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AUS14: Does the Bushy have a future and how authentic is the macro-historical macro-concept of 'Artificer'? Where have we looked and what does the evidence say?

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Research Ground Rules as applied in the eBook series

Grounded Research rules:

The grounded research for this eBook series was undertaken with a commitment to the rules of grounded research as explicated in the principal eBook of this series

General Inquiry Ground Rules:

The above grounded research was undertaken within the context of the following research/inquiry ground rules.

1. Human knowledge is finite and fallible
2. Our frame reference for inquiry has to be potentially global but authentic at the local
3. Our questions should be informed ones from reliable sources
4. Nevertheless our outcome knowledge will be, still and always, provisional
6. Our quest should be sprinkled with humour and respect for diversity of opinion

Historical Inquiry Ground Rules as applied to the Artificer:

In turn the historical aspect of this inquiry into the ‘artificer of old’ or the ‘dreamtime bushy’ was undertaken with attention to the additional rules. See also Funk (1996:23-60)

1. Consider the above rules
2. To locate, isolate, establish and verify the particular (field observations 2003-04)
3. Group the particulars in arrays or category’s (application of grounded theory)
4. Arrange these arrays of particulars in strata/categories linked vertically and horizontally
5. Seek to identify the ‘source categories’ or meta-categories from which the other categories emerge/link (4 principles of the Bush Mechanic)
6. Assemble and consider comparative, confirming and disconfirming evidence and sources wrt the categories/particulars e.g. separating the historical (Statute of Artificers 1536 London), the creedal (Guilds) and the mythic Artificer (Buddha/Jesus/Masons)
7. Identify and study the methods of transmission of the particulars (apprenticeships, Journeyman process, Master appellation, Guilds, and the exemplar projects themselves e.g. pyramids etc.)
8. Bring a broader perspective/context to the categories/particulars (historically to Egyptians and earlier and to the East with Chi and to the indigenous with bush mechanics)
9. Bring a deeper/depth perspective to the categories/particulars (depth artificing, esoteric masons, Palaeolithic consciousness, transmodern consciousness) *See AUS1: The Depth Artificer*
10. Seek to find residues of the transmission and perspective extant or historically
11. Identify, acknowledge and analyse how the role of the observer impacts the observed
12. Suggest interpretations and implications of the particulars emergent from the above

Reviewing the research generated over the past decade through the application of these ground rules and judging the outcomes

Given the research undertaken in accordance with the above protocols for this eBook series we now face our fate and ask the jury to come in so to speak, and give their judgment as to the veracity of the Artificer and true blueness of the Bushy.

The scattered facts that we muster in this extended eBook 35 produce a Jesus an Artificer who can then become a participative observer, as it were, in our contemporary discourse? Can we bring the apparently unrelated present day shards of the prehistoric Artificer together? Will these be able to produce an ahistoric trans-temporal time traveller relevant tomorrow today and yesterday? Will these shards then produce a mummy so to speak? Can we then re-envivate (re-enlivens) this mummy, this corps? Will this corps then be able to tell us anything coherent of the past that we can understand today, let alone be relevant to tomorrow? Are these shards potentially some remanents of a yet to be civilisation wherein we seek in a prospective sense to construct an authentic simulacra today of our potential reality tomorrow? Can this be tomorrow's burning-man today? Can Jesus be an authentic present day 'handy-man'?

Given the above qualifications, I estimate that less than 20% of what is ascribed to the Artificer in this eBook series is actually, according to my guesstimates, current day street-real. Here we need to distinguish clearly, between the (life) *of the Artificer* and the (stories) *about the Artificer – her lived life* and *what others have said about her*.

Less than 20% of what is ascribed to Jesus in the Gospels is actually, according to Funk, said by him. Here Funk clearly distinguishes between the (life) *of Jesus* and the (stories) *about Jesus – his lived life* and *what others have said about him*.

So in outline one may well ask that given the eBooks discourse what the following probabilities are that the artificer viz. the following three key Artificer Questions (AQ)?:

AQ1. Ever existed yesterday and when?

AQ2. Exists today and where?

AQ3. Can exist as relevant tomorrow and how?

AQ4. Can the (1) archaic, (2) historic, (3) creedal (4) mythic/archetype, (5) modern and (5) transmodern strands of the Artificer be separated and/or reified?

Overviewing the potential relevance of the Bushy to yesterday, today and tomorrow

AQ1: Did the Artificer ever exist yesterday and when?

AQ1A: In terms of this whole eBook analysis the answer is in my view a 90% affirmative in prehistoric terms and 70% probability in terms of the Renaissance and the Apprenticeship and Artisan traditions.

AQ2: Does the Artificer exist today and where?

AQ2A: The eBook argues, I hope persuasively, for the shardistic/pocket answer so that yes in 25% of the AQ1A sense in a dozen or so occupations/traditions/cultures in the West of the response to AQ1. This % is at least doubled in several indigenous non-Western cultures.

AQ3: Can the artificer exist as relevant tomorrow and how?

AQ3A: This is a particularly challenging question as I suspect that without a substantial change in epistem and ontology the artificer will continue to exist only in declining pocket

shards in the West, whose relevance pulsates with economic and ecological emergencies. **Globalisation, bureaucracies, and mass production and technology are the nemesis of the Artificer.** On this basis, and as argued in this eBook series I estimate future artificer relevance without substantial changes in acceptability of only 25% of the intensity of the sense of response in AQ2 which is 20% of the 70% of AQ1A. With the possible change in epistemology, ontology and even consciousness change or more likely system collapse or economic retraction discussed at length in the eBook series this figure can be, I argue, significantly increased 3fold e.g. to 75% even by 2015.

Summarising: So that if we say the Artificers relevance was 100% in the Renaissance it is 25% relevant today and is thus 05% with existing trends, and around 50% with some substantial changes, relevant tomorrow. The Artificer, and the dimension of our humanity therewith, is strictly on borrowed time.

AQ4. Can the (1) archaic, (2) historic, (3) creedal (4) mythic/archetype, (5) modern and (6) transmodern strands of the Artificer be separated, reified and synthesised?

AQ4A: My research, as explicated in this eBook, indicates that indeed the concept Artificer can be applied to each of these discrete six categories of particulars, by way of the four foundational principles thereof and the artificer learning process we identify. The archaic artificer has all but disappeared, in a living sense, apart from prehistoric preliterate peoples that survive on earth. Historically the artificer can be located in western sense for instance in the trade guilds of the middle age.

While creed-ally the Artificer is established through for instance the 1563 Statute of Artificers London explicated in the principal section of this eBook series. While archetypically we can locate aspects of the artificer in the Mother, Hero, Wise Man and Wizard archetypes. Now as to whether these are discrete overlapping intervolved conflated or mutually exclusive conceptions simply with the same appellation is a crucial point in this eBook inquiry.

It is my view that if we dig deeper we can identify a hardwired genetic and soft wired memetic 'urge to artifice' as in 'hand makes head' a type of socio-anthropological theory of human evolution. This urge finds expression, sadly not in our modern education or bureaucratic or political systems, and helps synthesise these five macrohistorical phenomena., ultimately though it is up to the reader to make up her mind.

Parallels between clerica academia and clerica theologica

By this title I mean if we look at the rapid decline in Artificers in Australia we see an analogue in the rapid decline in church attendance. A critical reason for this is the ahistorical enlightenment view of the life of Jesus who became the Christ i.e. moved from social activist and (r)evolutionary to being deified by 100AD. So much of academia supports the wars of imperialism and ultimately reinscribes the status quo with all its murderous intent and extent.

I submit a strong parallel between the academic and theological so to speak, academia has

lost its moral and ethical credibility yet retains a strangle hold on credentialising so the it keeps a cash register at the lectern so to speak unlike churches who, against their will, gave up selling indulgences (dollars for forgiveness much like university degrees) some centuries ago. In fact in Italy into the 1930's the Pope gave his blessing for the appointment of academics the origin of the latter comes from the former – clerics – clerk – clerical bureaucrats and bishops to professors etc.

So we can see here the parallels between **clerica academia** and **clerica theologica** in the similar power structures, ancestry, presumed authority, general hubris and income source from selling indulgences to peasants and degrees to the masses on behalf of the power elite – a passport to acceptability in this world cp. indulgences where are passports to acceptability in the next life – whether it be by way of permission to indulge in further sins or exoneration for previous. Nowadays both face similar loss of moral authority although the former have kept the indulgence (credentialing) cash register ringing. In many ways academic clerics are an exoteric mirror image of the theological clerics. Here Funk (1996:55) speaks of academia as trivial pursuit as with conservative Christianity there are no major dilemmas and problems left to solve. This he argues produces the tendency towards fratricide between colleagues, this results in the academic ghettos of today that we call Universities.

Indeed Funk (1996:67) argues Universities are no place to breed new ideas, primarily because the academy is dominated by self-perpetuating intellectual orthodoxies. **To think new thoughts go into the wilderness** – become an academic version of John the Baptist.

Artificers are very unsexy

To my mind there will be few interested folk/readers as the Artificer is a very very unsexy topic with no pre-existing infrastructure such as churches or schools or prisons in society. Further the manner of communicating is not text but project, not book but artifice and textuality almost totalises today's world, esp. the learned, scholarly or academic worlds. IN fact the meaning of these words mean the opposite of getting your hands dirty to learn – book beats hands – hands down so to speak any time.

Bearing these caveats in mind I suggest there are four types of readers for this eBook series and I have tried to keep each in mind while compiling this series now over a 10year period.

Those interested in:

- 1. Bush Mechanics/Artificers themselves** – here I include my own attempts at exemplar projects yet this work will remain largely unexciting as it is primarily about behind the scenes processes and systems
- 2. The Bush Mechanic process** – those sociologists and vocational educationalists and Adult Learners who desire to join up the dots
- 3. The role of the volk handwerkling** in the whole sustainability/creative evolveability issue
- 4. Indigenous proclivities** – here I include a large section on the hand and evolution and its relevance today in indigenous bush mechanics
- 5. Esotericists** – even we can see the Artisan if not the artificer in the foundation of the Masons

I suspect in the small numbers of readers who will be attracted to this discourse writ large the distribution will be respectively: 15%; 40%; 25%; 20%.

Given the above audiences and blending this with my proclivities I have chosen the best path that I can see in order to get to the heart of the matter which is that there is very very little out there, especially in the public domain, that joins up the dots of this thing we call the Artificer so to speak. So my chosen approach, though one likely to displease all those interested in some way all the time, is the resource site path. To try and lay the groundwork in the public domain of this oft ignored phenomenon – one that deserves much better attention.

This has been a spiritual trek that parallels my professional odyssey with what I call in this eBook series the **esoteric bushy** and **exoteric bushy** respectively. For several years I would tell my masters students to ensure they undertook to keep a learning insights or esoteric thesis alongside their exoteric one. For me, and I suspect many other academics, to be successful in the public arenas means to sacrifice the approval of professional elitists 7. Here we find ourselves in a Peter Pan type perpetual holding pattern where we seek eternal academic youth. This pattern is dictated by the system of rewards, credentials and sanctions in the University system. PS public/corporate experience not needed. And these sanctions effectively prevent academics from entering and participating in the community's lived life.

Artificers have few cultural echoes and no: celebrity/public infrastructure/traditions/cultural space/voice

Unlike the churches and schools and technology e.g. old trains etc. the artificer is almost invisible in formal history. As such they are silent and this discourse silenced by the dominant ones of globalisation, economies of scale, labour market specialisation, bureaucratic social control and so forth. There are vague echoes of the bushy in Adult and Community Education, Schools of Arts, Mechanics Institutes, Workers Education Associations etc. however these have all been appropriated by the status quo and absorbed into mainstream formal certified Voc and Higher Ed.

Academia and the search for truth

The search for truth cannot be encoded in simplistic rituals of the schools of rote learning and memorisation, of repeated correct behaviour (CBT) all judged by exams, generally textually mediated, all separating the learning the learned in line, in my view, with modernity's separation of subject and object. I could weep to think that I have spent so much time on academic endeavours including class time, when all it meant was credentialing the status quo, When I and so many of my academic colleagues made so little impact on students, our local communities and the Australian mind. 5. Real learning doesn't come easy the realisation may however it's integrating and challenge to our existing beliefs and resituating Our Lived Life doesn't.

Yet while acknowledging I am the victim of good education I have found Universities to be much like churches, replete with orthodoxies and palace politics, courts of inquisition, kangaroo judgments from on high, the hubris of robbing, enormous presumed authority, all with severe penalties for those who do not embrace mediocrity and their teacher's union 5.

Preoccupation with trivia and isolation by the above rewards eventually destroys ones soul – there is then the crucial question to stay or leave it seems melding is not possible – not when I was an academic in the 1990's. I retired as soon as I could and with my wife as partner, set up our business 'Kids and Adults Learning' – KALGROVE in a 'Grove of gum trees' in 2001. This business was to seek to at least try to initiate a different educational system ground up from baby to kindergarten to preschool and up – vertically integrating kids and adults learning not as is the case today isolation youth in age cohort deserts. As a friend says 'we all say we love children but we still have schools'.

References

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