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Archaic Renaissance: Deep Time ∞ Deep Futures – towards an indigenous trans-temporal understanding of Time: Personal and praxis lessons from my Bush Mechanic Action Research Project 2011-2013

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Introduction

These are the meta-lessons that have emerged and slapped me or I have observed, reflexed on or derived over the past 12 years in compiling my three eBooks [Wildman (2008), (2009), (2013), <http://kalgrove.com/adultlearning/>] in the Bush Mechanic/Artificer series. As such these points are meta observations and learning insights derived from this period and as such are deliberately NOT discursive.

Today we are all looking for ways out of the matrix that is the status quo. Such exit points can be economical, fabrication, pedagogical, sociological, psychological, political and spiritual. The artificer (techne and agape) addresses the first four and five respectively and have led to the following Learning Insights from my work over the past 12 years.

eBook 3 Readers Note: Archaic

Readers Notes: 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 → techneque → 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.

Lessons – Action Learning Insights: PW

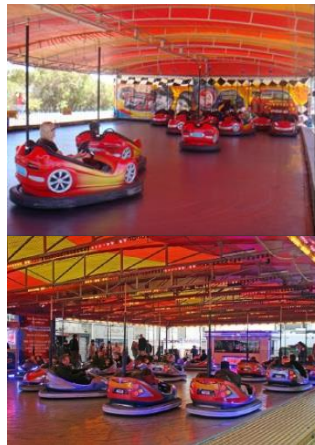
1. **Dodgem cars:** History as Future ∞ (above below - time).
2. **Indigenous Time:** Dreaming our future ∞ (inner outer time).
3. **Fractal time:** As Before so Tomorrow as in As Above so Below 8 (above below time)
4. **Pattern time:** Looking for repetition, Eco-mimicry across contexts, Noting and using themes and patterns, Using themes conducive to coherence, Eros|Thanos interweaving, Watching for patterns that connect inc. fractals and emergence inc. underlying (6) principles of the Techne Artificer/Bush Mechanic [Exemplar project, Inner/Outer learning, Mutual Aid, Global Problematique, Harmonisation and Learning by Doing].ⁱ

5. **Dadirri Time: Dadirri – Archaic Renaissance through attentive presence**

As an example of these two blending i.e. the ∞ and the 8 consider 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 Umgunmerr: Dadirri recognises the deep spring/time that is inside us.ⁱⁱ

6. **Chicken wire Time:**

The idea that above us and underpinning us is a lace/lattice/chicken wire of cosmic/Gaian energy that we can tap into like dodgems at a carnival, so that, in our artificer work, we become the dodgem car.



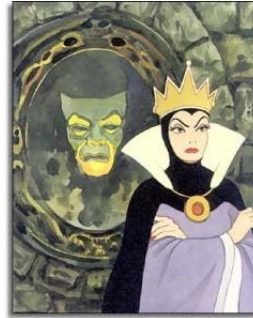
7. **Moment of Eternal Return:**

The sweet spot where the two (8 & ∞) meet i.e. the four leaf clover



8. ***Time as Mirror:***

Learn by looking Back in our life so we can look behind our lived lives - Reflexive Praxis and our deep patterns. Mirror Mirror life lesson from my 7yr old son.



9. ***Mirror as Time:***

A mirror is a trinity phenomenon viz. (1) an entity which (b) shows a reflection of (3) a person(say).



10. ***Hand-made-time:*** Chiro drove Cogno not as per scientific paradigm the reverse.
11. ***Potlatch time:*** The exchange of (hand made) crafts and food on a group (not necessarily personal) basis (North American Indian tradition) and a related concept the (7yr) jubilee for the forgiving of debts (Judaism) – community renewal.
12. ***Mythos is equivalent to Mathos in understanding time:*** Myth is as important as Maths in understanding life in our cosmos.
13. ***6H Time:*** Hand, Heart, Head, Here and Now (lived life), Holon, Holy.
14. ***Many hands make light work:*** Heterotechnic co-op not individual on individual competition.
15. ***Time is relational:*** In that as we relate to one another and esp. our Ancestors and Forecestors we grow time.
16. ***Re-member History:*** or else we are compelled to repeat it in the future. [Adorno]
17. ***GoGo~CoCo~Gloco dance:*** Go Co-op & Connect from a Glocal perspective. Redolent of the Australian aboriginal trade lines and the archaic silk route.

18. *The Hands have it*: deep democracy as a social exemplar takes time and involvement.
19. *Doing Time*: Time is physically constructed then cognitively understood - working it out with our hands rather than thinking it through with one's head.
20. *Chiro drives Cogno*: so keep your hands active and kids and adults play is crucial to a healthy mind and body

21. *Escaping the Matrix*:

we are all looking for ways out of the matrix that is the status quo. Such exit points can be economical, fabrication, pedagogical, sociological, psychological, political and spiritual. The techne and agape artificer addresses the first four and five respectively and have led to these Learning Insights from my work over the past 12 years. See Boyd, G. and A. Larson (2005). Techne Artificers are somewhat social or lattice isolates whereas agape artificers are strongly latticed. And addresses the first four and five points above respectively and have led to these Learning Insights from my work over the past 12 years.ⁱⁱⁱ



22. *Doula does the deal*: here, in my opinion, to escape the Matrix and enter the lace we need to have a form of hands of mutual aid that the doula models beautifully. The Doula is the midwives' midwife. She holds the space for the midwife to hold the space to help the mother deliver her baby. Oftentimes this would be the wife's mother. Here 'mutual aid' can be used under its broader 'social justice' rubric. These are facilitative networks and processes rather than alpha male movements.

23. *Lace Web*:

A most useful metaphor/homologue here, I suggest, is escaping the Matrix into the Lace or Lattice web. Such a web/netweave/network is efficacious individually and collectively while being suspended from the ground yet reliant on the ground for support and the sky so to speak for the food for the spider community – a synergy.



What are the non-lessons?

These are lessons by their absence or negation (even though in non-indigenous cultures viz. the West we live, love, work and have our being within this model)

(a) Colonial time: This time helps us escape from colonial time and in a sense imperialism was, and is, an insistence on this Western form of time i.e. time as power. This is the time we grew up with and the time that the Artificer subtly challenges. This is forward facing linear time (time's arrow the modernity project, progress of past, present and future). Steampunk and other associated movements are attempts

to do this both ways – to carry the past into the future and v.v. with hierarchy, bureaucracy with regimentation – the time of the Roman Decurion.

(b) Analogue or Algorithm Time: ratiocinated time

(c) Commercialisation Time: Time as an adjunct to the market so that now in our capitalist system everything is an expression of the market as in ‘time is money’, as in commercialise that i.e. the Boat Bushy who I was helping to build my boat had more interest in commercialisation as watching grass grow. He made me agree eye to eye that I would NOT seek to commercialise such a bespoke creation – I couldn’t understand it at the time but I do now – some years later.

Lessons - Others

1. Use of the two screen approach to consciousness and behaviour modification Boyd and Larson (2005:119ff; 210-211) and Les Spencer (06-2013).

Whats next? Putting these Action Learning's into Lived Life praxis

So from a heuretical perspective where is all this taking us that is what can we do with it now and into the future? My personal and lived life response:

1. **6H meditation** (Head, Heart, Hand, Here & now, Holon, Holy] in *my actual daily meditation* with a real physiospheric part of my exemplar project
2. *Call to mind* the **six directions** that connect in that context
3. *Call to mind* pattern time of the **six Techne Artificer principles** that connect
4. Be conscious of **clover leaf/deep time** *when I do this* meditation
5. **Doula relationality** is interface with caring *the essence of myself with Annette and in community* Wildman and Inayatullah (1996) – relatio way of knowing. [Daryl link]
6. Reflex on the **dodgem car** analogue/metaphor (corresponding in function but not form) – *myself as cosmic dodgem car* [Jamie link]
7. Reflect on the interface and intervolvement of **Agape and Techne Artificers** in *my own life* as equal and different [Les link]
8. This blend represents a **dynamic balance of yin and yang energies in me** [Ross link]
9. Make sure that in *my lived life there are the four quadrants* involved: Culture (we); Systems (that/its), Praxis (it), Personal (I). (see below) – as per below - [Serenity link]

Appendix: Wilbers four quadrants



Source References for the above Lessons

Esoteric Series:

Miller, I. and P. Wildman (2012). The Demiurgic Field: It's Patterning Role in Chaos, Creation, and Creativity. *Scientific GOD Journal* <http://scigod.com> ; <http://www.scribd.com/doc/98802448/Scientific-GOD-Journal-Volume-3-Issue-5-Toward-the-Unification-of-Science-Spirituality> . 3(5): pgs. 43-70.

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Wildman, P. (2003). Economics as if the Universe mattered: Economics for a Wriggling Universe through the Science for Ethical Ends. *Human Science Technology - Harnessing Negentropy for Human Survival*, Science Art Research Centre Conference Uki, NSW, Prosperity Press. 27 pgs.

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BM/Artificer Series (2001-2013):

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Wildman, P. (2009). [BMARP9] *Zen and the Art•ifice of Ingenuity V-II: Comparative Educational Pedagogy's – towards an emergent Chiro-pedagogy*. . Kalgrove. Brisbane. eBook 2. 220 pgs.

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Les Spencer (2013) *The Illusive Obvious*. 100 slide ppt presentation.

Wildman, P. and S. Inayatullah (1996). Ways of Knowing and the Pedagogies of the Future. *Futures*. 28(8): pgs723-740.

ⁱ **Source:** drawn from Les Spencer (2013) *The Illusive Obvious* and my Grounded Theory work on the Bush Mechanci

ⁱⁱ *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 time 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. Source: Wildman (2013:108).

ⁱⁱⁱ The name was from a natural outback Australian phenomenon that Neville had personally experienced. Some years previously Neville had been travelling alone in outback Queensland. When he awoke in the morning and looked out of his tent, the low gorse bush (about fifty centimetres high) appeared to be covered in snow as far as the eye could see. What had happened was that during the night, millions of tiny *linyphidea spiders* had floated in on thin webs, drifting in the slightly moving air. The continuous, immense web the spiders had spun overnight stretched to the horizon in all directions. For Neville it had a very Yin – very feminine energy reminiscent of lace, and hence ‘Laceweb’.

Neville’s dreaming was of an entirely new form of social movement - an informal Laceweb of healers from among the most downtrodden and most disadvantaged marginal people of the world. What follows is from my file note about how Neville described the desert web and the Laceweb as being of similar form:ⁱⁱⁱ

‘The Laceweb is the manifestation of a massive local co-operative endeavour. Not carved in stone, rather – it is soft, light, and plially fitting the locale and made by locals to suit their needs. Like the spider web, the Laceweb would appear out of nowhere. When you discover it, it would already have surrounded you. It is exquisitely beautiful and lovely. When you have eyes that see it, the play of reflectant light upon it in the morning sunlight is extra-ordinary. It attracts and stores the dew in little beads. Like the desert web, the Laceweb extends way beyond the horizon. It is suspended in space with links to shifting things - no solid foundations here. It has no centre and no part is ‘in charge’, and in that sense, no aspect is higher or lower than any other. It is not what it first seems. It is at the same time riddled with holes, whole and holy. It is merged within the surrounding ecosystem and lays low. In one sense it is delicate - in another it is resilient. Bits may be easily damaged. However, to remove it all would be well-nigh impossible.

It is formed through covalent bonding between its formers and within its form. It is an attractant. Local action may repair local damage. It is very functional. It is what the locals need. And it does help sustain them.’ Neville’s work and way was all informed by his father’s way - a bushy farmer artificer trying out what happens when you’re ‘doing the opposite’ to mainstream, so I sense this may be an integral aspect of the mix.

Source: Les Spencer (24/06/2013 Melbourne)