chase Manhattan Bank who also helped establish the world’s first sovereign debt fund.

Hudson has frequently described Wall Street as ‘parasitic’. For example, in a 2003 interview, Hudson said: ‘The problem with parasites is not merely that they siphon off the food and nourishment of their host, crippling its reproductive power, but that they take over the host’s brain as well. The parasite tricks the host into thinking that it is feeding itself. Something like this is happening today as **the financial sector is devouring the industrial sector**. Finance capital pretends that its growth is that of industrial capital formation. That is why the financial bubble is called ‘wealth creation,’ as if it were what progressive economic reformers envisioned a century ago. They condemned rent and monopoly profit, but never dreamed that the financiers would end up devouring landlord and industrialist alike. Emperors of Finance have trumped Barons of Property and Captains of Industry.’

More recently, Hudson (2009) said: ‘You can think of **the financial economy, actually a sector of the real economy, as being wrapped around the real economy**, like a parasite, and that’s why it’s been called parasitic for so long. The financial sector extracts interest from the economy; the property sector extracts economic rent, as do monopolies. Now the key thing about parasites is that it’s not simply that they extract nourishment from the host. **The parasite takes over the host’s brain**, to make it think it’s part of the economy, to make it think it’s part of the host’s own body, and, in fact, that’s it almost like a child of the host, to be protected. And that’s what the financial sector has done today. **You have Obama coming out and saying, ‘We have to save the banks in order to save the real economy’.** *The fact is, you can’t serve both the parasite and the host.*’

In an interview last month Hudson went even further. Specifically, he said:

- The giant financial institutions have already killed their host - the real American economy Since they realise that the American economy is dead, they are trying to suck as much blood out of America as possible while the corpse is still warm
- Because the American economy is dead, their plan is to soon jump to another host. They will ship all of their money overseas.

Hudson’s April 2006 Harper’s cover story, ‘The \$4.7 Trillion Pyramid: Why Social Security Won’t Be Enough to Save Wall Street,’ helped defeat the Bush administration’s attempt to privatize Social Security by showing its aim of steering wage withholding into the stock market to reflate stock market prices for the benefit of insiders and speculators – and to sell to the pension funds. **Source:** drawn from <http://www.natsoc.org.au/whatson.html> (07-2011)

Systems Analysis and the Bushy
Figure : Systems Analysis and the Bushy

| | Segmented | Systematic | Systems | Systemic | Syncretic |
|---|---|--|---|--|---|
| Components | Shards – pieces of a broken jar | Jigsaw-shards sundered then reassembled | Interlinked segments that locate the jar say as part of a household | The foundation of system as a nest or ‘wholon’ understanding the jar in the household as part of a household economy | Synthesised action in day to day world – the jar in use again possibly in a novel way |
| CED example | Individual components of a community economy | All components listed in flow diagram | Focus on the CED site plan | Locating the CED site plan as part of a local social system/town | Individual components of the Site Plan operating as a functioning Community Economy |
| Units | Individual units treated as whole | Units often mechanically or algorithmically linked | Units seek as holons of larger & smaller systems | Foundational on which the segments sit – underlying heuristically | Units heuristically & holonically involved |
| Systems focus | Isolated bushy | Associated pieces & trades still individual + focus on segments not people | Exemplar Project segments interact with zing | Underlying generative focus – Deep Bushy | Bushy ∞ Exemplar Project |
| Associated Skill Sets (ASS) | Isolated individual skill sets not horizontally or vertically articulated | Associated chiro skill sets known but not interfaced but integrated at cogno level | ASS interfaced | ASS actually interlinked | ASS involved on horizontal & vertical axes |
| Pedagogy | TAFE | Soft Systems Theory | Systems Analysis | Deep systems analysis | Social Innovation |
| Tools | Reduced: taking apart, individual parts, disaggregation | Represented: Flow chart | Reassembled | Re-viewed: Causal Layered Analysis- Inayatullah (1998; 2004) | Re-used: Causal Layered Synthesis Wildman (2010b) |
| Chiro/Cogno or Head/hand balance | Cogno Chiro | Chiro & Cogno | Chiro with Cogno | Cogno drives Cogno | Chiro ∞ Cogno |
| Medical Exemplar | GP looks at individual symptoms | Specialist | General Physician | Wholistic Medicine (WM) | DIY WM |
| Moral Philosophy | Instrumental | Instrumental | Substantive | Substantive | Substantive |

| Wrt components | Individualise | Interface | Interact | Intersect | Intervolve |
|---------------------------|--|--------------------------------|-------------------------|--|--|
| Example | Segments of a tree – leaves, branches, roots | Adding these segments together | Whole function-ing tree | Whole tree in forest with animals, plants ecosystems & CO2 | Trees for re-generation, Biochar, community garden |
| Conventional focus | 80% | 10% | 4% | 3% | 2% Σ 100% |

Source: P Wildman V2: 18-06-2011. Wrt – With Respect To; CED – Community Economy Development

Figure Sixteen Systems Perspectives on the Exemplar Project ∞ Alternative Learning Theme

| | Exemplar Project Perspectives | Explanation EP as Strange Attractor for AL | Entry point with MI's |
|------|--------------------------------------|---|---|
| 1 . | Journeyman's piece | 'Me' in craft – classic interpretation – peer assessed | Experiential. Intrapersonal + Visual Spatial MI's |
| 2 . | Portfolio | Practically working interfaced components in a JP: process & content | Pragmatic |
| 3 . | Practical hope | Working alternative visions for social change | Psychological |
| 4 . | Critical Futures Praxis | Back to the future | Praxial |
| 5 . | Grounded Theory | Bottom up understanding | Praxial |
| 6 . | Prosumption** | Makin' and Mendin' – Hacker Heaven | Praxial |
| 7 . | Exploratorium*** | Lookie lookie sit by Nellie**** living science museum. See 16. | Logical-quantitative + Visual Spatial + Bodily Kinesthetic MI's |
| 8 . | P2P above | Peer To Peer no need for power hierarchy | Mutual, inter-personal MI |
| 9 . | Futuring ***** | Future Now – Immersion-emergence-convergence | ***** |
| 10 . | Betrothal offer to Gaia | Deep systems & holonic caring inc. carrying capacity & footprint concerns | Narrational - Verbal/Linguistic + Naturalistic MI's |

| | | | |
|-------------|----------------------|---|-----------------------------|
| 1 1 . | Life Wise Learning | Eldership, Deep Learning inc. LLL+LWL+LDL***** | Pedagogical |
| 1 2 . | CLS | Causal Layered Synthesis | Syncractical |
| 1 3 . | Exhibition | Artisans/Artists exhibition of her works in a gallery – here all the works are combined into one – Bush Mechanics Hall of Flame | Artistical |
| 1 4 . | Functional Aesthetic | Beauty & functionality of the project | Aesthetical & Musical |
| 1 5 . | Philosophical | Foundational principles & theories | Foundational |
| 1 6 . | Student Quest | EP as an ad-venture – journeyman’s journey/quest (actual) | All esp. Kinesthetic see. 7 |

Source: P Wildman 10-2011. MI = Multiple Intelligences. NB: These perspectives are not mutually exclusive. * Martin Luther King; ** Production and Consumption in the one site, *** Living Science Museum as school, **** Mimesis with understanding, ***** Demonstrating today that a better world is possible tomorrow for our children, ***** immersion (in context, task and flow), emergence (of insights, solution/re-solution) and convergence (delivery/implementation/artefact), ***** LWL – LLL - life Long Learning/Lived Life Learning + LWL – Life Wide Learning + LDL – Life Deep Learning. NB: the Entry point column also relates to Gardner’s (1983) Multiple Intelligences (MI). **Clearly, as shown by this taxonomy Gardner misses the grounded domains of Praxial/Pragmatic, inc. chiro, and to an extent Syncractical Intelligences as part of his suite of MI’s.**

CED, Biochar and the Bushy

Being part of something that is actually working - practice wise, process wise and theory wise, is utterly rare today in our fragmenting world where nothing seems to work anymore yet the spin continues and increases. (environmental cartoon).

Today we need an industrial re-evolution in our economic system. We need to go back and then forward, as in re-memembering history, to where the first Western one started say around 1750 in the UK with individual craftspeople manufacturing textiles, pottery, shoes and machinery etc., working glocally on a small scale, in workshops, sheds and homes producing locally but for local and global demand. Ingenious, enterprising, strategic, glocal, hands on and ‘arsey’ – these are the keys for us today in what we look to do next with Biochar.

How can this be? Well we hear that manufacturing is vital yet failing and that we need services and software, iPods, iT and so forth for the source of our and our children’s jobs,

wealth and health. There is another path though. All these are deeply abstract – so what is a grounded source of jobs, wealth and health? Nature yes nature the restoration of mother earth and that's where to a small yet, I believe not insignificant extent, that Biochar, and thus us, comes in. Schor (2010:157).

Artificer Design house- artifhaus

The Bauhaus (Construction House) style (1919-1933 – Germany) became one of the most influential currents in Modernist architecture and modern design. It had its immediate origins in the Deutscher/Austrian/Swiss Werkbund, Germanic associations of artists, architects, designers, and industrialists, founded 1907. The Bauhaus had a profound influence upon subsequent developments in art, architecture, graphic design, interior design, industrial design, and typography all in the context of a rather strict, yet impressionistic, functionality no romantic or ornate flourishes here. The early intention was for the Bauhaus to be a combined architecture school, crafts school, and academy of the arts. A sort of re-newed and renamed Home Economics as say 'Studies and Projects in Interdependent Living'.

Its Russian counterparts, I suggest a link to Educational Sloyd (explored in ebook2) (late 1800's) and also to Vkhutemas, the Russian state art and technical school founded in 1920 in Moscow, has been compared to Bauhaus. Founded a year after the Bauhaus school, Vkhutemas has close parallels to the German Bauhaus in its intent, organization and scope. The two schools were the first to train artist-designers in a modern manner. Both schools were state-sponsored initiatives to merge the craft tradition with modern technology, with a Basic Course in aesthetic principles, courses in colour theory, industrial design, and architecture. Vkhutemas was a larger school than the Bauhaus, but it was less publicised outside the Soviet Union and consequently, is less familiar to the West.

The Bauhaus style became one of the most influential currents in Modernist architecture and modern design. The Bauhaus had a profound influence upon subsequent developments in art, architecture, graphic design, interior design, industrial design, and typography e.g. the sans-serif font – without case.

What was new about the school was its attempt to integrate the artist and the craftsman, to bridge the gap between art and industry i.e arts, crafts and science as in technology viz. a Science & Crafts & Art as a Centre for design. The School used the traditional, indeed medieval apprentice, modern day intern, tradesperson, journeyperson, master-craftsperson approach. The unity of arts had of course been a central tenet of the late 19th-century Arts and Crafts movement, and the ideals of William Morris influenced Gropius's planning for the school. But the Bauhaus was the antithesis of the Arts and Crafts movement in fundamental ways. No more romance of hand-making in the countryside: its emphasis was urban and technological, and it embraced 20th-century machine culture. Mass production was the good, and the machine aesthetic demanded reduction to essentials, an excision of the sentimental choices and visual distractions that cluttered human lives.

Figure : Bauhaus Curriculum

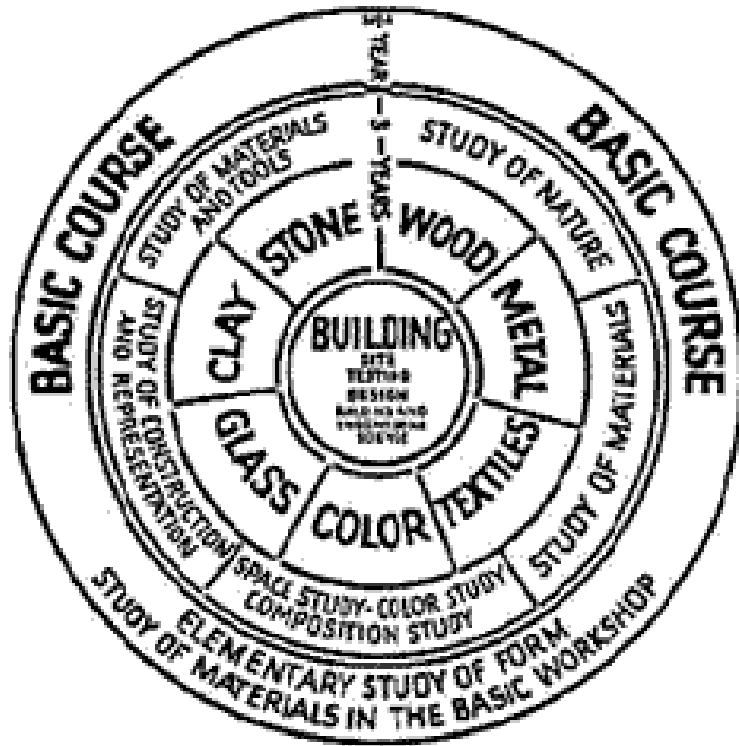


Figure source: <http://designhistory.org/Bauhaus3.html> Fiona MacCarthy

Students at the Bauhaus took a six-month preliminary course that involved painting and elementary experiments with form, before graduating to three years of workshop training by two masters: one artist, one craftsman. They studied architecture in theory and in practice, working on the actual construction of buildings and design of furniture etc. as exemplar projects. The creative scope of the curriculum attracted an extraordinary galaxy of teaching staff. Bauhaus students were in day-to-day contact with some of the most important practicing artists and designers of the time. For me I would seek to update this curriculum with another inner circle of ethics inc. citizenship as in the British Workers Education Association tradition, as well as Global Problematique as in Climate change etc. and the prevention of the recurrence of Auschwitz. The student would then work her way back through the other circles ultimately to the outer-circle and know the basics for the first time. This process would be over a 7 year period and incorporate approx. 10,000 hours student application.

The school, masterfully marketed, acquired a reputation and an influence out of all proportion to its physical reality as a single institution in the German provinces. The name Bauhaus soon became a bogey word to adherents of the bourgeois style that it so vigorously opposed. German mothers told their children: 'If you don't behave, I'll send you to the Bauhaus'. But to those who responded to its uncompromising vision of the future, the term Bauhaus had a certain magic. The school came to be known for the marvellous masked balls and kite processions, experimental light and music evenings, and 'Triadic' abstract ballets that it organized. These occasions welded students of many ages and nationalities together into a community. The Bauhaus was the beginning of the art school as an alternative way of life. . The building and school were vandalised by the Nazis primarily because many of its faculty were Jewish Germans. It never recovered after the war.

Source: much of the above is drawn from <http://designhistory.org/Bauhaus3.html> and <http://designhistory.org/Bauhaus3.html> Fiona MacCarthy

Design house system recommended by this eBook series

This eBook maintains that the Bauhaus has much to offer to Artificer Action Learning and a Modernity[∞]Archaic Renaissance Reconciliation. I propose a form of re-membered Bauhaus education,

integrated with **Educational Sloyd** with an expanded understanding of an internetweaved heterotechnic collaborative 'D'esign as in PIDIL (disused elsewhere in this eBook and the other two eBooks) as a **Zeitgeist congruent exemplar for Artificer Action Learning**. The design house here would be a Bauhaus-Sloyd Centre for Interdependent Living.

Earth Jurisprudence - culture and the bushy

In this regard concepts such as Darriadi and Djalkirie, encompassing, if I may suggest, concepts such as *techne* and *sauvage* in particular, as expounded in detail in this series represent, my view, a serious attempt to repair or heal this split especially w.r.t. reuse and repair rather than recycle e.g. *conservation* of energy as in joules foregone rather than *renewable* energy as in joules renewed naturally, the latter in no way stops our hugely wasteful use of energy. Fisher (2006:102-103).

This distinction, to my mind, falls back into technique and technology rather than the healing *techne* and *techno*logy of the Bush Mechanic Artificer. In this sense the Bush Mechanic in some small way can be seen as Gaia'ian Doctor or even Gaia'ian lawyer practicing 'Earth Jurisprudence'. The concept comes from the work of Thomas Berry (1988). [Jurisprudence the philosophy of right law – also called 'wild law' or several propose 'sauvage law' which is linked with 'deep ecology']. In 2007 Berry proposed his 10 Principles of Earth Jurisprudence. See <http://www.earthjurisprudence.org/> ; <http://www.gaiafoundation.org/content/ten-principles-jurisprudence> and <http://therightsofnature.org/wild-law/wild-law-recognising-the-rights-of-nature-by-tom-brenan/> .

This is to say that human jurisprudence is secondary to Earth law. Earth Jurisprudence acknowledges that the good of the whole takes precedence over the good of the parts. Thus the way we govern ourselves needs to embody an ethical code of practice which requires us to live according to Nature's laws for the well-being of the whole Earth Community and future generations of all species. The interpretation is from the work of Ross Welch (2011) who reports on his Father's research.

Sauvage, as a concept *appro pos* to the Bushy is more fully discussed and developed in eBooks1&2 however in regard to this section it also has the tincture of fully engaged/robust/wild, for instance Chimps are smaller than humans yet as strong as several men. A key reason for this, researchers have found, is that Chimps do not have the cognitive regulating system that humans have that, it has been argued, prevent us using at least one third of our physical strength and two thirds of our cognitive ability. In extreme circumstances this 'hysterical strength' can be unleashed for survival purposes. Although speculative this suggests the *sauvage* human can have access to our normally untapped (rambunctious) potential.

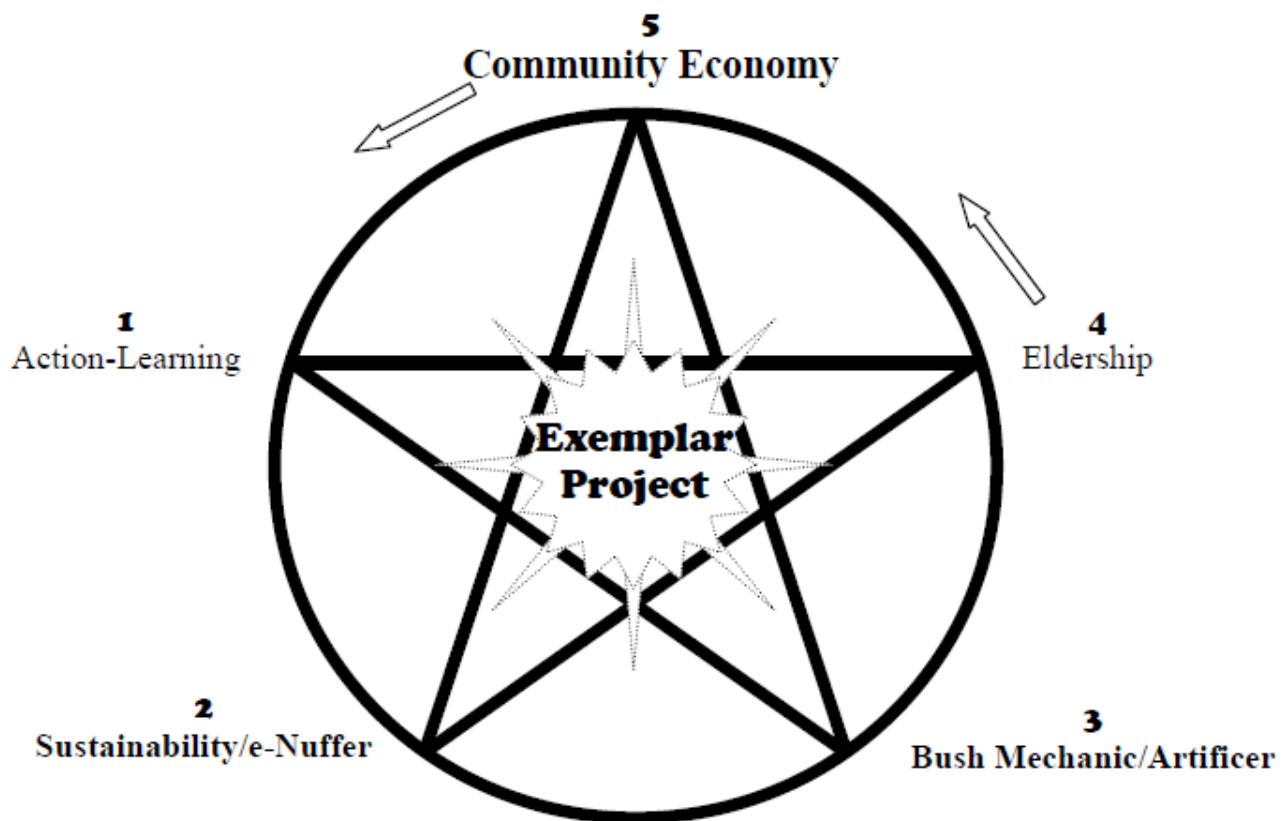
Adorno (2003:442-444) maintains that culture and nature are incompatible and that the former consists in the suppression of the latter and even any uncontrolled traces of nature. In this regard I agree primarily though in relation to the State it has elided culture to its own ends i.e. mere instrument of State power. So inasmuch as the **sauvage** is directly linked to and an immediate expression of, nature then culture is inimical to the *sauvage*. And inasmuch as the bushy/artificer in some regard draws from the *sauvage*, and in turn is a modern day expression more or less thereof, then culture is hostile to the bushy.

Figure : Where do we go from here?

[Where do we go from here? The split between Technology and Love caused by the advent of monotheistic religions from 500BC. **Source:** Welch (2011)]



Figure Situating the Bushy: DIY Bushy|Simple Living|Community Economy|Eldership| Learning



At the beginning of the 1st evolutionary cycle or growth spiral “Community Economy” is a concept which motivates “Action-Learning” which leads to e-Nuffer and then to the “Bush mechanic” action and thereafter to “Eldership.” It is only Eldership (practice) that most effectively brings “Community Economy” into reality. From thereafter the evolutionary cycling or growth spiraling continues from refinement to refinement ad infinity inspired by virtue of the Exemplar Project

Please Note *The Pentagram is an archetype which has been adopted by various religions. In this case it is presented without any religious connotations, in terms of worldly religions.*

Source: Ross Welch and Paul Wildman 06-2011

6. Conclusions

Summarising the key points from the three eBooks: eB1, eB2, eB3

Recommendation 1: eZine proposal - CRAFT

It would be good to see an eZine come out of all these considerations and the 3 eBook series. This could be an outcome to be planned during 2011 to launch early 2012. See Wildman and Prentice (2011). A provisional title could well be CRAFT – Community Renewal/Renaissance: Artificing Futures Transitions.

Recommendation 2: Continue developing the Bush Mechanic/Artificer site

A provisional review should keep in mind the CRAFT and Second Leg recommendations.

Recommendation 3: Key policy pointers for Cultural Renewal from our lost map

Cultural Renewal: Re-membering our cultures' second leg

Here I list the key policy implications of taking the Bush Mechanic/Artificer approach seriously. These are all variously explored in detail in this and my other two eBooks. Basically none of these are seen as important today. Collectively though I strongly believe they represent the lost map or second leg of the west as discussed above. These can in turn provide a navigation system even a GPS for a different path before 2040 by which it will be too late. Colour code: purple – meta inclusive/grounded-theory category, yellow – important/scaffolding category, green – illustrative category.

Importance of: [Play/Techne/Mentoring/Lived Life/Apprenticeship/Ontological Anchor]

1. **Play for both kids and adults**
2. **Play for individuals and groups** e.g. Volk Play. Elkind (2007)
3. **Play as co-operation** not competition
4. **Play/humour is the most serious form of communication**
5. **Play as hobby** as 'hobby/bricoleur' science, even 'slow play'. Brown, S. and C. Vaughan (2009:106)
6. Artificer'ing or 'creativity' or creativity is an actual form of '**bricoleur**' play
7. **Technique** cp. Technique
8. **Prohairesis** (acting ahead wisely) cp. Act to consume today

9. **Mentoring with mimesis³⁶ with memesis** learning integrating thinking and doing through iteration that is deeply anchored in our culture
10. **Direct experiential** or sauvage learning
11. **Sauvage** as in wild/fractal/natural/direct etc.³⁷
12. **Local Theory** built from ground up experientially cp. Grand Theory as per Positivism operates top down. LT is data driven, bottom up, evidence base, observation oriented, interpretivist thus value rich & historically situated
13. **Homologue** of indigenous learning systems (similar function different form)
14. **Sharing and Mutual Aid** outside the cash-nexus as in indigenous potlatch

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Here **Mimesis means imitating/mimicking with understanding** and understanding includes consciousness, causation and critique. It is not the uncritical mimicking of the islander cargo cult of post WW2 or the Auschwitz and Einsatzgruppen death squads. Nor is it the unconscious mimicking of the ape pack and early childhood.

15. Being able to function **beneath the radar** of the formal system
16. The **physical economy** wherein the bushy locates
17. **Apprenticeship** (DIY) cp. Discipleship (DIMW – Do It My Way)
18. **‘D’esign** as in PIdIL – Priority|Idea|design|Implement|Learn³⁸
19. Horizontal and vertical **interface**
20. **ZSI = Zones of Social Innovation and Learning (ZSIL)**– In our bureaucratised world social innovation occurs at a millionth of the speed of technological innovation. To rediscover and re-enliven the bushy we will need to allow Zones of Social Innovation inc. the use of ‘Tinker-Tools’ as envisaged in this eBook

Sauvage in this regard also has the tincture of fully engaged/robust/wild, for instance Chimps are smaller than humans yet as strong as several men. A key reason for this, researchers have found, is that Chimps do not have the cognitive regulating system that humans have that, it has been argued, prevent us using at least one third of our physical strength and two thirds of our cognitive ability. In extreme circumstances this ‘hysterical strength’ can be unleashed for survival purposes. Although speculative this suggests the savage/rambunctious human has access to our normally untapped potential.

21. It may well be that such ZSI may occur in refocused social media & intentional communities
22. **SDR** = Self Directed Learning as linked with experience and thus action
23. **IED's** = Ingenuous Evolutionary Devices de rigueur require the bushy touch
24. **Hand use (gesturing)** in early childhood is a key indicator of vocab size by preschool entry which in turn is a key predictor of later school success
25. **[Priority B]** Because **learning can be fun** and not a pain i.e. repetition based on fear, competition and teaching etc. rather Fun/joy i.e. based on arousal (enthusiastic 720° engagement), encouragement and mentoring. Learning is not Education (schools) - noosphere or Training (Voc Ed) – conditioning. Artificer pedagogy as a form of Action Learning between Education and Training.

This 'D'esign process i.e. PIDIL is expandable in each of its components. For instance 'P'rioritisation process → (1) Intention to direct ones (2) enthusiasm to the (3) prioritisation of (4) ones capabilities with (5) the marshalling of ones resources (6) to act synergistically in order to (7) produce a particular project → (1)]

Centrality of: [Interface/Shards/Potlatch/Braiding thinking & doing/post apocalypse]

1. **Re-ligio the shards** - re-weaving and **reassembling the sundered shards**/pieces to re-new the whole. This will involve what I call ‘**the tears of the bushy**’ or ‘**bushy despair work**’ in recognition of our feelings of anguish what we have lost and how this is in part contributing to the loss of our children’s World. Such despair/**Weltschmerz** (pain for the state of the world) **work** could, for instance, be modelled on that in Naess’s ‘deep ecology’ and also of Joanna Macy’s ‘nuclear disarmament’ despair work. Fisher (2006:263-265). We see the shards or ‘**tears of the bushy**’ for instance in hobbies, NGO’s, Schools of Art and Mechanics Institutes & even ACE. **Join the Dots** – seek the underlying pattern in the sundered shards not only in the artefact but also in the cultures/bushy’s that produce these artefacts – what are the commonalties in process if any?
2. **Re-skilling:** as part of Transition Towns, Permaculture, Intentional Communities, Resiliency etc.
3. **Re-use** rather than recycle
4. **Re-placing possession of things with possession of skills** (techné). This is creative wealth of making rather than owning of sharing rather than accumulating Coperthwaite (2007:92). Here we can move on from possessions to skills, self-esteem, sharing and understanding the world around us
5. **Post apocalypse** (economic or environmental or political) survival - post peak oil etc.
6. **Cultural resilience** that is the Bushy is not essentially an economic phenomenon
7. **Volk locus of authenticity**/ontological anchor viz. Volk design, Volk play, Volk/democratic tool
8. **Interface** i.e. lateral and vertical linking of components to for a functioning holon. Lateral horizontal synergies cp. top down Bureaucratic silos
9. **Generative of sauvage crafts** such as: bush crafts, ~ mechanic, ~ whacker, ~ tracking, ~ lawyer, ~ philosopher, ~ music, ~ pilot, ~ track, ~ chef, ~ carpenter, ~ ranger, ~ dancer, ~ tucker, bodger, knaver, juggad, journeyman
10. **Simplexity** cp. Complexity (bureaucratic silos)
11. **Understanding that Noosphere and Physiosphere are braided** i.e. texting/iPods/2nd Life/Social Media, and Woodwork/Gardening/Kitchen work/Physical Media (Exemplar Projects) both matter equally one has not replaces the other – work bench means both the computer and craft bench. What links the two is the Heart (3H – Head<Heart>Hand)

12. **Ontological Anchor** ³⁹ for the second leg/lost map
13. **Praxis** viz. learning by doing, not grand theory as in positivism but rather project focused and data driven (empirical) with interpretivist design and reuse/repair
14. **[Priority A] Re-energising the Bushy-Crafter meme** through **say an eZine or vignettes on uTube** and **Learning Circles and Certificates of Recognition for same**, after completion of the eBook series, to assist the interface of **text and screen**.

Nosirrah (2008:36-39) maintains that relying on such anchors risks relying on the anchors and not knowing what they are dug into that is the mud of our world(view). Thus in an existential way we know a lot about what we know from the Ontology up i.e. noospheric knowledge, but not much, or maybe not anything, about the ontology down that is about the unconscious and physiospheric mud of our minds, our weltanschauung, and our Earth, however as he concludes that his 'head was spinning trying to find a firm place where I could stand'. Notwithstanding this understandable finale, to my mind, his challenge stands.

Wisdom of: [Second leg/Sauvage/Oikonomia/5H/autarky/Eldership trinity/Shamanism/ Life Wise Learning]

1. **[Priority C] Second leg/lost map** of our culture – the bushy is an important part, even majority, of such a map
2. **Biomimicry:** harnessing a biological force that has been built into us through millions of years of evolution
3. **Memeomimicry:** harnessing culturological forces that have been embedded in our culture for millennia
4. **Sauvage disposition** - Sauvage cp. Brute – wisdom of the wild cp. red in tooth and claw
5. **Heterotechnic co-operation** and **autotelic** (self-directed) **pedagogy**

6. **Self-organising stigmergic**⁴⁰ **collaboration** as in a termite nest
7. **Distributed cognition and homologous**⁴¹ **fabrication** thinking and doing
8. **Integration of nomothetic and idiographic truth's** - postmodernism shows that science (the exemplar project) provides nomothetic truth, that is, truth based on replication, whereas the humanities (the bushy) and revelation provide idiographic truth, that is, truth based on a unique experience, and each has separate rules for justifying a belief.
9. **Oikonomia cp. Chrematistics** Wildman (1997:Appendix7), Hayes (2010:57), Smith & Max-Neef (2011:20, 57)

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Stigmergy as a method of self-organisation, and an expression of 'swarm intelligence', is a mechanism of indirect coordination between agents or actions. The principle is that the trace left in the environment by an action stimulates the performance of a next action, by the same or a different agent. In that way, subsequent actions tend to reinforce and build on each other, leading to the spontaneous emergence of coherent, apparently systematic activity e.g. ants building a nest. <http://journal.media-culture.org.au/0605/03-elliott.php> ; <http://en.wikipedia.org/wiki/Stigmergy> While Bush Mechanics tend to be isolates they are part of a 'mates rates' swarm or network of 'under the radar' or under-diving 'onderkuiker' in Dutch, colleagues each with their own techne and doing quite different your important and related projects. Such 'disobedience' is invisible and not technically against the law that is in WW2 terms it is not an act of resistance.

10. Macro-historically **Chiro generated Cogno** not VV (biological & cultural evolution)
11. **Slow everything:** Slow food, slow travel, slow internet, slow TV, slow kids, slow parenting, slow play, slow cities, slow is go! I suggest slow economy, slow consumer even slow culture!!
12. **A '3H' approach to pedagogy** that braids play, love & work (Heart, Head, Hand) viz. creativity, motivation & practical learning viz. Dewey⁴² - 5H includes Holon (above/around) – 3H – Hearth (earth)
13. **Bushy Autarky** (economic interdependence, sharing, self-sufficiency) cp. Autarchy nation-state sovereignty cp. Autocracy absolute rule e.g. by a monarch or dictator
14. **Linking thinking and doing** in pedagogy i.e. linking the noosphere & physiosphere⁴³

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Corresponding in form/process but not function i.e. corresponding in origin or structure but not direct use: The wing of a bird & the leg of a horse/forearm of an ape are homologous cp. Analogue which is corresponding in function but not form.

15. Linking Holon (sky), Head, Heart, Hand, Hearth (earth) through Play, Work & Love gives Learning
16. **Deep and broad skills:** and related skill sets, that take up to 10,000 hrs to master
17. **Trinity:** **Eldership** and **Simple living** 'enough is enough' & **Bushy**
18. **Craft Shamanism:** the Artificer as artisan earth shaman Villoldo (2000:9-10). **NB:** Shaman as esoteric is not directly part of the Artificer as investigated, conceptualised & explored in this long term exoteric study
19. **Initiation for the young** via. Journeyperson's piece

I actually advocate a '**5H**' approach to Pedagogy of (1) Holon/Heavens, (2) Head, (3) Heart, (4) Hand/Heel and (5) Hearth/Earth/Gaia – as explicated above – this can become a '6H' with the addition of ' (6) Happy' i.e. fun. Thus for me an ideal learning system has six dimensions: (1) Cogno, (2) Chiro, (3) Projecto, (4) Psycho, (5) Socio, (6) Enviro, [(7) Spiro - spiritual]. I submit that Action Learning Circles do all five. Such an approach draws from Dewey (1897) of the late 19C and Rousseau' Emile (1762) a child centred pedagogy that recognised dispositions of the child viz. nature, was at the time counterpointed with contemporary John Locke – who advocated seeing the child as a 'tabula rasa' wherein nurture was the basis of pedagogy. Locke's view as ideally suited to the emergent industrial world both in division of skills/labour, authority structures, commodification, test or standardisation oriented, age segregated and statist control, and remains so today. And the child centred approaches from pedagogues such as Montessori etc., now exist in the sundered shards of early childhood learning programs (<6yrs) as what I call 'the tears of the pedagoist'. Locke's approach to pedagogy has clearly carried the day.

20. **Reinvigoration of the sacredness of 'vocation'** and for the young to define their own quest
21. **[Priority B] The Bench: Tabula ipsa loquitur:** The bench speaks for itself/herself (bench in Latin relates to the feminine; and opera means work – so work-bench becomes opera-tabula)
22. **Linking avocation and vocation** as two eyes in one's head that make one sight: Bushy as soul *and* Gaian alchemist – balancing inner and outer wisdoms through craft. Vocation, through a living wage, is to give life to vocation through leisure, recreation and hobbies and VV through skills, innovation and expertise. For me parenting is the ultimate vocation ⁴⁴.

Emphasising that holonic evolution generates emergent qualities, I concur with Wilber (1995) when he divides the Kosmos into four grand domains: physiosphere, biosphere, noosphere and theosphere. The physiosphere includes the non-biological features of the universe, including the stars and planets that arose in the billions of years following the Big Bang. The biosphere, the domain of life, depends upon the much older and much vaster physiosphere, but involves features that transcend the physiosphere. Finally, the biosphere gives rise to the noosphere, which includes complex sentient life such as mammals and humans. Again, the noosphere both depends on physiosphere and biosphere, but also transcends them, by exhibiting emergent characteristics, including self-consciousness, language, and rationality. The theosphere, which both includes and transcends the other three domains, refers to dimensions of consciousness that include what is traditionally understood by God. For the purposes of this eBook the first to conflate to physiosphere – writ large, and the last two conflate to the noosphere – writ large. These are not mutually exclusive concepts and braiding and some overlap between the four domains occurs.

In terms of holonic nesting, as the inverse of Wilber, I nest in reverse order from theosphere to physiosphere. Again there is some overlap. Most pundits would, as with Wilber argue for the reverse order. I suggest that physiosphere and theosphere are linked so we have a circle rather than linear expression of this holonic linking.

23. **Lila:** the Hindu principle whereby God brings the universe into existence by creative play.
NB: Lila as esoteric is not directly part of the Artificer as investigated, conceptualised & explored in this long term exoteric study
24. **Jesus:** As a representative of God is an artificer that is a carpenter **NB:** Jesus here is a wise elder not a, or the god.
25. **Gandhi:** A person makes themselves by making something useful
26. **Thoreau:** Bush Mechanic – Bush Philosopher: *To be a philosopher is not merely to have subtle thoughts... but so to love wisdom, to live according to its dictates, a life of simplicity, independence, magnanimity and trust. It is to solve some of the problems of life not only theoretically but also practically*
27. Bodger to Bush Mechanic to **Volk Handwerker** cp. Provincial/Brute Labourer
28. Citizens not vassals by vocation
29. Journeyman's Piece (JP)/Exemplar Project: Gesellenstück: for example
<http://www.google.com.au/search?q=gesellenst%C3%BCck&hl=en&client=firefox-a&hs=qs9&pwst=1&rls=org.mozilla:en-US:official&prmd=ivns&tbn=isch&tbo=u&source=univ&sa=X&ei=c8YKTpmZItGhmQXal5C3AQ&ved=0CCcQsAQ&biw=1182&bih=802>
<http://www.google.com.au/search?q=gesellenst%C3%BCck&hl=en&client=firefox-a&hs=qs9&pwst=1&rls=org.mozilla:en-US:official&prmd=ivns&tbn=isch&tbo=u&source=univ&sa=X&ei=c8YKTpmZItGhmQXal5C3AQ&ved=0CCcQsAQ&biw=1182&bih=802>
 A journeyman is someone who completed an apprenticeship and was fully educated in a

Here we may **apply the six principles of the Bush Mechanic (as right livelihood) to parenting** as detailed in above in the main body of this eBook.

trade or craft, but not yet a master. To become a master, a journeyman had to submit a master work piece to a guild for evaluation and be admitted to the guild as a master. A JP may also be seen as representing one's life game/marriage proposal to Gaia; see Gandhi above

30. **The Bushy six pack:** 1 Exemplar Project/Journeyman's piece (Global Resolutique), 2 Inner World (blending inner and outer dimensions of task and skill), 3 Social Holon/Mutual Aid, 4 Global Problematique (awareness of how ones EP relates thereto), 5 Harmonisation/Interface/Coherence of the various interfaces of the EP in order to create an efficacious project, and finally 6 Action Learning from this process.

Dilemma of : [Power of Pedagogy/<Hand Knowledge/Tech cp. Social Innovation/low entropy pedagogy and economy]

1. **Tension between Innovation and Conservation:** Survival of the weakest indicates that we evolved cp. Other Homo species because we innovated under pressure to adapt to environmental/climate change. Today conservation seeks to do the reverse and 'staticise' environments
2. **Tension between Noospheric vocations and physiospheric vocations viz.** virtual world e.g. second life, and physical world of practical projects, play and DIY. These can also be seen as opposite sides of the one coin both necessary yet the former has almost completely obliterated the latter

3. **Unrecognised tension between technological innovation and social innovation** (as outlined above): & the impact of emergent transhumanism & post human eventualities possibly we need a post post pedagogy⁴⁵
4. **The Demise of Hand Knowledge:** demise of the bodger, now specialised and very expensive in the North e.g. \$100/hr/plumber in Australia (2011) and trivialised and impoverished in the South e.g. \$5/hr in Indonesia. In the North Hand Knowledge is now evacuated from schools and resides in the Volk only in hobbies.⁴⁶
5. **I am an outcome of a closed pedagogical system**⁴⁷
6. **Culturally and socially bush-rangers** - creativity in Australia does not include the Bushy & CED
7. **Violence of compulsory conventional pedagogy** esp. in a ‘democratic’ society
8. **We Teach What We Are:** The How, What, Where, When and Why of Pedagogy is us – a mirror

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TI is moving at up to 1000000 times the speed of SI. **Post Pedagogy** indicates a move beyond conventional pedagogy in order to establish pedagogy in the era of electronic media. See: <http://www.deschoolingclassroom.tkh-generator.net/tag/post-pedagogy/> . This then evacuates the field of the hand or practical DIY projects indeed of conventional play. So I propose a post post pedagogy wherein the two play and post pedagogy can be braided or seen as two sides of the one coin.

9. How can Pedagogy and the bushy support the **democratic architecture** of our culture? Coperthwaite (2007:69). What then is a democratic chair or democratic workplace where the chair is produce or democratic schools where the skills for making the chair are formed?
10. Central concern for welfare of the workers we see esp. in the German Historical School of Economics (which in its British manifestation included Keynes) which is almost unknown in the Anglo-system of positive economics.⁴⁸
11. How we have become unwitting and witting consumers of the **Kudos of orthodoxy** by participating in something that we believe is supposed to change and save us when all

http://en.wikipedia.org/wiki/List_of_minimum_wages_by_country

it (our socio-economic system) does is, through misguided navigation settings, hit warp drive where we are, even though our spaceship is fixated on a death-star and our spaceship-earth has run out of fuel

12. In this way **we have all allowed ourselves to become commodities** and thus defeat our own potential to achieve our own goals even before we start even if we could envisage goals different to economic orthodoxy i.e. different to consumerism

13. Designing a **low entropy economy based** on yin logic which would be localised or more correctly ‘glocal’ised’, networked, P2P, nurturant and so forth

This CPS (Closed Pedagogical System – closed professionally and epistemologically by the State and is also closed to democratic processes both internally – student democracy, and externally – parent participation in setting curriculum priorities) has, since age 5 to my late teens, compulsorily controlled my thinking and reading and behaviour so in a sense the distress and lack of agency and creativity and care, torture we see in the world today is a direct result of such pedagogical conditioning. This was then continued into my 20’s through Positivist Social Sciences where knowledge was only valued if it was ‘objective’ and ‘ahistorical’ and thus ‘value free’. So although I am implicated in this distress I am not of myself directly guilty therefore, and all I can do in my own life is ‘walk my talk’- our Anglo pedagogical systems indeed have much to answer for...

14. **Thanatos Trinity:** All that we have left now is **catabolic collapse, transhumanist escape or divine intervention.**

Our ultimate goal: the Bushy without the Bushy

Here we are at a point in history where the Bushy as been reintroduced to the social ecology of post modernity and has like yeast changed the nature of the axis mundi of that culture from dependent unsustainable consumer to sustainable prosumer. So in a sense the Bushy disappears and through osmosis re-enters the mainstream and changes the status quo to the very best of what conservation-ism is on about.

More correctly Keynes sought to braid or integrate the Austrian School of Economics (re the spontaneous organising ability of the price mechanism) and the German Historical School of Economics (HSOE – 19thC movement) where the focus was on the physical economy use of wealth was for producing happiness and justice for the worker, based on a posteriori considerations of historical economic phenomenon compared to the a priori ‘grand theory’ approach of neoclassical economics with its obsession on ‘objective’ grand theory and economic growth i.e. increasing wealth De Sismondi (1773-1842) to Max Webber (1864-1920). The movement is now considered defunct and is treated as heterodox economics, other schools of heterodox economics inc. localist, feminist, ecological, bioregional, green, thermodynamic etc. See: http://en.wikipedia.org/wiki/Schools_of_economic_thought

In the sense that Localist Economics represents a historically situated a posteriori approach to economic justice based on local generation and application of wealth then LE may, I suggest, be considered a heterodox form of re-emergent Historical School of Economics.

To see the newness of the old as well as the oldness of the new **7. Appendix A: Self-repair Manifesto**

Source: <http://www.treehugger.com/files/2010/11/if-you-cant-fix-it-you-dont-own-it-ifixit-self-repair-manifesto.php>

WE HOLD THESE TRUTHS TO BE SELF-EVIDENT

SELF-REPAIR MANIFESTO:

REPAIR IS BETTER THAN RECYCLING.

MAKING OUR THINGS LAST LONGER IS BOTH MORE EFFICIENT AND MORE COST-EFFECTIVE THAN MINING THEM FOR RAW MATERIALS.

REPAIR SAVES THE PLANET.

EARTH HAS LIMITED RESOURCES AND WE CAN'T RUN A LINEAR MANUFACTURING PROCESS FOREVER. THE BEST WAY TO BE EFFICIENT IS TO REUSE WHAT WE ALREADY HAVE!

REPAIR SAVES YOU MONEY.

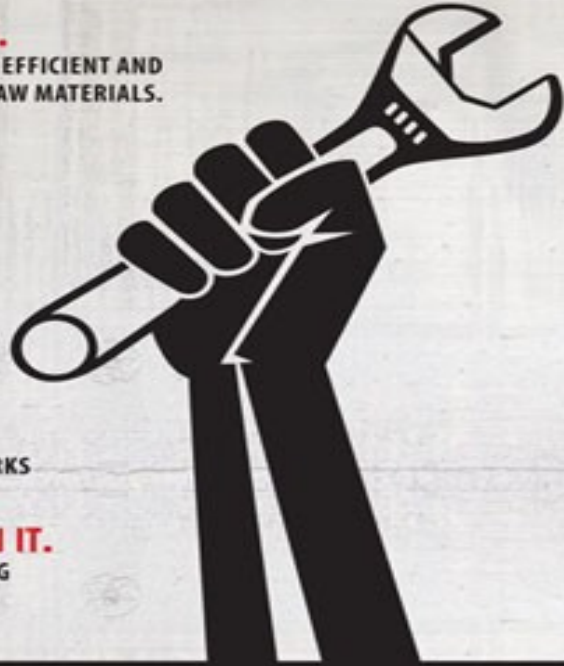
FIXING THINGS IS OFTEN FREE, AND USUALLY CHEAPER THAN REPLACING THEM. DOING THE REPAIR YOURSELF SAVES SERIOUS DOUGH.

REPAIR TEACHES ENGINEERING.

THE BEST WAY TO FIND OUT HOW SOMETHING WORKS IS TO TAKE IT APART!

IF YOU CAN'T FIX IT, YOU DON'T OWN IT.

REPAIR CONNECTS PEOPLE AND DEVICES, CREATING BONDS THAT TRANSCEND CONSUMPTION. SELF-REPAIR IS SUSTAINABLE.



REPAIR CONNECTS YOU WITH YOUR THINGS ◊ REPAIR EMPOWERS AND EMBOLDENS INDIVIDUALS
REPAIR TRANSFORMS CONSUMERS INTO CONTRIBUTORS ◊ REPAIR INSPIRES PRIDE IN OWNERSHIP
REPAIR injects SOUL AND MAKES THINGS UNIQUE ◊ REPAIR IS INDEPENDENCE
REPAIR REQUIRES CREATIVITY ◊ REPAIR IS GREEN ◊ REPAIR IS JOYFUL
REPAIR IS NECESSARY FOR UNDERSTANDING OUR THINGS ◊ REPAIR SAVES MONEY AND RESOURCES

WE HAVE THE RIGHT:

TO OPEN AND REPAIR OUR THINGS WITHOUT VOIDING THE WARRANTY
TO DEVICES THAT CAN BE OPENED ◊ TO ERROR CODES AND WIRING DIAGRAMS
TO TROUBLESHOOTING INSTRUCTIONS AND FLOWCHARTS
TO REPAIR DOCUMENTATION FOR EVERYTHING ◊ TO CHOOSE OUR OWN REPAIR TECHNICIAN
TO REMOVE 'DO NOT REMOVE' STICKERS ◊ TO REPAIR THINGS IN THE PRIVACY OF OUR OWN HOMES
TO REPLACE ANY AND ALL CONSUMABLES OURSELVES
TO HARDWARE THAT DOESN'T REQUIRE PROPRIETARY TOOLS TO REPAIR
TO AVAILABLE, REASONABLY PRICED SERVICE PARTS

INSPIRED BY MISTER JOLOPP'S MAKER'S BILL OF RIGHTS AND PLATFORM 21'S REPAIR MANIFESTO

ifixit

JOIN THE REPAIR REVOLUTION AT [IFIXIT.COM](http://ifixit.com)

8. Appendix B: Hackers and Makers Manifesto

Source: http://cdn.makezine.com/make/MAKERS_RIGHTS.pdf



9. Appendix C: Dark Mountain Project Uncivilisation Manifesto

Source: <http://www.dark-mountain.net/about-2/principles/>

A screenshot of a web browser displaying the 'Eight Principles of Uncivilisation' manifesto. The browser window shows the URL 'http://www.dark-mountain.net/about-2/principles/'. The page has a dark, textured background with a large, stylized image of a mountain or landscape. The title 'EIGHT PRINCIPLES OF UNCIVILISATION' is prominently displayed at the top. Below the title, there are sections for 'THE PROJECT', 'THE MANIFESTO', and 'EIGHT PRINCIPLES OF UNCIVILISATION'. The manifesto text is presented in a list of eight principles. On the right side of the page, there are several call-to-action buttons: 'GET A COPY OF OUR BOOK', 'READ THE MANIFESTO', and 'JOIN THE DM NETWORK'. Below these buttons, there is a section titled 'SUMMER 2011' with information about 'Dark Mountain: Issue 2' and 'Uncivilisation 2011'. At the bottom right, there is a 'BLOGROLL' section listing various links and resources. The browser's address bar and search engine (Google) are visible at the top.

10. Appendix D: Bush Mechanic unManifesto: sauvage re-emergence

The Bush Mechanic Manifesto declares the right to use our hands to make, repair and reuse stuff directly relevant to us and our lives, a human right. The concept is a grounded one based on the Australian Bush Mechanic and her many manifestations around the world in the South world, indigenous and intentional communities as well as pockets in the affluent North. We eseeeks to re-inscribe the importance of hand knowledge in our society. This is a lost art now found only in isolated pockets of hobbyists, hackers and homemakers. Remnants also may be found in the conventional society in the Medical and Military areas. For millennia such a knowledge provided our ancestors with a practical way of linking the so called sacred and profane that is thinking and doing. In education we see this in the almost silent deschooling movement, edupunks, steam punk movements.

NB: We almost need a ‘negative dialectic’ as part of our modernity dialectic. That is an outpouring of ‘sauvage art and craft’ to stop such a movement from being co-opted by the status quo. Thus this unManifesto which must always stay with and seek to give expression to silenced voices and invisible practices. In this regard it is a form of Mutual Aid Anarchist and Potlatch all rolled into one Modern ∞ Archaic Renaissance Reconciliation. In this way and as a site of resistance, the Bushy will hopefully remain unManifest i.e. below the radar of the Status Quo system.

References

Web: (accessed 03-2012)

General – Related - Craft

http://www.scientologyhandbook.org/SH1_2.HTM Absence of Mass/practical
<http://www.childsplaymagazine.com/Quotes/index.htm> Importance of play
<http://homeschoolaustralia.com/> The 'Home-schooling' movement in Australia
<http://www.wendypriesnitz.com/> The 'Un-schooling' movement in the US
http://www.kurzweilai.net/how-we-solve-some-mental-problems-with-our-hands?utm_source=KurzweilAI+Daily+Newsletter&utm_campaign=ed41a6ac4b-UA-946742-1&utm_medium=email how we solve some mental problems with our hands
<http://inoyan.narod.ru/kaleidoskop.swf>
<http://www.thesharehood.org/> now in Australia
http://p2pfoundation.net/Category:P2P_Infrastructure
<http://grassrootsinnovations.com/>
<http://www.motherearthnews.com/>
<http://www.freechild.org/> (USA) Freechild connects young people and adults to the tools, training, and technical assistance they need to create new roles for young people throughout society inc. SoundOut is an expert assistance program focused on promoting Student Voice and Meaningful Student Involvement throughout education
<http://www.rmwilliamscentre.com.au/> RMWilliams Bush Learning Centres
<http://renew.org.au/sustainable-homes/learning-from-the-past-built-for-the-bush-exhibition/> Renew eZine
Technology for a sustainable future
<http://www.youtube.com/watch?v=cl8ZHDOQY7I> Richard Heinberg argues for repair not recycle
http://www.ecovaproject.org/rights_mother_earth.htm Rights of Mother Earth
<http://www.zcommunications.org/zmag> brilliant activist magazine
<http://www.giordanobrunouniversity.com/> Shift University – virtual
<http://www.homeplanet.org/hvu/index.html> Home Planet University
http://www.socialartistryinstitute.org/who_we_are.htm Jean Houston Social Artistry

Specifics - Apprenticeships and Internships - Craft

www.attra.ncat.org/attra-pub/internships

Specifics – Craft - Men's Sheds/Hacker Space/Appropriate Technology

<http://www.mensshed.org/page7859/Home.aspx> (psychological and mental health)
<http://www.mensheds.com.au/> (social and networking)
<http://www.hsbne.org/>
http://cdn.makezine.com/make/MAKERS_RIGHTS.pdf Hacker Rights
http://hackerspaces.org/wiki/Hackerspace_Brisbane
http://www.appropedia.org/Welcome_to_Appropedia
<http://nakedmechanic.blogspot.com/>
<http://www.craftaustralia.org.au/> tragically defunded in 11-2011 of huge histo-graphic importance

Pedagogy and Craft

Readers Note: This topic has been addressed extensively esp. in eBook2 reference section.

Pedagogical alternatives include: Education Alternatives include, but are not limited to, Montessori, Waldorf (Steiner), Public Choice and At-Risk, Democratic, Homeschool, Open, Charter, Free, Sudbury, Summerhill, Holistic, Virtual, Magnet, Early Childhood, Reggio Emilia, Indigo, Krishnamurti, Quaker, Libertarian, Independent, Progressive, Community, Cooperative, and Unschooling. Not all of these programs/sites will succeed, but they're all bypassing the flawed school system to offer education services whenever, wherever to whoever. This is the only way to have a chance at disrupting status quo education.

<http://www.khanacademy.org/>. Khan is a free service offering more than 3,000 lessons on YouTube. Khan also integrates quizzes to assess student ability and redirects students to the relevant lesson when they struggle.
<http://p2pu.org/en/> Peer 2 Peer University – somewhat similar to U3A **Generic-Web**

http://www.slowmovement.com/slow_schools.php slow school movement also in **Australia**
<http://www.democratic.co.il/en/> Democratic Education – **Israel**
<http://www.ascd.org/about-ascd.aspx> Association for Supervision and Curriculum Devt **USA** – great resources
<http://ozpk.tripod.com/brain.html> Brain Compatible Learning **USA** good system challenge quite cognitive though
<http://cart.rmcdenver.com/> *Compendium of Assessment and Research Tools* for all sorts of pedagogy and youth programs **USA**
<http://www.imentor.org/> internet pedagogical mentoring **USA**
<http://www.greenlightfund.org> helps innovative NGO's extend to/replicate in disadvantaged areas **USA**
<http://www.americaforward.org/coalition/> a innovative NGO of innovative NGO's such as greenlight **USA**
<http://www.brfny.org/> old-young mentoring system for disadvantaged youth **USA**
<http://www.allianceforchildhood.org/home> **EXCELLENT** site heaps on **play** and pedagogy **USA** *****
<http://www.schlechtycenter.org/> Transforming American Schools Today **USA** – great on 'accountabalism'
<http://www.centerii.org/search/> **US** centre on Innovation and Improvement in Schools
http://www.crpe.org/cs/crpe/print/csr_docs/home.htm Centre on Reinventing Public Education **USA**
<http://democraticeducation.org/index.php/history/> - **USA**
<http://www.teach-now.org/> Alternative certification as a teacher in the **USA**
<http://www.bie.org/index.php#> Project Based Learning **USA** – Exemplar Project (still need a mentor etc.)
<http://www.ahsi.org/> Assn for High School Innovation in the **USA** – **defunct** – *apprenticeship/mentoring* model
<http://www.all4ed.org/> Alliance for Excellent Education **USA** http://www.all4ed.org/about_the_crisis in US ed
<http://www.p21.org/> pedagogy skills for the 21st Century **USA**
<http://www.holtgws.com/> Growing Without Schooling magazine John Holt (1923-1985) **US**
<http://edheretics.gn.apc.org/> a veritable mine of info on alternative ed. in the **UK** inc. home schooling
<http://www.educationforum.org.nz/> excellent easy to read with wide coverage of ed. Issues **NZ**
<http://research.acer.edu.au/connect/> great site and journal for enhancing the genuine participation of students in education (one of the few in Australia) ACER Aust. Council for Ed Research **Aust**
<http://selfdesign.com/story.html> **Canada** self-design pedagogy
<http://www.daisakuikeda.org/main/educator/edu/edu-04.html> **Japan** – student focused pedagogy
<http://www.globaleducation.edna.edu.au/globaled/go> Global Ed Group based in Australia
<http://www.acara.edu.au/default.asp> Australian Curriculum Assessment and Reporting Authority
<http://www.deewr.gov.au/HigherEducation/Policy/teqsa/Pages/Overview.aspx> Tertiary Education Quality and Standards Authority see also: <http://www.teqsa.gov.au/about-teqsa> **Australia**
 Modelled on the UK version: <http://www.ofsted.gov.uk/>
<http://www.pesa.org.au/> Philosophy of Education Society of Australasia Inc.
<http://www.aapae.edu.au/aims.html> **Aust.** Association for Progressive and Alternative Ed (AAPAE) option again looks strongly at Kids and Schools
http://www.joseitoda.org/education/soka_edu **Soka education** arose in Japan post WW2 as a response to the overwhelming militaristic nature of the pre WW2 educational system whereby students' needs and potentials were subservient to the military needs of their country. A little like today whereby students' needs and potentials are subservient to the global economic system through 'international competitiveness'. In many ways this is another 'humanising of pedagogy' attempt. In no way is Soka pedagogy a challenge to the systems of power, elitism and social compulsion embedded in status quo pedagogy. **Japan**
http://www.ted.com/talks/geoff_mulgan_a_short_intro_to_the_studio_school.html#ToRHEookPs8.fac **ebook** Studio Schools – still staunchly status quo but with a 'hands on' curriculum
Jerome Bruner (1915-) US ed psyc - <http://www.infed.org/thinkers/bruner.htm> – ed should be situational i.e. culturally sympatico and **TheodoreSizer** (1932-2009) http://en.wikipedia.org/wiki/Ted_Sizer education should be dialogic after Freire and **Cliffort Geertz** http://en.wikipedia.org/wiki/Clifford_Geertz . Yet these and basically all of the other pedagogists I have reviewed for this eBook series are trenchantly status quo. It's hard not to be and get one's bread buttered.
http://www.oecd.org/document/32/0,3343,en_2649_35845581_35524256_1_1_1_1,00.html **OECD** Centre of Educational Research and Innovation (CERI) *****
<http://www.lifelearningmagazine.com/index.htm> great e'zine on home schooling
<http://learningalternatives.net/> International Association for Learning Alternatives IALA **USA** – **defunct**
<http://www.educationrevolution.org/> still going & home to Alt Ed/Pedagogy Resource Organisation (AERO) well worth a detailed look **USA**
<https://rowman.com/Action/SERIES/RLE/LSI> publications re. school innovation in the US and beyond
<http://www.thefmduffygroup.com/publications/reports.html> Francis Duffy is single handedly seeking to reform American Education – genuine effort (in my view) and a big ask **USA**
<http://www.democraticeducation.org/> **USA**
<http://www.montgomeryschoolsmd.org/departments/studycircles/> US school using Learning Circles
<http://www.aspbae.org/> Asia South Pacific Association for Basic and Adult Education set up in Sydney in 1964

<http://www.summerhillschool.co.uk/> <http://www.summerhillschool.co.uk/pages/ofsted2007.html>
<http://www.born-to-learn.org/about/the-animations/> UK
<http://www.guardian.co.uk/uk/2007/dec/01/ofsted.schools> OFSTED Summerhill (established by A S Neill in 1921 UK) - inspections (2007 was positive outcome whereas the 2000 inspection nearly closed the school down over its autonomy and student choice systems, but only after a \$1/4er million legal battle with the British Government) *the function of a child is to live his own life – not the life that his anxious parents think he should live nor a life according to the purposes of the educator who thinks he knows best* A S Neill UK
http://www.infed.org/about_us.htm informal education in the UK and beyond.

Psychological typologies

NB1: generally western psychology, seeing itself as a subset of physics, generally seeks to separate out, to disaggregate wholes and has no way of re-viewing the whole or putting humpty back together again. As such the artisan is usually sorted out as related to sensuality or art etc. I will leave this to the side – the interest we have here is the step beyond artisan to artificer, where vocation is conceived as deep and broad and thus to a point incorporates a mix of all psychological types.

NB2: Source: http://en.wikipedia.org/wiki/Keirsey_Temperament_Sorter note the artisan crafter. For example:

| Date | Author | Artisan temperament | Guardian temperament | Idealist temperament | Rational temperament |
|-----------|---|--|------------------------------------|---------------------------------|--------------------------------|
| c. 590 BC | Ezekiel's four living creatures | lion (bold) | ox (sturdy) | man (humane) | eagle (far-seeing) |
| c. 400 BC | Hippocrates' four humours | cheerful (blood) | somber (black bile) | enthusiastic (yellow bile) | calm (phlegm) |
| c. 340 BC | Plato's four characters | artistic (iconic) | sensible (pistic) | intuitive (noetic) | reasoning (dianoetic) |
| c. 325 BC | Aristotle's four sources of happiness | sensual (hedone) | material (propraietari) | ethical (ethikos) | logical (dialogike) |
| c. 185 AD | Irenaeus' four temperaments | spontaneous | historical | spiritual | scholarly |
| c. 190 | Galen's four temperaments | sanguine | melancholic | choleric | phlegmatic |
| c. 1550 | Paracelsus' four totem spirits | changeable salamanders | industrious gnomes | inspired nymphs | curious sylphs |
| c. 1905 | Adickes' four world views | innovative | traditional | doctrinaire | skeptical |
| c. 1912 | Dreikurs'/Adler's four mistaken goals | retaliation | service | recognition | power |
| c. 1914 | Spränger's four* value attitudes | artistic | economic | religious | theoretic |
| c. 1920 | Kretschmer's four character styles | manic (hypomanic) | depressive | oversensitive (hyperesthetic) | insensitive (anesthetic) |
| c. 1947 | Fromm's four orientations | exploitative | hoarding | receptive | marketing |

| | | | | | |
|---------|--|------------------------------------|--------------------------------------|--------------------------------------|--|
| c. 1958 | Myers' Jungian types | SP (sensing perceiving) | SJ (sensing judging) | NF (intuitive feeling) | NT (intuitive thinking) |
| c. 1978 | Keirsey/Bates four temperaments (old) | Dionysian (artful) | Epimethean (dutiful) | Apollonian (soulful) | Promethean (technological) |
| c. 1988 | Keirsey's four temperaments | Artisan | Guardian | Idealist | Rational |
| Σ (PW) | Social crystallisation | Artificer | America | Jonestown | Auschwitz |

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* Spränger was said to have **six** value attitudes, but Keirsey cites him as saying that the remaining two, 'social' and 'political', 'pertained to all [men], and hence, were not distinguishing'.^[5] In fact, 'political' was a category containing both theoretic and artistic, and 'social' contained economical and religious

Source: http://en.wikipedia.org/wiki/Keirsey_Temperament_Sorter (assessed 08-2011 PW)

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