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***AUS1: The Depth Artificer - some speculations on the origins of the Urge to Artifice – a metaphysical aside: balancing and exploring the Moral Philosophy of the depth Artificer through the Phenomena and Noumena***

*The task is not so much to see what no one has yet seen. It is to think what nobody has yet thought of, about that which everyone has seen. Schopenhauer*

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## Crucial Readers Notes:

### *1. Speculative nature of this piece*

Please note this piece is at best speculative – most readers will not be interested in metaphysics and it is absolutely not necessary to include this with ones revaluation of the Artificer. In that the Artificer as outlined in the principal eBook is a standalone daily life phenomenon. Please disconsider this piece if you are at all concerned about matters ‘unscientific’. This piece however is designed to illustrate that the concept of the Artificer has depth as well as breadth. Admittedly this is only one such way of engaging the depth question/dimension, and I am very limited and broken in my ability to delve into these waters, nevertheless it is in my view one legitimate additional dimension we find exploring this marvellous yet now broken and buried phenomenon we have called the Artificer.

Critics will undoubtedly correctly judge that I have prejudged the Artificer and thus the Bush Mechanic, by choosing as my ersatz arguments and case studies, engaging them with poor academic rigour, paraphrasing and sloppy methodology. Indeed the Bush Mechanic is nothing more than a ‘phantom of the opera’. A chimera, pastiche or simulacra that today have no meaning, esp. that espoused by me, left in it. The balloon has no air left in it.

So that in pieces such as this, the Artificer as a group remains that of deviant, trivial, instrumental, narrow and marginal shadowy figures. In fact **this is correct the Artificer is in modernity a marginal shadowy and indeed seen as an ersatz figure in a pastiche world**, a backyard mechanic/academic one of the dodgy hubris brothers (them and me). I humbly and with integrity can state this has not been my intent – possibly I am not fully up to the task, nevertheless I have honestly done my authentic best personally and to respect the integrity of the Artificer. This will be nonetheless for others to judge. A weakness is though that these dozen or so pieces in the Artificer Update Series (AUS) together with the original eBook series from a year ago are designed to be resource pieces. They nor I have dancing dinosaurs on each page they seek to be methodical personal and authentically studious and thereby with method and topic utterly unsexy. But they are there they are resources for others who can and wish to take this message into a broader public – these are who I aim this work at, who I work for and who I seek to supply with intellectual and practical food, sustenance and nurture.

**I argue here that notwithstanding these substantial critiques and as far as the Artificer is concerned this does not make her, her aspirations, her Noumenon seen through her lived life any less real than the rich and famous just less visible less voiceable.** I would further argue that as far as the category I explored, if one could accept such marginal shadowy figures making up a category, these were and are exemplars.

### *2. Disclaimer/Confession*

In furtherance to the above, please note this piece is not designed in any way to be a dissertation

on philosophy, hermeneutics or metaphysics. Rather it is, if I may, somewhat of a set piece to attempt to demonstrate that within modernity there are other voices other consciousnesses ones that recognise that the separation of thinking and doing was a monumental catastrophe and that authentic life requires us to work out existence here in Our Lived Life (OLL). I believe that such a path is possible and that the depth artificer is one such legitimate provisional constellation.

### *3. Readers Caution as to the Author's severe limitations in regard to Moral and, Metaphysical Philosophy*

NB1: this eBook and its associated expansions and deepenings are not to be interpreted in any way as a metaphysical treatise. I, in no repeat no way, have the skills or fraction of the depth of intellect of a Kant or Schopenhauer. This section and the associated discussion of DUF are meant to illustrate that the Artificer has metaphysic even Noumenal roots. Further I use the upper case when referring to the Noumena cp. lower case when referring to phenomena – in the same sense that god is respectfully referred to as 'G'od. Incidentally I also argue that the two are related.

NB2: Philosophy and subsequently science take consciousness as a given and go from there – moral philosophy in the sense of Kant and Schopenhauer and Hamilton – seek to reach back beyond and prior to consciousness to the Noumenal and to at least problematise it and Schopenhauer and Hamilton go on to include the Noumenal and Phenomenal in their conceptualisation of 'rational'. This has massive, even tectonic, impact for how we understand, conceptualise and educate/train the Artificer.

# Ch 1: Some speculations on the Phenomenal and Noumenal

## Origins of the hypothesised Urge to Artifice

Origins of the Urge To Artifice can be found in the phenomenal world and Noumenal worlds. This overview is in relation to the latter viz. what I call here the depth artifice. Locating the UTA in the phenomenal world has been discussed at length in the eBook and relates to awe inspiring the way the hand has generated brain development in the human. Starting 1.4m years ago when our ancestors stood upright but with a brain capacity of 1/3 what it is today and faced stiff competition from several other upright hominoids. In many ways it was the hand that made us human and it is the contention of this extended eBook that the UTA has a direct survival value and indeed evolutionary genetic memetic relevance – to this day. Yet we have lost this link now with our emphasis on head type knowledge over hand knowledge we have betrayed our heritage. [for fuller discussion of this point re the phenomenal aspect of the origins of the UTA please see Wildman (2008:AUS4)]

### QQ's

**Reason, as per modernity enlightenment definitions, contains no motive force, no drive to act.** Hamilton (2008:137). When combined with our predisposition to favour the head over the heart and both over the hand!! Hamilton (2008:137). Thus philosophically speaking neither head nor heart have motive force. And when combined with Nietzsche's critique of Christianity that the noumenon stands in opposition to the phenomenon and thus God inhabits a realm divorced from, and superior to, the lived life of humans and thus can impose moral law on us, we have the 'natural theological hierarchy' of God, noumenon, phenomenon, head, heart || hand. God here is the counter-concept of life. Hamilton (2008:148).

As with the neoclassical economist who imagines real humans to be no more than 'agents' engaged in an endless process of calculations in order to decide how to act, this form of philosophising idealises and emotionless domain inhabited by desiccated number-crunchers and an andocentric word in which 'wisdom' is measured by IQ. The Rawls who set out to rescue social justice ends up with a proceduralist ethic that is every bit as lacking in humanity as the world of Milton Friedman and Gary Becker. Hamilton (2008:154).

### The Zeitgeist of Modernity - SUMII – the pleasant cruise

Here we have Secularism, Utilitarianism, Materialism, Individualism and Instrumentalism. So in a nutshell one may posit this view as: Anchored in the Day-To-Day with an angst drive, objectivist, profit oriented, cognitively valorised, and materialistically undertaken, individually oriented with strong means justifies the end approach to life. A possible bushy or Artificer Zeitgeist could include: anxiety driven, participativist, Year-To-Year, excellence driven, practically valorised, and materialistically undertaken, customer oriented with means and ends balance (deontological).

Modern day cruise lines offer in my view the encapsulation of this Zeitgeist the pleasure cruise. Here angst is assuaged with food, activity is assuaged with food, sociality is assuaged with food

and alcohol, while agency is involuted into menu choice and guided tours. Indeed SUMII is ever present. This is not to say they are not enjoyable and indeed pleasant I have experienced several myself.

### **Actions V's Everyday Activities/Everyday Lives**

I wish to distinguish between 'action' as the word is used in this eBook and 'activity' as in he when about the activities of daily life. Although our cognitive and educational systems often deny it we are continuously participating in interactions between our mind/Noosphere and our physical world/physiosphere. For instance the everyday activities/everyday lives of consumer existence such as travelling, eating, shopping, consuming, complying with Government regulations, controlled breathing in exercise, the act of procreation and so on. Generally these activities may well be described as proscribed, made, designed by others; we do not exercise our agency therein. Like in the church of old which stood between religious salvation and us and charged us for admission modern-day activity stands between consumption salvation and us and charges us for admission.

### ***PIDIL as transmodern deep Artificer action heuristic***

Today these multitudinous 'activities' are crucial to our survival however, I argue, they lead to us becoming become at best reactive, compliant supplicant consumers – the ideal dumbed down consumer so to speak. With most agency, intentionality, self sufficiency and capability and life design removed we see a counterpoint of the 'D'esign process discussed at length in this eBook viz. PIDIL (Prioritise, Idea, Design, Implement, Learn and cycle with the emphasis of this cycle on deep learning), with its prosumer artificer actions that counterpoint the activities of the consumer. It is in this sense of direct participation in the 'D'esign process that I use the word 'action'. Clearly there is an overlap, and further the former activity predominates today with all of us that when we do undertake actions we often inadvertently fold them back into our everyday consumerist activity. I argue though at the end of the day consumer activities and artificer actions are substantially different and need to be recognised as such.

### **How consciousness creates the division between subject and object therefore the Urge-To-Artifice (UTA) is preconscious**

While it is argued that in some sense 'primitive man and modern day animals' do not make this distinction it remains as a crucial descriptor of the difference between us and them/the other, the difference between the knower and the known the subject and the object the basis of the now transcendently successful alpha method 'the scientific method'. Here we have the emergence of 'non participatory' consciousness for us in this eBook it is the artificer lens with which we can view this tectonic shift.

The participative consciousness of the primitive was such, I submit that the ancients knew very well that they were not their axe yet they were both one in a larger frame of reference viz. in their cosmology. Scientific method simply cannot deal with this and its supplicant disciplines in the social sciences' especially economics and psychology, of course by derivation cant either – either and simply does not exist as a possibility in science. Science has failed to find the frame

of reference that the ancients the primitives knew and the artificers know and has been known in the East for millennia – that set which links us together within which we and it are sub-sets.

Somehow the Artificer has overcome or possibly more correctly undercome, this constraint or lacunae of consciousness as we in the West know it. The rest of this short piece will be devoted to exploring how the Artificer and her ilk achieve this.

### **To be or not to be the axe? That is the question ~ primitive reprise viz. the Artificer, on our transmodern 'lived life'**

So if we go the next step it can be argued that the world created by our consciousness by our sensations by our lived life, including our artifices so to speak, is contingent. That is it is based on phenomena *things-as-experienced* not Noumena *things-in-themselves* i.e. the essence, the ideal, the ultimate form, the treeness of trees, rather the realm of time, space and causation or our day to day lives. Such arguments have been posited by the likes of such luminaries as Plato, Aristotle, Kant, Schopenhauer and Hamilton. The issue for me is that are these two separated as on distant planets or are they simply two sides of the one coin of existence as it were.

For instance the artificer has no illusions about this separation it is 'either and' not 'either or' such 'theory of the included middle' thinking pre, and I suggest post, dates Aristotles 'theory of the excluded middle' where in two overlapping sets A cannot be not A that is A cannot be A and B at the same time as well as being A+B, A is either A or not A that is B. This is illustrated in the following saying and figure. Figure 1 (below). [Bushy's Saying: the Artificer's exemplar project (2) demonstrates a different consciousness even a different philosophy today (3), by using deep practical knowledge (1) that a better life is possible tomorrow for our children's children (4)]

### **History Remaking Itself – macrohistory and the Artificer – a pedagogy reprised**

History or more correctly macro history Galtung and Inayatullah (1997) identifies patterns in the past that can be germane for understanding possible courses of the future. The idea of the artificer can be anchored millennia in the past within a particular pedagogy. Indeed one such historical anchor predates even the Neolithic, another goes even further back to around 1.5million years even to the socio-evolution of our very species, by linking the initial development of the human hand to the subsequent development of the brain whereby it trebled in volume over a million or so years. Another is the guilds of medieval Europe and their apprenticeship approach to pedagogy. This pedagogy ultimately went out of favour in the peak of industrialisation for the two centuries from 1800 to the present<sup>1</sup>.

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<sup>1</sup> Presently we need to interrogate the Vocational Educational pedagogy based on its Competency Based Training (CBT) incorporating its bureaucratic controls, technologies of discipline and identify how this pedagogy, a child of Taylorist social science and positivist economics with its 'view from nowhere' and handmaiden to globalisations' obsession with so-called 'free' trade and, 'international competitiveness' with its antipathy to anything local, continues to sustain related socio-economic power differentials and psychological dependency, lower rates of Artificer innovation and un-criticality of the learner and her pedagogical context.



This eBook argues several further points in relation to the *historical situating of the Artificer* viz.:

(1) that the **Artificer is not skin-bound**. In fact I argue that the Urge To Artifice (UTA) is one basic to the human condition and thus we have both an individual (agency) and collective (communion) perspectives<sup>2</sup> (2) For instance the Cathedral Towns of Medieval Europe illustrate this point first the Artificer el ar individual designing the edifice and signing his stones (often for practical payment reasons of course but not always) and the collective el ar the town in contributing labour (no slavery) with the result – the cathedral - being a sort of collective communion. Here the Exemplar Project, the Cathedral, may be seen as a **classic example of self and communion actualisation whereby** through the project the individuals and town in effect ‘works itself out’. Here we have the recursiveness of the reflexivity of the Exemplar evident in that through the Exemplar as one cycles through action and reflection in the PIDIL process one then ‘knows what, and that, one knows’. In this sense the **Exemplar becomes a moral map** of self and other discovery.

(3) While I was formulating the account of the artificer I was directly involved in the field with one undertaking the fabrication of an exemplar project. My **standpoint or situational epistemology** then was participative (though as gofer, labourer, bill payer and in part designer i.e. apprentice, rather than as Artificer proper). The research was direct, participative, physiospheric (welding, cutting, measuring, cleaning, carting, gofering etc.) and noospheric (journal entry each day, seeking reading material and discussions on my standpoint and on what I was finding out and my intimations and emergent ideas and concepts). This research was not from the point of a distant detached objective perspective – a ‘view from nowhere’ if you will rather it is a **‘view from within the project’ perspective even a subaltern w.r.t. skill, capability, expertise and experience, within the project.**

(4) Nor was the **research was not based on a simulacrum type post modern type dis-aggregative ‘critique perspective’ rather it is a syncretic participative grounded theory/ethnographic perspective<sup>3</sup>**

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Here the reader should note, please the deep philosophical difference between (a) an instrumental CBT approach to task which is ‘can I do ~ task?’ (instrumental) cp. (b) an ontological approach to task which is ‘can I be ~ task (writ large)?’ (substantive). The Artificer, has moved far beyond the first and is embedded, with (a) firmly in (b).

<sup>2</sup> Crucially agentic/intentionality approaches to social change, for instance such as those advocated in this eBook, are legitimately exposed as (a) Western, (b) unresponsive to the Eastern Zen/Buddhist position of for instance ‘emptiness’ and ‘detachment’ and (c) shadow dancing with the shadow. In response to this I riposte (a) Zen is far from opposed to, or gainsays, wise action inc. engaged visceral hands on earthy pursuits, (b) any such detached wise action will by necessity include elements of agency, communion and intentionality such for instance as the communion of building a Buddhist monks pagoda, and (c) Buddhist moderation does require a certain koanesque ‘detached attachment’ or ‘attached detachment’ and the Exemplar Project is Exemplar in the above senses not as an expression of the ego of the Artificer rather her humility.

<sup>3</sup> Crucially this research may be called to account w.r.t. the critique of it being **ethnocentrism** in the sense that the researcher (me) may mistake, or substitute, my own culturally specific categories for those appro pos of the Artificer. In brief in response to this critique I riposte that: (a) the research was commenced at the point where my extant conceptual categories deserted me in that I knew I was witnessing, and ultimately participating in, something whereby there was something I did not and could not understand. Yet my categories and heuristics did not allow me to grasp, cognise, categorise or understand what was going on; and (b) this study and related eBook are ethnocentric in that grounded theory moves from the ground up (sic!) to local theory. **NB:** Slife & Richardson (2008) see

(5) Originally before I commenced this project I had met the Artificer and recognised that there was something I didn't recognise/understand about him and what he stood for that was important yet I did not know what it was. In this sense I recognised he was a Bush Mechanic but I was not aware of how that was. His, and other Bush Mechanics I subsequently worked with, voices were silent (for me that it is) so it was **out of this silence** that I sought to explore the silence, then the construct as per the four principles of the Artificer and ultimately to seek to trace the energy/urge as best I could retro and pro -spectively.

(6) In continuation of the previous paragraph, I have sought to demonstrate that the Artificer can be seen, hopefully, as **History remaking itself** and as we look to the world's multiplicity and multiplexity of problems the **pedagogy behind the Artificer**/Bush Mechanic both individually and collectively, **can make a crucial positive contribution to our childrens' childrens' futures.**

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ethnography and thereby related grounded studies as 'thicker brands of explanation' than objectivist style expositions.

Clearly once one goes beyond the thin version of a particular methodology in a study it can be claimed one is into an 'ism of that type of methodology – sometimes with good reason – however not in this instance. Further they go on to use the ancient Greek word for practical wisdom 'phronesis' as crucial for the type of interactive hermeneutics they are advocating. Clearly phronesis is several steps towards (from objectivist, positivist, individualist, skin bounded ontology) and but one step away (viz. one actually needs to include the action whereas at least phronesis considers the appropriate action without actually participating therein) from the artificer (who/which includes the action).

It may well be for other/further researcher(s) to take these results, integrate these results with other related study's beyond the handful of case studies herein, and to move more fully to local theory and thence to general theory thereby finally addressing, even embracing, the ethnocentric critique.

## Ch2: A brief history of consciousness

We see in the writings of many philosophers last century recognition of the need to work out existence where we are that is our standpoint as human beings in our life our lived life, for instance Wittgenstein. Heidegger also reflects this with his Being-In-The-World and Nietzsche with his Will-To-Live.

### Consciousness the starting point for philosophy

The starting point for philosophy is, in my view and that of luminaries such as Hamilton (2008:68), consciousness and the starting point for consciousness is, in my view, is the distinction between self and other ultimately becoming under Descartes subject and object. Indeed this distinction may be seen as the heart of all philosophy, and philosophy Modernity claims pre-requires history and history pre- requires text i.e., writing. So we have the progress non consciousness (embeddeness in the Noumenon) to consciousness (via perception and experience of phenomenon) → separation of self and other → about 10millenia ago with the advent of agriculture and the move macrohistorically from Palaeolithic to Neolithic) → text → history → civilisation<sup>4</sup> → for the West this led 2500yBP to Greek dualism → Descartes used this thinking and also turned it inward where this inner dualism has cognition (which is also defined as self) determine existence whereby thinking determines existence – ‘I think therefore I am’. In my view this is today’s Weltanschauung – Modernity’s motto or calling card.

Critically, I suggest, the indigenous peoples (Palaeolithic and Neolithic) do not have this Weltanschauung and theirs is more as I say below ‘Am we therefore I think’. This is What Berman (1981) calls a participative consciousness, I would go further and call it an embedded consciousness. So this very limited and brief analysis has consciousness splitting some three millennia ago.

### Nature of Consciousness and Pre-consciousness

What then is the nature of consciousness as the play of appearances in Our Lived Lives like flickering images on a movie screen or in a cave wall shown by the movie or shadows from the fire<sup>5</sup>. Our consciousness shows this play of appearances is but shadow boxing, as these appearances are themselves not consciousness. Nevertheless they are carried on it and furthermore these appearances are not the movie screen/cave wall. So we have to ask ourselves what then is the nature of these things we see as appearances what is the nature of The-Thing-In-Itself (el ar Heidegger) and what is the energy we sense of their projection what is the fire or the electricity to drive the projectors bulb?

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<sup>4</sup> The word Civilization comes from the Latin word *civilis*, the adjective form of *civis*, meaning a ‘citizen’ or ‘townsman’ governed by the ‘written’ law of his city so this places the origins of civilisation around 5000yBP.

<sup>5</sup> We can therefore no longer can we use the screen (of dogmatic belief or search for the pleasant life) to shield ourselves from the Truth-Of-Life (TOL).

Once we go here we start to move beyond consciousness in both in prior and transcendent senses. We move beyond the world of the phenomenon of appearances to what Plato, Kant, Schopenhauer and Hamilton and many other luminaries call the Noumenon the abode of things in themselves of the ideal forms in a sense heaven or the Ground-Of-All-Being/Becoming or for the readers of this eBook the DemiUrgic Field (DUF). NB: here I do not use the term unconscious as this presupposes a consciousness rather I use the term pre-conscious.

For Kant he allowed its existence and for Schopenhauer he went further and acknowledged its existence yet kept it hidden by the ‘thinnest of veils’, Hamilton (2008) however fully acknowledges it and also how the likes of the great philosophers such as Plato (ideal forms – 2500BP), Kant (non sensible intuitions, which he then bypassed towards rationality – mid 18thC), Schopenhauer (noumenon only seen from the phenomenal world through the thinnest of veils) modern Hermeneutical philosophers such as Gadamer and Rorty (Rorty and his mirror of nature for the reflection of appearances for our conscious apperception) and Heidegger (Being-In-The-World) and Nietzsche (Will-To-Live) all recognised this distinction.

This distinction has through the impact especially of Plato’s philosophy become dualism seen critically in the separation, particularly starting in his philosophy, between thinking and doing with the latter coming well and truly last. Then we push this duality through Aristotle’s ‘theory of the excluded middle’ where ‘A cannot be not A’ so that if A and B are two separate sets respectively and they overlap then the middle is A and not A i.e. A and B. In Aristotelian thinking the middle has to be excluded as it is not logical for A to be not A. Now Descartes early 17thC, simply pulls these two sets apart so they can be whole again yet separate so ‘no A is not A’ and we have the advent after millennia of development of the either A or B mutually exclusive dualism of Cartesian thought. This ‘either or’ thinking pervades Modernity.

Another critical step that Descartes ensured was that the subject object dichotomy was turned inward. So that we have his aphorism ‘I think therefore I am’ here consciousness viz. awareness of I is set against one’s position as existing as a human ‘am’ and critically think viz. epistemology within in subject determines existence viz. ontology i.e. am. Here the individual self determines through cognition (noospheric engagement) existence (noospheric and physiospheric). As explicated elsewhere in this eBook I propose the aphorism ‘Am i therefore I think’ wherein ontology determines epistemology as a further step I suggest that in indigenous cultures there is an altogether different consciousness one that as above starts with existence then moves through the collective to the individual and last to cognition as ‘Am we therefore I think’.

Here I is the subject and Am is the object so that in line with the traditional ‘garden of Eden’ story, where ‘man’kind is given dominion over Nature and is called to subdue ‘her’, existence becomes objectified and excludes the self i.e. the self is needed to step outside the system to objectify existence. We still see this ‘humans are not part of nature’ type approach in much supposed (environmental) science.

## What then of higher consciousness?

Consciousness then can be seen as *the urge to understand existence through the manifest world* (PW 01-2009). From this perspective ‘higher’ consciousness then is the extent and intent with which one undertakes this consciousness project both individually and collectively viz. integrally – I would argue in of all (COA) not just anthropomorphically – thus Gaia, rocks and cancer cells are included. This piece however takes the view that the way to answer this question then is in the here and now in OLL we have as called by the existentialists and hermeneuticists to work in out while still around not rely on a pie in the sky in the bye and buy. Such an approach is trenchantly provisional, local and yet thus universal while being deeply participative and I argue embedded in ones day to day life.

And I submit higher consciousness (hc) can thus be at least associated or at least not excluded from being linked/sympatico/homologous with the Artificers Exemplar Project wherein one seeks to work/artifice/make meaning one self, ones humanity, ones citizenship and ones world out in a beneficial integral manner.<sup>6</sup> As I recall it Jung said as his life neared its end that looking back he could see his life as in the building of a cathedral how even the last stone just laid had required the first stone to be laid all those years ago without ever realising, necessarily, that one was engaged in the life project of building a cathedral – it like the medieval cathedrals emerged from concretised intent.

It is acknowledged that **this is a fundamentally different (and utterly far less sexy) position to say one take on the Integral Spirituality** which has the ultimate end of the spiritual person as coral viz. choral which is in the classic sense disembodied essence – viscreality and this sinful earth has been left far behind. HIGHER CONSCIOUSNESS THEN DOES EXIST, YET DOES NOT MEAN LEAVING THE PHYSIOSPHERE – THE MUD THE BLOOD AND THE BEER – IN FACT THE REVERSE, I ARGUE, IT CAN ONLY BE FOUND THEREIN I.E THROUGH AND IN CONJUNCTION WITH THE PHYSIOSPHERE. My other message is that anyone who tells you hc requires one to leave this troubled world is on a different path even a different planet and this does not trash this view. Clearly though 95% of views, and all the sexy ones, are of this hc as ethereal nature. **[Readers Note: NB - a significant section in my primary eBook is devoted to this topic in relation to critiquing Wilberian and Cohenian higher consciousness]**

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<sup>6</sup> For instance and on a personal note each day in my affirmations I seek to engage this consciousness process, nonetheless provisionally by refreshing my life commitment to with the (self-developed through the duration of this research project) motto of ~ **Resist-In-Peace ~ Forgive-In-Anger ~ Act-In-Wisdom ~ and Connect-In-Empathy** (RIP~FIA~AIW~CIE) therein is a soft flavour of: (reflective activist) learning ~ social holon ~ exemplar project ~ global problematique respectively. For me this self-developed and limited approach embedded/participatory consciousness works for me, for others not so – we have, I suggest, with this approach to consciousness to, develop our own artificer’s/life motto.

### **Some tentative conclusions about consciousness's – an Artificers perspective<sup>7</sup>**

So that unavoidably philosophy pre-requires consciousness and this inquiry requires us to go beyond and behind consciousness to discover another, yet transmodern, consciousness one that is congruent with the Artificer as explicated through Grounded Theory in this eBook, possibly a pre-Descartesian participatory consciousness homologous with the indigenous.

The principal hypothesis of this particularly speculative section of the eBook is that in some regards the Bush Mechanic has retained or rediscovered or not lost at least some link to this embedded/participative consciousness. Further I maintain that it is to this different form of existence to this different ontology that we need to turn to understand the Artificer/Bush Mechanic. Further to the extent that the eco-crises we see in the world both economic and ecological are related to our epistem then we I argue need to use depth psychology in a sort of re-pressurisation or deep diving to again gain access to this depth ontology and to surface it in a new and transmodern epistemology for a sustainable and creatively evolvable positive future for our children's children.

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<sup>7</sup> The particular nature, and attributes, of the bushy/artificer consciousness is more fully explored in Wildman, P. (2009). *AUS13: Is there a Bushy consciousness? Some preliminary distinguishing characteristics of the bushy*. Brisbane. Kalgrove Pty Ltd. 10pgs.

### Ch 3: To touch, and be touched by, the Noumenal

Here we use/apply/understand/practice/praxis/artifice poetry, art, painting the quintessential speech, the quintessential meaning for instance of an Exemplar Project, is crucial in order for us to touch the noumenal or to rip a tear in the our conscious world of the phenomenal for it to shine through, in what is often called a numinous experience such as an ah ha moment, goosebumps or holy shiver, also called an existential shudder this viscosity is redolent of Buddhist 'noumenal detachment' when ten thousand concerns and desires become ashes. Phenomena and Noumena are crucial attributes of the moral philosophy of the likes of Kant (1781) and Schopenhauer (1818).

Here the Noumena represents as it were the ground of all being, the demiurgic field from which concrete phenomenal forms of life and existence emerge, where the thing-in-itself as compared to the thing-in-physical phenomenal form arise. For the latter are the world of appearances and we seek to transcend this to understand what is truly human – appearances must by definition be the appearance of something it is this something that we now turn as I outline the Noumena. [Metaphysics w.r.t. existence, causality and forms of physical and non physical life. Hamilton (2998:64)]. For instance in children's development - the representation of the world to us means that instead of remaining on the surface of experience, we seek to engage it more and more deeply, that is, under the chaos of appearances, within which OLL experiences occur, we seek regularities and thus we become capable of real practical experimentations to establish and test these regularities. We can hypothesise, that as we gain cognitive ability we are capable of deeper and still deeper regularities approaching though not entering the Noumenal.

In seeking to grasp or touch the Noumenal, consider for instance Paul Tillich, a philosopher and theologian of considerable international frame, died at the age of 80. His wife wrote of the last state – the mortal stage – of his life:

*...in his last days, Paul was able to glimpse non-being/the Noumenon cp. phenomenon. He walked a slim white-haired wisp of a man over the lawn of his/our garden by the sea, Death watched him from the branches of every tree. Death/and silently enclosed him whispering to him softly and pointing out a new borderline to be crossed... (/between the phenomenal and the noumenon worlds). When he looked at the apples that had fallen from the/our tree he knew they would soon be invisible to him. The knowledge of death came to him and he was able to weep about leaving this earth to enter non-being'. Macnab (2006:163) (/PW).*

The Noumenal can also be touched in our mundane world – see point 'x' in the following figure, some terms for it are 'the point of eternal return', 'aum', 'deep flow', 'deep solace and happiness', 'remorse' and so forth. A displacement event such as death or divorce may well trigger its irruption into our mundane life, where 'we absorb life' through poetry, art, deep reflection and emotion. Alternatively we in the here and now can find ourselves 'in heaven', where 'life absorbs us', so to speak when we sense the intermingled interface between ourselves and Nature. This may be called 'deep flow' which is a monistic understanding of our universe as essentially of one substance. Other similar ideas include chi or life force, universal essence, nature wonder, art and associated projects, virtuous lives, the inner-nature-of-all-things and, Zen all link back to this ground-of-being, DemiUrgic Field, archetypes, even the 'being' behind the 'zing', 'zest', 'bon vitae' of life, indicated also, in certain regards, by the Holy Shiver. Hamilton (2008:153-159). Often we echo this dualistic thinking by saying 'on one hand' and then 'on the

other hand' seldom thinking about what joins the two hands – us. Two are one this is the monism of which I speak of which I seek of which I peek.

Further Hamilton (2008:147, 150, 158, 163) *describes this process of abolition of the distinction between subject and object, between God and I, between emotion and reason* thus allowing the underlying and substantiating Noumena to break through as 'metaphysical empathy' with its associated compassion and will to justice. Here humans and indeed life is to be treated as an end in itself not as a means to an end. Here we have the golden rule of 'do unto others as you would have them do unto you'. Often science fiction movies transport us to distant time zones or planets with 'bizarre' life forms etc. Even we find today in our post-Christian world god comes down from heaven as sky king father and becomes the ground-of-all being mother evident in the deeper meanings of our mundane life.

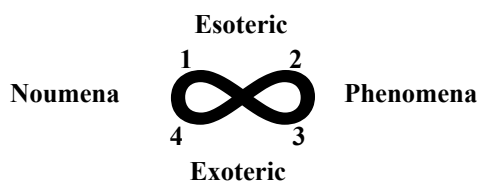
This chapter has sought to argue that the Noumenal is mystical and as such is ineffable it is beyond words beyond text beyond cognition beyond consciousness.



## Our Lived Life (OLL), encapsulating the Artificer, as a for instance of the point of eternal return between the Noumena and the Phenomena

### Diagramming the Depth Artificer

Figure 1: Our Lived Life (OLL) as the point of eternal return – the depth Artificer



#### Explication of Figure

(1) 4 ~ I've been to the mountain top (Martin Luther King/Ghandi style); 2 ~ Artificers Exemplar Project (as per this eBook) – I call this 'deep science'; 3 ~ Our day-to-day (D2D) (as all experience them) - methodology; 1 Theosphere/ transcendent Noosphere (e.g. University study, the cognoscenti principles & theories underlying our D2D reality) – mythodology. EP here means self-actualising project in the sense of agency and communion in accordance with the four principles of the Artificer.

(2) **The point of eternal return:** viz. the intersection of the arms of the  $\infty$  symbol is an **X** - that of the point or indeed self, eternal return (not rerun!) – metaphysical empathy & volk consciousness. This is the realm of for instance the depth Artificer.

(3) **Our (transmodern) lived life** then incorporates all 4 & hopefully balances towards X, X is the premodern or primitive or archaic ontology & supported consciousness which is possibly also that of dogs, elephants, primates, dolphins, even angels & Gaia – this is ontology that supports an inclusive/participative consciousness

(5) **Noumena** – thing-in-itself as the ground of being & domain of first causes' BITW – Being In The World; **Phenomena** –thing-as-experienced through time space & causation – OLL Our Lived Life; **Exoteric** – day to day ~ mundane; **Esoteric** – behind the mundane ~ sublime. Here the exoteric phenomenon is Higher Ed & exoteric phenomena is Voc Ed, the former being valorised and the latter pejoratised.

(6) **This  $\infty$  metaphysical view of OLL**, since it includes the Noumenal, has its inception prior to consciousness (subject & object inc. I & Other and reflexivity viz. Western modernity) which therefore in turn is prior to the phenomenal which is therefore prior to philosophy which in turn is prior to subject & object which therefore in turn is prior to duality which in turn is prior to the scientific method, which in turn is prior to modernity, for as in the Talmud saying 'we do not see things as they are but as we are'. Consciousness, & thus philosophy, in Western Kantian terms is built on rationality not sensibility. Indeed the onrush of technology, science, & rationality has effectively & thoroughly invalidated the authority of God. So that if consciousness is a prerequisite for philosophy what then is this thing we call consciousness? In monist terms it emerges from, the ground-of-being – the Noumenal, and expresses itself interactively as the phenomenal of OLL

(7) **Phenomena has invalidated Noumena** & with it invalidated the attributes of the Noumena such as the urge to artifice & ethics such as love thy neighbour while validating SMI, the curse of the West (Secularism, Materialism & Individualism).

(8a) 1→3=**I am what I do**; (8b) 3→1=**I do what I am** – the Artificer preferences (7a), where as classical theology inc. Luther, Scholastics & Universities preferenced (7b) by seeing learning as textual not contextual thus text not context generates what one is, which also spoke of the social philosophy of the 1800's viz. a criminal class can't be anything else they do what they are. This is why wood work, metal work & home economics in games & in school & in Adult Education is a critical part of learning for Kids & Adults.

(8c) **w.r.t. Artificer principles:** Global probematique viz. 1↔4; Social Holon viz. 3↔2; Exemplar Project 'X'; deep Learning '∞'.

(9) **Indigenous Australian translation:** Noumena →Dreamtime; Phenomena →Tribal life today; Exoteric →Ancestors life; Exoteric →Our life. 4 ~ Today we are the dreamtime of our ancestors; 2 ~ Walkabout and corroboree are our today paths of our (transtemporal dreamtime) ancestors; 3 ~ Day to day tribal life which is the dreaming of our ancestors; 1 ~ our ancestors dreaming within which we today live. Wildman (1996) Wildman & Blomeley (1998)

(10a) Both '**I think therefore I am**' and its obverse (10b) '**I am therefore I think**' both presuppose (1) consciousness & (2) duality, both perquisites for philosophy itself. Here we confront the foundation of Western ontology the Cartesian assumption that grants a necessitous epistemological priority to the 'I' that (1) is conscious and (2) thinks in (3) dualities.

Source: P Wildman 16-11-2008

## **The Artificer through the expression of the Urge To Artifice (UTA) as a Phenomenal expression of the Noumenal DemiUrgic Field (N~DUF) materialised through the action of the Gnous**

Here the Noumena can be seen as thing-in-itself as an ‘eternal, undifferentiated substrate, out of which the phenomenon is manifest’ i.e. the ground of being and domain of first causes.

Hamilton (2008:89). This eBook also sees this field of the origin of the **Urge To Artifice (UTA)** as the **DemiUrgic Field (DUF)**. The great challenge of our emergent transmodern age, I argue is to wrest the theosphere from the Noosphere – the spiritual from the intellectual. They are not conflatable. Here the urge to artificer is pre-philosophic. It is the contention of this eBook that the Noumenon is the ground out of which consciousness, particularly western dualistic consciousness, and thus philosophy emerges, as if the Artificer is the tip of the phenomena iceberg floating in the sea of Noumena.

In terms of the Ancient Greeks viz. the pre-Socratic Anaxagoras, there was another extension of this, whereby the DUF called the **action of Mind (Nous)** as first actor/moment, on and in the DUF (the primordial admixture of seeds), whereby the potential of the Universe gradually comes into being/is distilled as Cosmos wherein which we live today. Here the Nous moves existence from Noumenal to Phenomenal. For Hamilton (2008:247) the purpose of the noumenon is to recognise itself through the phenomenon through, I would add, the agency of the Gnous – the metaphysical first mover i.e. Artificer. We could envisage a composite word Gnoumenous – the active even Yang principle in distilling the Yin potential of the Noumenan.

For the ancient Greeks learning, especially wisdom, was about orientation towards the matter at hand rather than detailed knowledge of that matter. For instance the ontic logos was the noumenon logos is where knowledge resides in the natural order of things and wisdom is achieving the correct orientation to the natural order of things. Here for Plato wisdom is not knowledge as in Western IQ but rather the capacity to turn the soul in the proper direction to see the external order of the cosmos as expressed by the noumenon – to see the noumenon at work in phenomenon. Here meaning is found rather than our view of IQ where meaning is made.

So in this regard the Noumena is the term in moral philosophy for the esoteric term DUF thus the term N~DUF, which is more fully discussed and explicated elsewhere in this eBook. Please note that metaphysical entities/processes such as the Gnous and the Noumena can neither be proved nor disproved and thus does is non-scientific and in a Popperian sense does not exist and cannot constitute the subject of a scientific theory. Popper (1972).

## **Illustrative exoteric ‘action incentives’ and ‘power orientations’ of the Artificer**

Here I seek to illustrate action incentives and power orientations appro pos of the Artificer, these are illustrative only as there are of course many taxonomies of both perspectives. It is beyond the scope of this eBook to explore these taxonomy options however two illustrative ones are used below to indicate potential orientations of the Artificer as detailed in this eBook to Action and Power.

There are several incentives for action including for instance: (I1) egotistical inc. towards other or self, (I2) compassion as in empathy, Hamilton (208:186) who explicates Schopenhauer's (circa. 1814) four such incentives, which are embedded in these two. Further in deference to Machiavelli such actions can also be placed in a power context including for instance seeing power as (P1) coercion, (P2) reward, (3P) agenda control, (P4) cultural manipulation. Gaventa (1980).

In terms of the Artificer in relation to the arguments adduced in this eBook, and in my experience and research, the Artificer draws largely from I1 and 3P. We all, however must start from where we each are, standpoint epistemology in feminist theory. Thus each of us has these incentives and power perspectives mixed in various degrees in our personalities and selves and thus these influence our actions both phenomenally expost and extant rationalisations and noumenally inters of the shapes and forms and intents and synergies we seek to, and do actually, achieve.

## Ch 4: Quo Vadis Modernity?

My argument is that Modernity in effect stands on two feet, a yin and a yang. To date and especially through the European enlightenment we have an almost totalisation of interest in what may be called the *Rationality of the Phenomena* – a yang approach to understanding existence primarily as external world. Whereas there is another leg, so to speak, one that was quite evident in the Renaissance where the understanding of rationality was not yet to the point where creativity, emotion and institution were excluded.

This ‘other’ leg so to speak, is the one highlighted in this paper, one that seeks to harness our capacity for inner tuition – that is of the *Intuition of the Noumena* – a yin approach to understanding our internal world. As a guesstimate I would place the balance in our current society as 80 | 20 or worse. Urgently we need crutches or some sort of physiotherapy exercise for our yin leg. Gaia and our unborn grandchildren demand nothing less.

### Problematising, Situating and Synthetising OLL

In this eBook I argue that it is vital for us to undergo this ontological deep dive experience as we are in the West today collectively suffering what I call ‘epistemic bends’ we came up too fast and the bubbles are now forming and bursting in our blood vessels. We need to get to a point preceding philosophy even preceding consciousness as we know it and surface slowly again this time bring with us an awareness of our true origins in the Amness in the sense of *Am i am therefore I think* cp. the scientific rationalist dualistic consciousness Descartesian aphorism of *I am therefore I think*. Only in this depth and breadth sense can we gain access to a state of being that allows us to appreciate and understand remnants of this position that have survived such as the (transmodern) Artificer.

### Seeking to define OLL

It is simultaneously a theoretic even existential (BITW) and yet realistic (OLL) position. As a ‘realistic’ position it as with ‘love’ and ‘family’ are impossible to define yet are utterly vital for the functioning of our social systems. Here OLL links to the pre Neolithic position of ‘family’, nowadays defined as a group of ‘people who regularly/daily *eat together*’ the deeper noumenon meaning is beyond this phenomenal definition, likewise with OLL which may be seen as an extension of this definition in that it is the ‘volk/folk’ experience of ‘people who daily *live together*’.

### OLL and experiential gaps

Clearly there are OLL’s that are not typical such as prison, poverty, or severe disability or affluence. Further as with all experientially based learning systems has the clear weakness of learning content = experience not curriculum. So if there is, and there always will be, a gap(s) in ones experience there will be associated gaps in ones learning. Further the lived life from one person to the next will vary greatly even within families. OLL relates though to the generic experience of living one’s life in ones culture and thus includes day to day visceral, economic,

public, citizen experiences it is a critical position of integration of the various forces that impact one. Our culture is essentially fracturing into bureaucratic and epistemic silos with no capacity for integration by the powers that be the civic sector is likewise being evacuated. Integration requires that to occur for us to function as citizens yet is a totally unrecognised and unpaid and ununderstood phenomenon – yet without it we instantly cease to function as a human, family, community, culture, nation, coropranation or world.

### *Interfacing OLL and Heidegger's Being In The World (BITW)*

BITW is a difficult position (I hesitate to use the word concept) however it can be glimpsed in the saying: A rose plucked from the bush is still a rose but a human being plucked from the universe is a mere absurdity'. Anon. From my perspective BITW is like trying to grasp a cat whose tail is disappearing into the next room. Other related 'positions or concepts' are 'life world' and 'facticity' and represent the solidness of the world as the point of authenticity or anchoring for our epistemology (authenticity in this sense includes: angst, genuine speech cp. chatter and wonder). Inauthenticity is useful in that it can point to authenticity. So that our epistem should flow out of this embeddeness this life world this 'am' as in 'I am' and thoughts i.e. thinking is subsequent there to. This in my view may be seen as a counterpoint to Descartes 'I think therefore I am', and has been developed by me through this Bush Mechanic Project and thus on an a posteriori basis forms the epistemic basis of this eBook.

Neither is OLL ethically relativist in that it is in the exoteric sense a pragmatic position that builds on open discourse and free speech and wise action among equals viz. the Greek concept of Isonomy and draws from the Greek Prohairesistic Phronesis – proactive wise action. This derives, in my view, from the concept of duty ethics as developed by Aristotle et al.

BITW illustrates for instance the existential situation of modernity that envelops us all if I may say and that we must process our yearning for a stable Lived Life through. This angst is a vital part of understanding OLL. In this way modernity allows us to value or respect or appreciates or understands OLL in a new light and in this way we find it for the first time. Like someone from affluent parents sent into a strict prison regime where one has to survive and be able to look at ones position from outside what one is used to then be released and re-embrace OLL. Is this not often the experience of the Holocaust survivors, and those who can appreciate God moreso because they have been where he won't go?

## Ch5: New Paradigm Research - Social Science reconstructed ~ the Artificer as Volk Scientist reprieved and reprised

Much of the emphasis in Social Science over the past decade has been in NPR. This approach is often referred to as Interactivist-Hermeneutics and draws strongly from the work by the likes of Heidegger (1927/1962) and Gadamer (1960/1975) and Taylor (1989). The key thrust of this approach is that adopted in this eBook that of Our Lived Life (OLL) writ large to Heidegger's Being-In-The-World (BITW). For instance here OLL writ large BITW writ large and interface writ large is interactivism<sup>8</sup>. Elsewhere in this eBook I have translated 'Bush Mechanic' as 'Volk Handwerker' and as such argued that this position and concept have great meaning historically much of which has been lost along the way with modernity trumping Volk. Further I argue that this position/concept is hugely relevant in post modernity (cp. post modern) sense and indeed I advance the term 'trans modern' as a suitable appellation for this Bush Mechanic as Volk Artificer as Volk Scientist.

**Folk science** describes ways of understanding and predicting the natural and social world, without the use of rigorous methodologies (see Scientific method). One could label all understanding of nature predating the Greeks as folk science'. Folk science is often accepted as 'common wisdom' or 'common sense' I would posit in these days 'uncommon sense common' in a given culture, and gets passed on as memes. According to some evolutionary psychologists, it may also reflect the output of evolved cognitive processes of the human mind which have been adapted in the course of human evolution.

In this form of hermeneutics we (with our epistems, our ontologies, our cosmologies and thus our sciences) are situated (directly, reflexively, interactively, and self-referentially) in our lived lives (and therefore that of our community, our culture, ultimately our globe). As such we can become conscious of various but never complete aspects of ourselves. Thus we can best know ourselves as Shakespeare challenged us to do not by inwards introspection as per Descartes, but rather by 'catching sight of ourselves as we are engaged and preoccupied in everyday life and its contexts and contents' in short OLL→ BITW. Christopher & Campbell (2008:681-683).

Indeed Christopher and Campbell (2008:678) argue that in terms of a Heideggerian perspective Being-In-The-World *precedes* our coming to distinguish subject and object. In this sense in a particular perspective consciousness indeed and BITW are coterminous. As argued elsewhere in

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<sup>8</sup> **NB:** It is acknowledged that OLL is not unproblematic. On balance and partly because of this, I passionately use it as simultaneously a breadth and depth word meaning. Also critically it defies tight definition and problematises the status quo while pointing to a syncretic awareness **preceding** consciousness and thus **preceding** philosophy and thus **preceding** analysis and thus **preceding** science and thus **preceding** modernity and thus **preceding** the scientifically administered bureaucratic life.

**NB:** I use BITW in a somewhat different sense to Heidegger (1962), for instance (a) in my fulsome inclusion of OLL as (b) the phenomenal representation of the Noumenal BITW & (c) the espoused homologous relationship between OLL and Volk, however the concept/position derives from, and is nested in, his work in this regard.

this eBook children often show, particularly in play, a type of naive and for the author wonderful BITW.

### **When Modernity can no longer integrate the lives of us individual ordinary citizens...**

According to Cupitt (1984:146) modernity has the effect of causing people to lose the ability to integrate their own private life aims and specialism's into a larger public whole. People become little more than their vocation. Friedrich Schiller in 1795, somewhat idealising the Greeks as was the German custom, complained that the old idea of:

*The Greek States, in which every individual enjoyed and independent existence but could when need arouse, (holonically and fractally) grow into the whole organism now made the way for an ingenious clockwork in which out of the piecing together of innumerable but lifeless parts a mechanical kind of collective life ensure.*

In such a world the individual is diminished: Schiller quoted in Cupitt (1984:146)

*Chained to a single fragment of the whole, a man himself develops into nothing but a fragment; an everlastingly in his ear is the monotonous sound of the wheel he turns, he never develops the harmony of his being, and instead of putting the stamp of humanity upon his own nature he becomes nothing more than the imprint of his occupation or his specialised knowledge.*

When the great institutions of the public life, such as the church and the state, are no longer able to unify and integrate the life aims of individual citizens they come to be thought of as irrelevant and oppressive. Society becomes dangerously sick and restless as we all increasingly seem to know this yet simultaneously seem to be able to do little about it. All the while the old rationalist I think therefore I am does not seem to hold anymore. Cupitt (1984:146)

### **From I think therefore I am to Am i therefore I think and Transmodernity's Am i therefore think I**

Schopenhauer maintained in relation to consciousness: *the assumption that things exist as such, even outside and independent of consciousness, is absurd..... Between us than things there always stands the intellect* (which in turn requires consciousness to exist - PW), *whose forms of knowledge* (of existence - PW), viz. *space, time and causality* (form modernity's ontology which, in turn - PW) *mould our image of the world.* Consciousness is the realisation of personal identity that is the 'I' and therefore requires us to be able to make the most basic distinction that is that I exist viz. of I | not I i.e. I | Other or Me | not Me and in the Western sense of existence being generated by thinking that is existence is generated by cognition that is ontology is generated by epistemology that is I think (thoughts generally vocabulary based) therefore I am (aware). Cupitt (1984:168)

In 'unzipping' this becomes subject | object, subjective | objective, value | fact, A or B not A and B and so on. Consciousness to the West is dualistic. Thus thinking, as in 'I think' in this dualistic sense of I | not I or Subject | Object determines our humanity not our being as in existence as in 'I am'. Thus consciousness viz. thinking even text mediated existence, determines our humanity rather than awareness viz. 'am'ness'. Nevertheless awareness of

consciousness is still I argue consciousness so that both sides of the Cartesian equation of ‘I think therefore I am’ requires consciousness. But what does consciousness sit on or hang off? What is behind the appearance of, and thus associated phenomenon, of consciousness?

If we start with this question and progress forward into a consciousness that for instance says ‘I am therefore I think’ what sort of ontology and epistemology and science and techne could this produce? What indeed? I am at least places us before cognition and at the boundary of consciousness. All my work over the past decade in searching out the meaning of the Artificer has led me to the inexorable conclusion that the Artificers ontology is, at least in essence, if not always in practice, fundamentally different than that of modernity’s.

I posit that here we have the ‘Y’ node one arm of the ‘Y’ goes to us today with the dualistic subject | object consciousness of science and technology based on ‘I think therefore I am’ and the other arm of the ‘Y’ goes to the participative consciousness of the inclusive ‘I am’ viz. the Artificer and techne and so forth based on ‘I am therefore I think’. Still either of these aphorisms require consciousness that is the ‘I’ as in ‘I am therefore I think’. Here the ‘Am’ represents the Noumenon and the ‘think’ represents the Phenomenon and the ‘I’ emerges from their interaction.

To take this participative metaphor further as a generative one, one can, I argue, render this aphorism more *appos* as ‘Am I therefore I think’, although somewhat Yoda’ish there is possibly more than a grain of truth herein. Here the great mysterium for instance expressed as Aum by many Eastern religions we know as Am this precedes the formation of the phenomenon of the first and every ‘I’. Here the gestative Noumenon precedes the Phenomenon rather than the reverse as in modernity or more correctly the scientific self of ‘I am’ as Phenomenon totalising the stage and eclipsing the Noumenon.

In this Schopenhaurian view of the world **science simply connects up the** Phenomenon of **appearances – it joins up the appearance dots**, or more correctly connects up the Phenomenon of appearances of existences or even more correctly connects up the Phenomenon of appearances of existences of things-in-themselves i.e. of the Noumenon. Cupitt (1984:168). This urge to exist, to appear as it were, he calls the will – the **Will-To-Live (WTL)**, or life force, it is this urge i.e. the will that moves from the Noumenon to Phenomenon and can provide the enlivening or enlivening energy needed to undertake an exemplar project. Also called the demiurge in this eBook this is also the ‘spirit that moved on the face of the deep’ this is the prima mobile the first movement.

This Will-To Live (WTL) is expressed through BITW and in my view ultimately by OLL, is the only true description of the world’s innermost nature. Everything presses and pushes towards existence, towards appearance, if possible towards organic existence, and thence to the highest possible degree thereof. Cupitt (1984:169).

All the while the old rationalist I think therefore I am does not seem to hold anymore, and I argue in this eBook that the time has come for it to be reconstructed, even reversed as I am therefore I



think. Which, in a transmodern sense becomes Am i therefore I think and in a transmodern artificers sense Am i therefore I make and think.

### **From Disinterested Objective Observer (DOO) to Engaged Agentic Participant (EAP)**

This interactivist hermeneutical approach sees theory as a form of practice not practice as a form of theory. Here the ‘disinterested observer’ is replaced by the hermeneutical ‘engaged agentic participant’. I argue that my participation in the building of the eBook’s projects’ boat was such engaged (in design and construction), agentic (I commissioned the boat and assisted in its construction), participant (viscerally involved in welding, gofering, cleaning measuring, fibre-glassing etc all skills to wit I had little or no prior exposure. Slife and Richardson (2008:717).

### **Enter the Practice Theorists – let’s get together outside our skin**

Practice Theorists such as Slife & Richardson (2008:704) argue that behaviour in the ‘real world’ of OLL is not algorithmic but rather strongly heuristic e.g. bringing up a child, parenting, managing a small business etc. In contradistinction we have much of our TAFE curriculum based on the algorithmic methodology which this eBook argues is scientism at its worst and draws strongly from the objective | subjective duality as well as reinscribing ‘the instrumentally controlled hero individual’ so to speak. At last, we have an alternative to the clap trap of for instance ‘positive economics’ that was literally the name of my first year economics text in the early 1970’s. Lipsey (1975). **Practice Theorists do not deny the significance of theory, ethical codes and truth propositions however they view them as secondary to practice indeed praxis!!!** Interfaces based in praxis are considered more ‘real’ than theory based in abstractions.

Rather than trying to get under our skin practice theorists seek to get us outside our skin. Humans are radically more than skin-encapsulated self interested individuals. Here interactions/interfaces make meaning and value beyond our skins rather than meaning and value being ‘discovered or bought’ through our individual efforts. Sife & Richardson (2008:706). I argue strongly that the Artificer is clearly a practice theorist.

### **Quo Vadis the Artificer?**

I argue that for this crutch we need to look pre-modern that is before the severe outbreak of obsession with the phenomenal arose. Before systems based on this obsession arose<sup>9</sup>, from a

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<sup>9</sup> For instance a consciousness with its systems that reduce humanity to little more than ratiocinationated behaviour, where conformity is centralised rather than diversity harmonised, where all accounting (inc. that of nature) is in dollars, where thinking and doing are separated with the latter pejoratively so, where duality excludes the ‘either and’ option for inclusion, where the only escapes from the drab uniformity of our consumerist ethic is fundamentalism, the pleasant life of our dumbed down consumerism, chemical escape or suicide. All enantiodromaic representations of what Modernity promised (where we achieve the opposite of what we set out to). Dare I say it **we need another consciousness, and thus a different philosophy** (as philosophy takes consciousness as extant as a given) and it could be argued that Western philosophy universalises even totalises same to the severe discomfortiture, and even demise, of other consciousnesses, ones that draws strongly from the archaic a time before consciousness as we know it today existed, a time before philosophy, yet is relevant to today a time after philosophy – a time for a different philosophy one expression of which is the ‘deep artificer’ wherein the **PIDIL process becomes the Stations of the Cross so to speak for our transmodern deep artificer.**

time when progenitor systems were in place – now if they exist at all they are shards in our modernity and photo opportunities of the archaic on our tourist excursions.

I argue we need to look to, and this eBook discusses at length such, a pre-modern time when to be human meant ‘differently intelligenced’, even ‘differently consciousnessed’ to what we are today. To a time before *phenomenal and conceptual intelligence* of the IQ – a time when *practicality, intuition and Noumenal intelligence* interwove and were not yet simplified, even castrated, into behaviour, rationality and phenomenal. The crisis is so overlaid that it demands nothing less. Not only do we need to ‘intelligence’ the world differently we need a different intelligence to do it.

### *Identifying and differentiating Artificer Anxiety and Artificer Angst*

Before modernity arrived, we had belief in a theistic Universe, which expressed the comfortable and pious confidence that we live in a ready-made family home with everything provided for us. We did not need to make the rules, but only to keep them, and then all would be well. Modernity however with the likes of Nietzsche, Sartre and Kierkegaard et al bring uncertainty and challenge – it brings angst. It is to have become alien in your own world, and to yearn for a new and better world and a new and better human being. Is it any wonder that it has become so difficult to live fully in one’s own time as it is today. Whole classes of us the population prefer to reject modernity and instead to haunt literal, how much is that worth?, and metaphoric e.g. religion, antique shops attempting to create and recreate for themselves a habitable pastiche of reality assembled from scraps and shards of earlier forms of consciousness and ways of life.

Is this all that the Artificer is? All that this eBook will deliver? This is a serious question. Is the Artificer just scraps and shards of earlier forms of consciousness and ways of life? Cupitt (1984:186). Indeed a serious question. As indicated in the footnotes below, however this angst is redolent, in a small way, of the angst of the Artificer.

In addition BITW also includes a dynamic proactive component inc. intentionality and potentiality, in that we have a remit to be ‘authentic’ and through OLL as a concrete representation of BITW bring about the potential of the world through our reaching for our own potential as a distinct entity. This existential position challenges knowledge as an expression of the duality of subject | object. Knowledge comes from I am not from I think. Knowledge precedes the scientific method of modernity based on dualistic mutually exclusive thinking of subject | object. This state of angst is redolent of Kierkegaard’s last journal words: *A human being must live in such a state of anguish that if he were a pagan he would not hesitate to commit suicide. In that state then, he must live! Only in that state can he love God.* Cupitt (1984:156). Here we can take the angst depth view that in the end nothing exists except the ra(n)ge of forms of

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In short, I maintain that, we are as a race proving to be like the Christian churches of today unable to release the mythic world view of millennia ago surrendering our Noumena to today’s post modern Zeitgeist, unable to recontact the Noumena in the progenitor’s life experience and enduringly unable to re interpret that through the lens of the great post secular ethicists of today of King, Mandela and the Dali Lama, in short remaining in effect pre modern and unable to respond to the post modern critique in order to become transmodern.

consciousness before us, and the need to choose which one to make meaning of our lives. Cupitt (1984:209). I argue that if it all comes down to this Kierkegaardian imperative then in the end one of these non-existent forms of consciousness is that of the Artificer, and that, in Kierkegaardian terms this is a sufficient modality to deliver one's **Life Task (LT)**, as I suggest one's **Life Project (LP)** in the Renaissance sense that in ones Magnus Opus exemplar project one worked oneself ones God out while benefiting society.

Here so called higher consciousness is not about absorption into the external objective whole viz. *I become superior Other*, a classic guise for much so called transcendental consciousness thought and consciousness raising. Rather consciousness is expressed subjectively and inter-subjectively self through commitment to one's Life Task and indeed I suggest one's Life Project as in *I become We*. Cupitt (1984:249). Here we can reprise our 'existential angst' as basically acute awareness of the limits of being human in the world. We according to Kierkegaard cannot off load our responsibility to become individuals onto some theological 'Other', **spirituality** then for instance of the Depth Artificer is to be found in the nature of one's commitment to one's Life Task, within Ones-Lived-Life as Beings-In-The-World.

I suggest that it is, in my pracademic (academic and practitioner) experience, possible that the creative state of the artificer in seeking to bring about her Magnum Opus, her Exemplar Project, Masterpiece, ones piece de resistance shares at least in some small, yet genuine, part this Kierkegaardian angst, this turmoil of (1) design provocation, and construction, (2) fabrication harmonisation, (3) need for integration (4) drive for innovation, (5) turmoil of seeking to blend functionality and utility in a non zero sum game, and (6) cost efficaciousness combined with (7) simply hard physical work, (8) the need for attention to detail and, (9) always the ability to measure accurately as well as, (10) the preparedness and doggedness to walk the talk of 'its not finished till it's finished, and (11) equanimity to be judged by one's peers and to, (12) accept self and other critique within the context of, (13) a deep commitment to service and respect for the customer/commissioner/self. This produces I submit a certain performance anxiety.

There is however a deeper anxiety that touches on, I believe, the Kierkegaardian angst in that all the bush mechanics and artificers I have spoken have a deep awareness of their peripherality of their invisibility, even otherworldly, of the decline in their numbers of their being like 'dinosaurs', and crucially deriving their modus operandi from a lost/silenced/displaced ontology. This is also the position of the authentic indigenous. But wait there is more in that I argue also that the Artificer carries with herself a deep memetic and potentially genetic link to our evolutionary past of millennia and indeed up to 1.5million years BP. I believe one can sustain the memetic argument viz. 'the-hand-made-man' type approach and if one explores this a little one sees that there may well be a case to propose genetically based hard wiring for artificering for tinkering. With our obsession on conscious thought and Cartesian rationality we deny this link whether it be memetic and or genetic. It is our viscreality it is I argue our future.

What I seek to argue in this eBook is that the angst above both existentially and artificerially points to a 'lost epsitem' a 'silenced ontology' one where thinking and doing are braided not

only braided but conflate even interwoven. Yet even if this, and all the above points of distinction are true it remains insufficient as history even macrohistory is not destiny. We are left with provisionality with the hermeneutic engagement with the perspective. Indeed Wittgenstein argued that we need to give up the idea of metaphysics and accept the primacy of the practical and our common lived life, a type of deep and radical humanism. Cupitt (1984:227).

Here I am taking a particular perspectival view of the constellation of attributes I herein call the Artificer/Bush Mechanic. It is both a perspective and provisional, yet I argue a thing in itself and that represents itself through BITW and ultimately OLL. In this context I argue the artificer el ar Artificer does experience anxiety and angst as part of the modern and post modern condition.

### *Enter stage left the transmodern depth Artificer*

Such a direction should not be interpreted as an atavistic longing for glory times long past, when we were back up in our trees so to speak, yet rather a deep respect for our human race. A respect that acknowledges we make mistakes and sometimes we need to explore who we are (and were) and how we relate (and related) differently to our world to find, even rediscover what it is to be fully human.

I have attempted to argue strongly in this eBook that an not the answer may be found in the transmodern 'depth' or even 'spiritual' Artificer<sup>10</sup> as depicted in the above figure. Expressed through an urge, to demonstrate today collaborative and practical ways that show a better, not bitter, world is possible tomorrow for our children's children. Time is short and there are many long nights ahead.

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<sup>10</sup> By depth is meant respect for and inclusion of the Noumenon in the PIDIL process. The artificer by nature is already broad that is able to interface several related capability or skill areas as discussed at considerable length elsewhere in this eBook. Now finally we add the depth component which relates to the Artificers consciousness and ability to enter a deep Learning cycle within the PIDIL process. So depth Artificer includes breadth Artificer and demarks if one may what I call a 720degree (spherical) artificer.

It is the contention of this eBook that the Artificer principle is an example of one way of seeking to include the Noumena as an example of transmodern consciousness towards a healthy Gaia for our children. It is one release from the consumerist numbness of modernity and nihilism and anomie of our post modern world. There are others ecstatic even aesthetic ones, spiritual ones even the gulag option yet for me this is my choice and one I robustly recommend to my readers. I acknowledge that only a small percentage of Artificer projects even 10% or 5% could be classified as depth – however this is one area where the embers are still glowing where the shards of a consciousness so crucial for our survival are extant. There are few others.

*Daily life is not a heavy stone carried in the knapsack of our eternal self, which upon arriving at Nirvana we throw away. Rather the reverse our eternal self is carried in the knapsack of our daily life and we travel together, with this shard as part of our clothing and expressed in our lived life – the eternal is here with us today – and can be seen for instance in the Exemplar Project of the depth Artificer..*

Readers, fellow Artificers– read-y, set, start your projects.....

## Ch6: Personal involvement in (depth) Artficing

These three areas represent, for me, metastrategic ones that is: working backwards (3) clean green food – sustainably, (2) reintroducing bushy type experiences to preschoolers and, (1) semi-industrial manufacturing an important attribute of any substantive economy. In none of these cases does the project score maximum points on the criteria established in Wildman, P. (2009). *AUS10: Bush Mechanic/Artificer and Exemplar Project Criteria*. Brisbane, Kalgrove Pty Ltd: 15pgs. And in addition I do not consider or call myself an artificer. Rather these illustrate that I am keen to demonstrate a ‘walk the talk’ type exemplar in regard to the action concept of exemplar and to keep faith with my readers and fellow travellers.

### *Service clubs and the community volunteer spirit*

To lesser extents one also sees the artificer ‘spirit’ in service club activities such as Lion’s and Rotary, volunteering, much community work and in various Aid projects such as reusing eye spectacles (where disused eyeglasses are collected in Australia and sent to poor areas in the Philippines), and bicycles (which are refurbished and donated to children in poor families etc.) indeed in much refurbishment. My wife and I are involved in this process through our membership of Lions service club. This is not include as an exemplar as these processes are more designed as community helpmates (parts of overall projects) rather than full on exemplar projects in their own right. They do however, in my opinion, demonstrate ‘the community spirit’ also contains the element of the urge to Artifice.

### *My first Exemplar Project is a boat built (inc. trailer) from 2003-2007.*

For instance my marine EP took five years and cost in cash and kind \$150,000AUD (1997dollars) during which I devoted some 1500 hours of my time thereto. The project was a ground up one inc. boat, fitout, trailer and truck as well as shade sails for the boats storage. During this period I kept two project journals one field notes and the other learning insights. This project is fully written up in the principal eBook of this series inc. photo, costings and grounded theory applied to my learning insights. This piece is lensed through this process.

My role here was as Artificers Apprentice and a colleague Don Miller (first photo below) was the artificer while I (second photo) was the gofer, co-labourer and payer and co-designer.









*My second exemplar project is Kids in Active Learning in Child Care Centres 2007-9* and involves an attempt to move the lessons from the adults learning re the bushy into kids learning, through what we call Kids in Active Learning (KAL). A program my wife and I developed based Intelligent Narrative Play (INP - Pedagogy) as discussed at length in the principal eBook in this series and Artificer Learning (Adult Learning – Androgogy). This system, developed in early 2007, has now been in place in South East Qld in 25 Child Care Centres since mid 2007 i.e. approaching two years and now involves over 1000 children aged from babies to 5yr olds. An example of some of the documentation associated with this initiative follows.

Concepts such as Artificer or Bush Mechanic etc. etc. could not be used directly, due to the general lack of understanding surrounding them, however activity programs derived from these concepts involving interface, physical movement, creativity, dramatic play (intelligent narrative play), spontaneous activities involving the child and the child involving others and critically the foundation of the bushy – self-help. Furthermore the program has three discrete aspects each undertaken weekly – design, implementation and evaluation. The KAL program also allows it to be focused on a specific child(ren) – focus child and then generically re program evaluation, a simultaneous small large focus.

My role here was as co-developer/co-bushy with my business and life partner, Annette.







# Kids in Active Program

Kids and Adults Learning

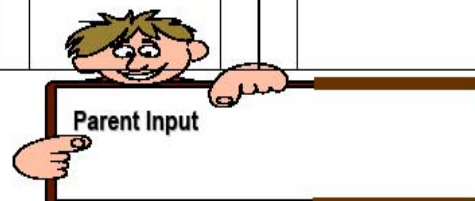
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1300734921  
<http://www.kal.net.au>  
[info@kal.net.au](mailto:info@kal.net.au)  
56912792149

CG	PG	CP	PP	Weekly Objective:											
				Group leader:				Assistant:				Program No:			
Week / /	MONDAY	Q A	F C	TUESDAY	Q A	F C	WEDNESDAY	Q A	F C	THURSDAY	Q A	F C	FRIDAY	Q A	F C
Physical Growth & Development (Gross / Fine Motor)															
Social/Emotional/ Multi-Cultural															
Problem Solving / Cognitive Development															
Creative Experiences															
Language & Literature Development															
Music & Movement (Dramatic Play)															
Spontaneous Activities															
Self Help															

PP-Personal Philosophy PG-Personal Goals CP-Centre Philosophy CG-Centre Goals  
QA-Quality Area FC-Focus Child GT-Group Time SG-Small Group LG-Large Group T-Transition

**Weekly Core Activities:** Wooden Blocks, Dramatic Play, Puzzles, Books, Activity Shelves.

☐ Long Term Goals ☐ Short Term Goals ☐ Food/Nutrition ☐ Health/Hygiene ☐ Multicultural





# Program Evaluation

Kids and Adults Learning

PO Box 73  
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1300734921  
<http://www.kal.net.au>  
[info@kal.net.au](mailto:info@kal.net.au)  
56912792149

	Monday	Tues	Wed	Thurs	Friday
Physical Growth & Development (Gross / Fine Motor)					
Social/Emotional/ Multi-Cultural					
Problem Solving / Cognitive Development					
Creative Experiences					
Language & Literature Development					
Music & Movement (Dramatic Play)					
Spontaneous Activities					
Self Help					

Additional comments & information:

Directors Signature:..... Group Leaders signature: .....Date: / /2008/9

*My third exemplar project is Hydroponics 2008-9* – clean green feed - in its initial stage of apprenticeship as I did with my marine exemplar two years prior to starting my main boat I bought an apprenticeship boat smaller less powerful and installed the same instruments as on the larger boat as well as building a totally new trailer etc. This apprenticeship project was started mid 2008 and has produced several courses of lettuce and one of onions. As this goes to press (1/2009) I am attempting to integrate this with my fish tanks. The above photo is three weeks after commencement early Nov 1998. The framework around the hydroponic tray is made from unused water-tank support matting.

My role here is as Artificer applying the full Artificer's PIDIL process.







## Ch7: Depth Artificing and the Depth Artificer

### *Depthing your Artifice 1: How many of us want to 'release the hound' viz. our human Urge To Artifice?*

Here we have the view that the Exemplar Project is the phenomenal side of the meaningful existence coin. The other side is the noumenal. We use one to mirror the other so to speak while seeing them as the I-Ching or Yin | Yang sense of conflating yet discrete same yet different type dynamics as in turn part of the larger dynamic. The Artificer, I maintain, is one path to a meaningful existence. There are others. Although we all have to varying extents an urge to artifice, the practical dimension does not suit all or even a few, especially in today's consumerist compliance obsessed 'schooled' world.

I suspect that somewhere around 1/3<sup>rd</sup> of citizens could enjoy the process, at present say 1% of 1% do, while 1% of this 1% of 1% would be interested in depthing their Artifice. This would give the number of Artificers in Australia of around 5000 and those interested/involved in depthing around 1000. While far from critical mass the Artificer concept and its outworking can still, I argue, provide the frame brake the lighthouse type walk your talk inspiration and leadership so necessary in today's seemingly meaningless and directionless world.

It may well be that if we consider the overwhelming importance to Australians economy of small business and then suggest that innovative small business has a strong link to some important aspects of the Artificer then this number could be significantly increased. The above estimate however is based on non commercial considerations in line with a key attribute of the Bush Mechanic/Artificer.

### *Depthing your Artifice 2: Some practical pointers to developing you(r) depth Artificer*

From an enactment perspective I suggest one take the view that at least in the early stages the noumenon may be approached through reflective action learning viz. learning insights. When undertaking my two exemplar projects I kept a field journal and a Learning Insights Journal (LIJ). Thus one can take the view that there is an exoteric Exemplar Project and an Esoteric Exemplar Project depending on one's perspective of the same project. The Exemplar Project will be a major one involving the noosphere and physiosphere in line with the criteria established in *AUS10: Bush Mechanic/Artificer and Exemplar Project Criteria* for both Artificer (Bush Mechanic) and Artifice (Exemplar Project).

I suggest, from a breadth perspective, one also keep a pictorial record of the project and also 'celebrate the season' as one passes the stages in ones project. For instance in my first bush mechanic project we had (1) a trailer party when the trailer was completed and registered and (2) a boat party when the boat was nearly completed but not in the water and (3) a maiden voyage party/celebration.

From a specific depth perspective I strongly recommend engaging the indicative definitions of both Artificer and Exemplar Project in *AUS10: Bush Mechanic/Artificer and Exemplar Project Criteria* – complete these forms discuss with loved ones and experience in any gaps revealed. Further I suggest one concentrate on building a sympatico link with other Artificers and exploring &/or explicating &/or mining &/or harvesting &/or meditating on your learning insights for deeper links possibly to your past and leading on to a ‘creative synthesis’ for others and your future projects. These LI’s can become like daily affirmations and even to a degree guide your approach to your LL (Lived Life).

Using approaches such as Heuristic Inquiry [Moustakos (1990)] ethno-methodologies such as Grounded Theory and Action Learning Methodologies as discussed in the primary eBook these LI’s can also help shape Artificer theory so to speak. Since we now recognise the shardistic or fractured nature of the Bushy whereby the remanents thereof are scattered around like a broken glass but they are not joined then I urge us all wherever possible especially in public to join the dots to focus on process to help show the links between Artificer endeavours.

And above all please keep in touch with other Artificers including myself and work to building a solidarity towards a cultural acceptance of this phenomenon so important to our children’s future yet largely forgotten and ignored today.

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**Acknowledgement and disclaimer:** this speculative and somewhat eclectic piece draws strongly from Hamilton (2008), Macnab, F. (2006), Christopher, J. and R. Campbell (2008), Slife, B. and F. Richardson (2008) respectively. There are several instances where I have paraphrased these and other authors work, as they say it best. I have always sought to acknowledge these contributions. Clearly in a work such as this one cannot always be accountable for not finding someone who has used these words before and in some instances the author may be uncredited. I apologise beforehand for any such instances. Please let me know and I will rectify the situation forthwith.

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