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***Is there a Bushy consciousness? Some preliminary distinguishing characteristics of bushy inquiry***

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## Background

This short piece looks at the bushy not so much the bushy process but more the bushy characteristics manifest to different extents by different bushies. The list content is based on my Grounded Research project in the principal eBook of this series and my associated readings and my related direct working knowledge of a half dozen bushies over the past decade (since 2001). My experience is that a bushy generally strongly manifests at least 3/4ers of these characteristics e.g. 25+ in the above list of 34. Readers Note: this is a first pass shopping list type approach and is done for the purposes of public discussion rather than academic rigour.

As a separate matter to criteria whether it be for the bushy or her exemplar projects we now look at what may be termed the characteristics of the bushy or descriptors of bushyness. These are characteristics developed from my research and experience; they portend to be no more and no less than that.

## *Disclaimer/Confession*

Dear reader this like many other pieces in the AUS series are **(1) largely speculative, (2) written in arenas in which I have significant though little if any competence and (3) ground up**. In that I go inductively in an a posteriori manner, from the evidence I adduce through my grounded qualitative research to more abstract concepts ultimately such as that of consciousness.

To compensate for these constraints the pieces, including this one, are written from a position/perspective which is mine looking into the tip of the topic. Rather than presenting deep alternatives or analyses. So that this and other pieces in this series are not to be judged, please, because they didn't cover all the options. Frankly they were never meant to and I don't know them (yet) and any rate. Further these perspectival pieces may well hopefully provoke some other researchers to carry out some further empirical investigations into these matters.

## A call for an alternative ontology of consciousness

This piece builds on *AUSI: Depth Artificing* where I argued the importance of going beyond consciousness to ascertain the basic nature of the bushy<sup>1</sup>. Harman (1996:35) recommends, in line with Goethe, Steiner, Berman and so forth we move from a scientific epistemology to an epistemology of consciousness that incorporates a participatory mode of inquiry which I argue means conceiving of a participatory transmodern consciousness. In this piece and *AUSI: The Depth Artifice* I argue strongly that the bushy is one such manifestation and practical demonstration of this new consciousness.

Attributes of this epistemology, I see epistemology as a subset of ontology, or more fully I suggest that such an alternative ontology include according to Harman (1996:36-37) (1) being **participatory** and **emergent from our lived life**; (2) **holistic** i.e. looking at a whole system picture of reality where the parts are joined-up in **syncretic** fashion from within that reality; (3) objective in the sense of transparency and; (4) **integral** inc. inter&intra-subjective viz. openness to critique and accountability including an earnest endeavour to be free of and declare biases; (5) practical, partial and **provisional** nature of all knowledge; (6) acknowledge and address the role of the observer/experimenter; and crucially (7) experiential i.e. **phenomenologically based**, while (8) **also recognising that the presence of unconscious processes and contents, not as a minor perturbation but as a potentially active major factor in the construction of any society's idea and practice of science**. Thus it is (9) **trans-rational** i.e. it is no longer purely rational in a Kantian or empirical sense as the ontology starts prior to consciousness something that Western Philosophy cant. So we have a different form of consciousness non western though most congruent with an Artificer's perspective. Further I would suggest that (1); (2); (7) and (8) indicate a ninth viz. (9) **practical** viz. acting ahead wisely through the development today of Exemplar projects. Finally I argue that all these point to the need for (10) a joined up education system where voc ed and higher ed are integrated and kids and adults learning is vertically integrated. He extends his argument *there is no task more crucial than reassessing the modern mode of inquiry*. Harman (1996:35)

### **From an alternative consciousness to a congruent alternative mode of social inquiry**

Consciousness then is not something that is looked at but something one dances within. Here for Harman the primary modus operandi for the expression of consciousness is in ones primary mode of inquiry here our lived life wherein we seek living knowledge. The objective mode he and others including myself, argues is a critical aspect of the trinity of crises we see today that of environment, economy and poverty. We, he forcefully argues need an alternative consciousness expressed in an alternative form of inquiry such as that outlined in the above eight attributes.

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<sup>1</sup> Wildman, P. (2009). *AUSI: 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*. Brisbane, Kalgrove Pty Ltd: 40pgs.

## *The engaged social inquiry of the Artificer as practical philosophy cp. CBT<sup>2</sup>*

Increasingly we are moving into what may be described as a ‘post-philosophy’ era. One where the cognitive is not privileged over the practical the head over the hand. Such inquiry may be called ‘practical philosophy’ – learning while solving life’s problems or answering its deeper questions e.g. in feminism (standpoint epistemology, fusion of horizons, out of the silences etc.), various forms of action inquiry and learning (inc. Artificer Learning), collaborative inquiry, exploring the aesthetics of meaning etc. Attributes of this ‘practical philosophy’ are according to Schwandt (1996:63-65): (1) **participative** not objective; (2) **participants, inc. the researcher, are themselves engaged in performing a practical art/act** – practices here are placed pedagogically not technically; (3) **aimed not at replacing practitioners commonsense knowledge rather to build and reflect and refine it** in that; (4) **it is directed at the concrete realisation of joint values** through the commonsense practice – so that social research is not research ‘on’ a field of study or action requiring specific competencies or methodologies but rather action based learning’s from participating practically and collaboratively ‘within’ that field (this, to my understanding, is the original conception of Adult and Community Learning and speaks of individual knack or techne note competence or skill in its narrow contemporary sense); (5) **practical philosophy is a**

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<sup>2</sup> It may be argued that there are four basic types of exoteric knowledge: (1) experiential; (2) (re)presentational; (3) practical and (4) propositional. That is: (1) synergies and resonances and learning’s resulting from the coherence within the subjective-objective experience domain being researched i.e. inter-subjective viz. subjective ∞ objective; (2) **non discursive symbolism** i.e. non textual song dance movie dramaturgy etc. i.e. subjective → objective → subjective; (3) knowledge about how i.e. subjective → objective → subjective knowledge; (4) objective knowledge of/about the subjective → objective – that (conventional discursively mediated through textuality) – I see CBT as a vocational version of this objectified methodologically obsessed system of knowing.

NB: Artificer Inquiry/Learning as outlined in this eBook series relates to all four viz. (1) viz. participatory consciousness; (2) viz. the non discursive exemplar - the representational knowledge of a hand build stainless steel boat trailer; (3) techne or knack; and (4) this eBook series – in this descending order of focus [Based on the work of Heron (1996)] Here **the bushy approach is about a social order established through practical philosophy – a ‘bushyopolois’ nonetheless.**

NNBB: Logos or the word or reason with wisdom may be seen to be expressed as text. This eBook series challenges this western obsession with discursive symbolism i.e. text as a unique and privileged subset of reason of logos. There are several adaptations of logos that indicate this concern: logolatry ‘worship of words, unreasonable regard for words or verbal truth’ (1810 in Coleridge); logomachy ‘fighting about words’ (1569); logomania (1870); logophobia (1923); and logorrhoea (1902). Logos can also be seen as the link between God and Man, the Stoices saw logos as the divine energy or chi immanent in nature.

In the exoteric sense then logos connected man upwards to god (not downwards to nature). In the exoteric or vernacular (lived life), non-technical Greek, *logos* had two overlapping meanings. One meaning referred to an instance of speaking or *lexis*: ‘sentence, saying, oration’ **and** the other meaning was its antithesis or counterpoint viz. that of *ergon* (‘action’ or ‘work’), which was commonplace. I see logos as ‘the wise energy of the universal creative principle’, so logos is **not** completely related to textuality, or discursive symbolism and includes enactment action or work. A further extension here is for this proactive wisdom principle to be written onto our hearts. Some German philosophers argue for an expository link between logos and *Weltanschauung* or world view. Goethe translates logos as *will* and possible Nietzsche carried this forward in his classic concept of ‘*will to power*’.

Consequently this eBook series takes the view of logos as the creative principle of the universe and as such it is compatible with theology representing *lexis* and ‘artificeology’ so to speak representing *ergon*. Unfortunately this second embodiment/enactment ‘leg’ of the meaning of logos has got lost in western translation and we have today a serious case of logorrhoea.

**derivative of modernity** and respects agents agency, intentions, values and objectivity as intent and surfacing of bias rather than as absolute separation; (6) philosophy then becomes the network dialogue and praxis of a **Community Of Practice (COP)** or praxisers as I prefer, of practitioners in this and related fields. Here meaning is constantly hermeneutically re-negotiated, more like a floating ball of meaning, than linearly fixed in a dictionary.

Crucially these attributes are very much congruent with the epistemological attributes listed above. Furthermore they argue for a deep approach to ethno-methodology in which the observer is an inherent part of the overall process and is not there to be a participant in order to make objective observations at a later stage but rather to be involved directly in the performance of act/art.

### *A brief comparison of Artificer Inquiry and Learning with CBT as an alternative for Vocational Education in Australia*

In review the Artificer Inquiry or Learning approach addresses all eight thus: (1) fully; (2) fully; (3) fully; (4) partly; (5) fully; (6) partly; (7) fully; (8) partly; (9) fully and (10) partly – that is in overview <80% compliance.

As a counterpart however if we pit the conventional TAFE CBT (Competency Based Training) against these attributes we have the following outcome (IMHO): (1) no; (2) no; (3) fully; (4) no; (5) partly; (6) no; (7) fully; (8) no; (9) partly and (10) no – that is in overview <30% compliance.

Details of my critique of CBT and the design of pedagogy and Androgogy based on an Artificer Learning type approach are detailed in the main body of my principal eBook.

## **50 Bushy consciousness characteristics in 16 categories**

### *BC1 Participative Consciousness*

1. **Joins up the dots – participative consciousness** – ‘what did he do there?’ about another’s work – *exemplar as cosmos*, holonically
2. **Produces syntrophy i.e. 1+1=3 from existing ‘stuff’** – negative entropy cp. modern western consumption based consciousness is entropic – causing disintegration of terrestrial energy systems. Participative Syntropic Consciousness

### *BC2 OLL Ontology*

3. **Thoroughly embedded in Our Lived Lives** – has an opinion on everything – the sacred mundane
4. **Relishes viscreality** – dirt, physicality, physiosphere as prime referent
5. **Blends doing ∞ thinking** – in every way every day

### *BC3 Service First - Quality Assured in the true meaning of the term*

6. **It’s not finished till it’s finished** and all the dots are joined to the customers satisfaction
7. **Deep respect for,** and inclusion of, others esp. **the customer**

#### *BC4 Deliberately not visible in and by mainstream authorities and researchers*

8. **Deliberately stays under systems radar** e.g. often no trade accounts, BAS's or credit cards, mobiles etc.
9. **Not findable by conventional means** – adverts, fixed businesses
10. **Illegal** (increasingly) – boundary rider, peripheral, left in unrelated pockets in society
11. **Knows the systems (negative) view of her** – an illegal alien prehistoric dinosaur or transmodern dynasoar – called the X-20 it was a lifting body design supersonic space exploration vehicle that pioneered many design features we see today on the space shuttle. The X-20 flew around 30 times from 1957-1963 when it was cancelled in favour of the capsule system for space exploration.

#### *BC5 Outside the globalisation and commercialisation discourses – the Zen option*

12. **Not primarily interested in \$** - charge out rate a fraction of that in main economy
13. **Not interested in commercialisation** – prototype devt. yes commercialisation no
14. **Utterly not interested in, and even locally actively against, globalisation**

#### *BC6 Learning by doing*

15. **Always seeking to broaden and deepen his knowledge each day**
16. **Very big on local knowledge even his own local theories – an unseen unsung local hero**
17. **A good learner but not necessarily a good teacher**

#### *BC7 People want me to go to Education – I say no no no*

18. **Often experientially trained** rather than academically or even vocationally
19. **Interested in doing Exemplars** or doing things in an exemplary manner not writing theses
20. **A good learner but not necessarily a good teacher**

#### *BC8 Epistemology – practical wisdom*

21. **Committed to learning thorough practical knowledge** – hand not book learning

#### *BC9 Design – balancing micro and macro, mundane and sublime*

22. **Relishes** (multilayered and interfaced) **'D'esign** and includes the customer therein (PIDIL)
23. **Interactive/organic design** happens as one goes along – hours discussing on the way through within the big picture
24. **Always interested in the big picture** (present project)
25. **Always interested in the big big picture** (world politics) – global problematique

#### *BC10 Uses ingenuity and capability with integrity to address uncertainty through excellence*

26. **Uses her ingenuity deeply and daily** – the two sided washer, big spray epiphanies for PW
27. **Does things because they are uncertain/difficult/challenge** that others won't touch – she is in fact an 'anti-tradie' in today's terms
28. **Very committed to 'practical science'**



29. **Likes to be in uncertain (but not unsafe) situations** where ‘she doesn’t quite yet know what is going on’

#### ***BC11 Reframe of Sustainability***

30. **Reuses and Repairs** doesn’t Recycle  
31. **An active part of a bushy economy**/mates rates/barter  
32. **‘Use it or lose it’ approach** cp. **conventional green view of ‘use it and loose it’**

#### ***BC12 An active honest citizen worker***

33. **Not a compliant citizen** – most assertive (ok because he doesn’t answer to anyone)  
34. **Not a consumption freak**  
35. **More a prosumer** – GIY, barter etc.  
36. **Trenchantly critical of political and economic leadership**  
37. **Socially often conservative**  
38. **Dead set honest and frank**  
39. **Very committed to helping others** – social holon  
40. **Honest with integrity and frankness**

#### ***BC13 Broke-openness - at least once by the system***

41. **Big mobs of angst and anxiety**  
42. **Broken open psychologically** (at least once)  
43. **Failed catastrophically** (at least once)  
44. **Crushed physically** (disability, crash, broken bones etc.)  
45. **Often a bit of a loner** (partly because of this and partly bushies just don’t fit any more)  
46. **Middle age +:** Often the bushy comes out in later years as career and family responsibilities wane, but often also uses skills and interests from childhood

#### ***BC14 Actionista comrade!***

47. **Here the bushy’s consciousness is embedded in the physiosphere** and she pushes to *understand our world by acting in it not reflecting on it*

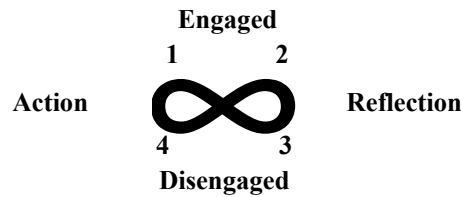
#### ***BC15 The bushy and the I-Ching***

48. **The bushy in pushing for the Exemplar brings as it were our forecestors dreaming to us today** by working in the realm of the physiosphere and overlaps with the Qigong (which today we see as the I-Ching ~ yinyang symbol) master who works with chi in the realm of consciousness cosmosphere. Taylor (2008)

#### ***BC16 The bushy’s Zen Spot - applied ingenuity***

49. **Applied Ingenuity:** diagramming the Bushy’s Zen Spot

**Figure 1: Applied Ingenuity and the Bushy’s Zen spot**



**Explication of Figure**

- (1) **Engaged Action** – undertaking the exemplar project
- (2) **Engaged Reflection** – design time, reading instructions, discussion about what to do next & how to fit this with that, , ah ha moments, learning insights, double sided washer
- (3) **Disengaged Reflection** – discussing the big picture, drawing potential solutions, applying grounded theory to Learning Insights, paper/seminar presentation on same
- (4) **Active Disengagement** – sabbatical, turning over the issue on ones sleep, let’s take a breather, let’s have a beer mate and talk c\*#p
  
- (5) **The Zen spot/point of eternal return:** viz. the intersection of the arms of the ∞ 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.
- (6) **Our (transmodern) Bushy** 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
- (7) **Before enlightenment** there was the river, work, life etc. (Action→1) active engagement; **at enlightenment (satori)** there was unity viz. disengaged reflection (3→2) Disengaged Reflection; **after enlightenment** there was the river, work, life etc. disengaged action (4→Action). One arrives where one started to know it for the first time
- (8) **‘X’ or Zen spot** is the x at the centre of the diagram where the four moments are balanced dynamically viz. Action | Reflection | Engagement | Disengagement

Source: P Wildman 16-12-2008

**A short discussion on the meaning of the Universe el ar Bushy**

If we propose that a different consciousness is needed – one that starts somewhere differently from modernity, from us, then this alternative consciousness will in many ways not be ‘nice’, ‘safe’, or even ‘civilised’ in our terms. Indeed it may well have elements we call ‘downright cruel’, ‘non-rational’, ‘dis-intellectual’ and so forth. Nevertheless such a consciousness will need to sustain a cosmology (place in the universe), ontology (being) and epistemology (knowledge) and thereby engaging the biggie questions of what is existence? Why are we here? What am I (to do)? Am I a part of, or separate to, what I observe? Are Thinking and Doing qualitatively separate? And so forth. Please see AUS 1 on the Depth Artificer for a more fulsome explication of these points.

**A brief aside towards an alternative consciousness**

In philosophical terms consciousness means ‘the mind or the mental faculties as characterized by thought, feelings, volition and awareness of self – collectively or individually’. As explicated in the principal eBook of this series there have been and are many consciousness’s on earth, such as Homo Neanderthal and Homo floresiensis and currently some elephants, some dolphins, and some types of primates (other than us). One may for the purposes of this piece speak of ‘species consciousness’. Further consciousness has been likened to the tip of

an iceberg where by the unconscious is what under the water 90% of the icebergs mass. So consciousness sits on a massive massive support structure which includes the limbic system the reptilian brain etc. etc . In this sense one may ask is the bushy consciousness another iceberg or another spot on the same iceberg? And in an associated manner one may ask is the consciousness of the archaic (prior to writing, cities, agriculture even) say 40,000 years ago qualitatively different to today?

***The exemplar could be seen as the dreaming of our forecestors.***

Consciousness I suggest may be seen as something, even a universal energy, which the mind channels rather than the brain produces. Thus we have concepts such as chi throughout the globe. Taylor (2008:2pdf). **So that in consciousness terms of our Gaiaian aboriginality the exemplar could be seen as the dreaming of our forecestors.**

Detailed exploration of these matters is crucial yet largely beyond the scope of this piece, rather we will focus on identifying some crucial ‘as if’ questions that is taking consciousness as if it could answer certain questions rather that what it is itself. These are the questions to which we turn in this piece.

**A Turing test for Consciousness**

Like the Turing test for intelligence where one doesn’t have to explain or define intelligence rather one gets a computer and a person to sit behind a curtain and are asked questions then if a human on the other side can’t tell the difference bingo we have AI. Likewise with Genetic Engineering one doesn’t need to know how a tomato works, for instance, only how to change its genetic code and the tomato does the rest. Likewise with consciousness I propose a sort of Turing test for consciousness so that one doesn’t need to know how to explain or define intelligence rather one gets two persons behind a curtain and asks them the same question if the answers are substantially difference on a number of depth questions then one has a different consciousness. So that for me consciousness is about seeking to understand existence about how we put the world together about how we answer and action on answers to ‘T’he key questions about existence.

**The Bushy - another consciousness?**

I suggest some key Turing type key questions would relate to:

**1 Participative Consciousness (PC) cp. BC1**

PC1. **Participative consciousness** therefore inc. techne as subset thereof

PC2. **Integral** - in the complete sense the (1) *objective* - it, (2) *subjective* - I, (3) the *inter-objective* - that and, (4) *inter-subjective* - we must all be taken into account.

**2 Epistemology (E) cp. BC8**

E1. **Included Middle:** *Either And* cp. *Either Or* thinking (inclusive cognition/epistem)

E2. **Melding of Thinking and Doing** cp. separation

E3. How we know and **what is knowledge**

**3 Action as a Lens for Understanding/Learning with Existence cp. BC6, 7, 8, 14**

ALUE1. **Thinking arises from Doing and Shaping** – the Exemplar Project as Principia

Mathematica

ALUE2. **The lens for viewing the world** the bench or the book

#### **4 Cosmology (C), cp. BC9**

C1. **Our place in the cosmos** is not as an alien but participant

C2. The concept of a **joined up world**

#### **5 Ontology (O)cp. BC2, 12, 15**

O1. **How we are as being ‘human beings’**

O2. **Am i therefore I think** cp. modernity’s I Think therefore I am

O3. **Sauvage** as in direct, uncomplicated, uncluttered etc.(see Wildman, P. (2009). *AUS2: The Sauvage*. Brisbane, Prosperity Press:

#### **6 Metaphysics (M) cp. BC15**

M1. **The master bushy as the exoteric equivalent of the esoteric Qigong Master. Qigong** (or *ch'i kung*) refers to a wide variety of traditional cultivation practices that involve methods of accumulating, circulating, working with, and harvesting Qi or energy within and without the body.

What we do now is to see how the above characteristics fit into, or meet or answer, these questions and to what extent.

## **12 Modern-day Rationales for the bushy ~ when bench comes before book**

### **Modern – day rationales from and for the bushy**

#### **1. Integral joined up solutions –**

End of pipe – joined up – interface – synergism – enter stage left the integral bushy

#### **2. Bioneering shed – bench b4 book (BB4B)–**

Local innovation and custom production from the periphery – celebrating the shed - bench b4 book

#### **3. Permaculture –**

Sustainability and reactivation for creative evolution with a use it or loose it flavour

#### **4. Zengenuity –**

Using what is around /on hand and apply ones ingenuity to solve practical challenges

#### **5. Community resiliency -**

DIY and Claw Back from economic meltdown

#### **6. Reuse, repair and retrofit -**

Not Recycling affluenza and consumptomania

### *7. Use it or lose it*

Participatory consciousness

### *8. Dual economy – economic annihilation – a breathing space for the bushy -*

Increasingly the mass of society cannot survive at the standard labour charge out rate, CED, Community Economy, local markets inc. currency

### *9. Intentional communities –*

Counterpoint to globalisation, eco-villages etc.

### *10. After the train wreck –*

When the balloon goes up and the s\$%t hits the fan and the economic train wrecks itself – lessons from the last depression then we look for the bushy (but we recall we buried her yesterday)

### *11. Indigenous bushies – and the exemplar as the dreaming of our forecestors -*

Using what is around /on hand and apply ones ingenuity to solve big big picture challenges our aboriginality

*12. When add in, add on, add to solutions that add up are required -* component of many other self-reliance initiatives eg. Transition Towns, Permaculture, third world development

### *13. Where Patience Pays attention to practical detail stays the need for direct savage action arises –*

Focus on the here and now viz. OLL needs patience and rehearsals these micro focuses do not take away, and are in fact simultaneously, the foundation of, bigger picture macro foci.

### *14. Sweeping the shards of our resiliency out from under the carpet –*

In the artificer I suggest our individual and collective resiliency combines into a coherent, though not unique, whole.

## **Just how does the bushy measure up?**

Again this is more a homologous position not a literal transcription. The Bush Mechanic meets, in my view, many of these criteria this does not, however mean that the bushy has a different consciousness just that she meets many of these criteria. In terms of say a guideline of meeting 80% of these to at least 80% the bushy meets 4 of these 6 criteria (inc. subsets) in terms of my opinion (limited though that is and for what it is worth). On this basis an independent reflective observer would take the view I believe that:

- (1) The bush mechanic is a different spot on modernity's iceberg –** hardly a different consciousness
- (2) The archaic from our present definitions did have a different consciousness to modernity** and one that in many ways would have difficulty in mutuality
- (3) It may be possible, and I argue is indeed probable, that elements of this consciousness**

**are extant today** in different individuals and groups esp. the indigenous groups.

(4) Further it may be possible that **some of these elements from time to time surface or become visible in modernity's consciousness** in for instance persons and groups such as the bushy

**(5) Consciousness has evolved, is evolving and will continue to evolve.** My position is that it will evolve into artificial life in the next 50 years Wildman (1999, 2000a, 2000b).

Hopefully prior to this a transition may occur, and indeed is desperately needed, into what we call here a 'transmodern' consciousness. I argue strongly that many of the characteristics of this demographic integral consciousness are those of the bushy – so the bushy may be reborn and revalidated more than a quaint exhibit in the antique shoppe of culture wars, yet rather something vitally relevant to our children's' children.

## **Conclusion**

At the very least, I submit, these indicate a different modus operandi from the conventional norm and at best they are a different species and further they indicate a different cosmos even different planet and at the very best a different consciousness. The aliens live amongst us ----

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