Emergent Macro Rationales in favour of Artificing

BMARP6: Link 6 in the Bush Mechanic Action Research Program

Paul Wildman
paul@kalgrove.com
Mob 0412027818
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Introduction

These rationales represent those that have emerged in the support and context of Artificer Learning during the development of this research project since 2001. They are not of course emergent period rather emergent in this research process. The concept of Bush Mechanic/Artificer is not a silo. It allows and ensures that the following rationales, some relatively laterally unrelated, are related and involved in the concept.

These were complied in late 2006, at the conclusion of the overall 5 year research project when it became possible to review the terrain and material's developed during the project.

Table 1: A basic Rationales for Artificing Taxonomy (RAT)

No	Rationale	Explication	BMARP reference
1	**Philosophical rationale**	**1. Philosophical considerations** 1.a A Need to re-link Thinking & Doing 1.b Active Practical Wisdom (APW)s 1.c The transmogrification of Techne into Technical 1.d The emergence of Post-conceptualism	**1. Philosophical considerations** 1.a App K; Ch 8 Exemplar & Exemplum 1.b App K: section on Hellenistic APW 1.c Ch 9 the Singing Tool 1.d Ch 12
2	**Evolutionary Psychology rationale**	**2. Evolutionary considerations** 2.1 The Singing Tool rationale - Importance of Hand Knowledge & dexterity (manual & mental) in evolution physically & linguistically	**2. Evolutionary considerations** 2.1 Ch 9 the singing tool inc. the sections on Savage Mind & Right brain visual language
3	**Human Systems potentiating rationale**	**3. Human Systems potentiation** From an empirical perspective it may be observed that a high proportion of folk with challenging noospheric positions find the necessity even urge for manual dexterity unavoidable. This may find release in hobbies, volunteering, small domestic projects or sports. Further the expression of this 'singing tool - will to artifice' may, it is argued, assist in potentiating other key domains of human endeavour eg intellectual, physical, psychological etc (see also RAT 3)	**3. Human Systems potentiation** Ch 2 Key Phil orients - footnote 1 Ch 9 The singing tool: Introduction
4	**Pedagogical rationale**	**3. Curriculum** - Pedagogical position where **curriculum comes from** *the lived life* rather than expert external includes two aspects: 3.a Adult - Androgogy - Learning by Doing - action learning, experiential learning through the lived life 3.b Intelligent Narrative Play involves children in learning by doing & experiencing learning through the lived life 3.c Heutagogy	**3. Pedagogical issues** 3.a Ch 10 learning policies point 5 3.b App K - pgs 177-181 [Section: human virtues and dis-virtues come from the lived life] 3.c BMARP Auxiliary 4
5	**Complex environment rationale**	**4. Systems environment considerations** 4.1 Conventional systems of social administration inc. learning are more suited to stable simple environment where cause & effect are easily, linearly & sequentially linked. They do not function at all well in complex fractal type environments more a ground up self organising system of social admin is required.	**4. Systems** 4.1 Ch 11 section on Cynefin Institute in Scotland
6	**Innovation Process rationale**	**5. Exigencies of Innovation** 5.1 Innovation shows that actual prototype development can well take 80% of the effort of the actual innovation inc. interface so a process that recognises this & does not allocate implementation to a secondary 'operational' role is crucial	**5. Innovation Process** 5.1 Ch 7: BMP2 - the social holon Ch 10 on interface and social innovation
7	**Reverse Discrimination Rationale**	**6. Reverse Discrimination** Today 90% of importance is attached esp. in University learning to cognoscenti' activities of thinking, talking and writing. Design is nowhere to be found and implementation get what's left to be undertaken by the 'operatives'. This rationale argues that such discrimination needs to be reversed and with the Idea | Design | Implementation balance shifting from 90 | 05 | 05 to more appropriately reflect total time required of 05 | 05 | 90 with an intention to settle out over time at 33 | 33 | 33.	**6. Reverse Discrimination** Although open to the critique that Artificing is purely instrumental and not in the slightest integral in a Wilberian sense i.e. BM does not integrate all types of considerations at the one time and that it is instrumental not substantiative in a philosophic sense - this redoubt position argues that first we have to learn how to actually do things collectively as a crucial pre-requisite to sustainability. See Ch 7 the section on Exemplar Project and Three types of Design
8	**Psychological rationale**	**7. Psychological - Human needs** Authors such as Barrett (2005) extend Maslow's 5 levels of human need [5 Self-Actualization; 4 Status (esteem) - agentic citizen; 3 Love/belonging; 2 Safety; 1 Physiological (biological needs)] upwards and represent the axis as one of *levels of consciousness*. Upward categories of: **8 Service to Humanity; 7 Making a difference/ Making it happen/Be the change**; 6 Meaning in Existence. I (PW then adds another two levels viz. 10 Collective-Actualization - planetary consciousness; 9 Status (esteem) - planetary citizen to balance levels 4&5 of Maslow]	**7. Human needs** Clearly human need levels 7&8 articulate directly to the artificer - making and shaping and actioning the change. See section on Bushy Blockages in Chapter 7 - The application of Grounded Theory to generate emergent Principles of Bush Mechanics/Artificer
9	**Esoteric rationale**	**8. Esoteric | Exoteric** 7.1 Importance of reconsidering the esoteric/exoteric divide & linking the two, yet embedding the substantive difference	**8 Esoteric | Exoteric** 7.1, 6.2 & 6.3 Appendix D

| | | between religion and spirituality.
7.2 This can be done in a retroductive artificer learning process, for if there is to be a God(s)
7.3 Spirituality is not conceivable in this case and sense without engagement to 'the lived life' so that spirituality needs to answer constructively 'how then should we live together today for a better world tomorrow for our children?' | |

Source: P Wildman 10-2006