

Wildman, P. (2009). *AUS6: From Bush Mechanic to Volk Handwerker – exploring the German linguistic link*.
Brisbane, Kalgrove Pty Ltd: 10pgs.

***AUS6: From Bush Mechanic to Volk Handwerker –
exploring the German linguistic link***

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17-01-2009 comm. 15-10-2008

5500 words 10pgs

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German derivation: The German 'Volk' Konzept and its equivalence to the Australian 'Bush' concept – It is my contention that for Australia with its bush and huge Gondwana land outback the mythopoetic dimension of Folk can be found in our expression 'bush'. For instance as in bush medicine, bush lawyer, bush doctor, bush pilot, bush tucker, bush music, bush architect, bush mechanic and so forth. So the concept of the German word 'volk' can be applied to the Australian word 'bush'.

Volk has a cognate in all, and is unique to, Germanic Languages – English 'Folk' - Almost 'every other Germanic language, all deriving from Proto-Germanic *"*fulka"*', some are listed as follows: Danish – *folk*; Dutch – *volk*; Swedish – *folk*; Frisian – *folk*; Norwegian – *folk*; Icelandic – *folk*; Faroese – *folk*; German - *Volk* ; Afrikaans – *volk*; Scots – *fowk*. In all Germanic languages, the variant of "folk" means "people" or something related to the 'common' people in their day to day lived life. Folk may well be a Germanic root that is unique to the Germanic languages.

Bush is seen as an Australian analogue of Volk(lore) in many applications in Australia such as music, poetry, stories, craft, skills, gardening, tucker/food even heritage and so forth. (see <http://members.iinet.net.au/~cknow/> accessed 10-10-2008) folklife: Folklife may be defined as a tradition-based and/or contemporary expressive culture repeated and shared within a community, and accepted as an adequate reflection of its cultural and social identity. It embraces a wide range of creative and symbolic forms such as custom, belief, mythology, legend, ritual, pageantry, language, literature, technical skill, play, music, dance, song, drama, narrative, architecture, craft. Its expressions are mainly learned orally, by imitation or in performance, and are generally maintained without benefit of formal instruction or institutional direction. Material culture.

German crucially has kept the two meanings of 'mechanic', viz. skill and labour, separated in two words mechanic can be translated from German *handwerker* as handworker viz. artisan and even handicraftsperson, craftsperson/engineer (Mechanik) also Handarbeiter; werken has the linguistic elements of handicrafts and 'to make' and *arbeiter* has the linguistic elements of work, labour, task – the more tiresome sweat of ones brow type interpretation that English brings to the word work.

Consequently Bush Mechanic can be translated as Volk Handwerker i.e. Folk Hand worker - Bush Mechanic or Volk Handworker. French however also has some subtleties that get lost in translation around the bricoleur viz. tinkerer (a somewhat different focus to German). So German, quite uniquely, has kept this difference between making and labour which has been lost to English. French bricoleur is also another link which extends the German meaning to include tinkerer as in innovator, designer and fabricator and enthusiastic attitude to same.

Folklore includes material culture: elements of MC such as dolls, decorative items used in religious rituals, **hand-built houses, barns, cars and boats, and handmade clothing and other crafts are considered to be folk artefacts, grouped within the field as 'material culture.'**] Their inclusion as folklore would depend on whether (1) the artefacts are (a) used and (b) appreciated within the same community in which they are (2) made by hand, and (3) whether they follow a community aesthetic.

In France there is the Museum of the Trades or Folk Museum, in German Handelsmuseum which are in effect a Costumbrismo and refers to the literary, pictorial or physical exhibitiv interpretation of local everyday life, mannerisms, and customs, in the Folk arena in this instance primarily in the Hispanic scene. The view may be simplified and romanticized. Originating in Spain in the 19th century it expanded to America and set roots in Central and South America incorporating indigenous elements. Costumbrista museums deal with folklore and folk arts and crafts and costumbrista festivals celebrate local customs and artisans and their work.

Laity is another modern-day connotation of Volk which also has the pre-modern linguistic connotation of beginner, raw, uninformed as in layman. Volk or raw can also have the connotation of wild, savage, rigorous, immediate, directly, tried in the furnace, searchingly, thoroughly and rigorous. The Volk Handwerker relates directly to the former viz. skilled savage handwerker who makes cp. the worker or labourer viz. arbeit. **Homologues of Handwerker and Bricoleur include aeroplane's aileron, bird's wing and fish's fin.** From the perspective of evolutionary psychology the hand made the man so to speak so in this sense the aileron made the plane (possible) – our brain is our hands in this view the grey matter in our head develops as a result of, and to better enable, our handiwork so to speak – sympatico tango.

Mind V's Brain – Morphogenic and Demiurgic fields of the Volk Handwerker

If we distinguish between these two then we extend the former to include its extension and intension so that the skin becomes part of mind and the hands actually can be seen to have helped fabricate our 'brain's size 1 1/2 million years ago. So in this sense the Handwerker can be seen as Mindworker, with mind being understood in this extended sense. A further extension is to take the view that humans are not skin bound entities, a view which frankly, I strongly endorse. Then we enter the 'metaphysical' realm of the morphogenetic field of linked causation and ultimately the demiurgic field of linked creativity, the realm of the progenetrix. Such a Handwerker is back or even forward in touch with Nature so to speak and the extended mind in this sense can be seen as a take on consciousness.

Handwerker can therefore be seen as a folk concept, and epistemically a posteriori in analytical philosophy from experience to theory not *a priori* as in conventional science from theory to experience/experiment/reality ~ also known as intuitions, old wives tales, bush remedy, bush lore and so forth. If many of the conventional nativist efforts to salvage the folk concepts ultimately fail, it will be good to know that smart people have been working on what can take their place. Unfortunately this is not often the case rather globalisation and economic rationalism rule the day and each offers its own versions of in-house solutions that in effect simply ridicule these concepts then dissolve them until only bits and pieces i.e. shards remain. [Radical Concept Nativism (RCN) is the doctrine that most of our concepts are innate and indeed hardwired and native to the concept acquisition context of our cultural origins. It is these concepts that form the generative base for Volk psychology. The core idea is that we have a whole battery of hard-wired native dispositions that determine how we group together objects with which we interact. These dispositions become potentialised through a process of autopoiesis or self organisation generally in an age sequenced learning development process (as the child grows up). In having these dispositions we are effectively committed to an implicit conceptual scheme and acquiring concepts is a matter of labelling the elements of that scheme as we come into contact with and experience them in our Volk lived life.]

Generally it can be argued that elegance, parsimony, and ontological modesty are (all things being equal) good things, and that in general Volk Konzepts such as craft and bush mechanic, hand worker etc. manifest all three. **Volk is seen by conventional science esp. cognitive science and philosophy esp. moral philosophy, as primitive, lay, naive, simple, untutored, proto-scientific, prejudice (two meanings implicit pre-judgmental perspective and prejudice in the conventional sense) proto-rational, pre-modern, pre-scientific, low-culture, ignorant, provincial, sub-human, implicit, yet I would argue thus also post post modern, authentic, intervolved, experiential, tacit and savage respectively.** Clearly there is an important link through the Exemplar Project (adults learning), Intelligent Narrative Play (kids learning), the Volk consciousness and storytelling (*Volk Marchen*) inc. folk tales, oral history, fairy stories, and Exemplar project stories about the bench, tools, adaption's and the project. I would argue that from this eBook and my

understanding of Western epistemology what is missing in much of current theorising and actionising is three overlapping factors (1) Exemplar a concrete expression of, (2) Ethics lensed through (3) Enactment viz. collective convergent wise action.

A perspectival view on Volkhandwerker as Werken and Sauvage emerging as trans-modern mythopoetic journey person viz. drawing elements from both

premodern, modernism and postmodernism, and can therefore be seen as an amended and more tolerant form of modernization. Transmodernity then is a loose term describing a development of thought that seeks a synthesis of the best of 'pre-modern,' 'modern,' and 'postmodern' reality. Transmodern or Integral Culture has the following characteristics:

Ecological sustainability, beyond environmentalism: If you can name an aspect of ecology and sustainability, they are emphatically for it, and are leading the way. Cultural Creatives demonstrate awareness of a large range of issues, including wanting to rebuild neighbourhoods and communities, ecological sustainability and limits to growth, seeing nature as sacred, wanting to stop corporate polluters, being anti-big-business, wanting voluntary simplicity, being willing to pay to clean up the environment and to stop global warming. [2] **Globalism:** Two of the top values for Cultural Creatives are xenophilism (love of travel to foreign places, of foreigners and the exotic) and ecological sustainability, which strongly includes concern for the planetary ecology and stewardship, and population problems. [3] **Feminism, women's issues, relationships and, family:** The fact that Cultural Creatives are 60 percent women is a major key to understanding this subculture. Much of the focus on women's issues in politics comes from them-including concerns about violence and abuse of women and children, desire to rebuild neighbourhoods and community, desire to improve caring relationships, and concerns about family (though they are no more family-oriented than most North Americans, it is near the top in their list of values). [4] **Altruism, self-actualization, alternative health care, spirituality and spiritual psychology:** This is a complex of highly interrelated beliefs and values centred on the inner life. In reality, this is a new sense of the sacred that incorporates personal growth psychology and the spiritual and service to others as all one orientation. It also includes a stronger trend toward holistic health and alternative health care as part of this complex. [5] **Well-developed social conscience and social optimism:** Contrary to some social critics, an emphasis on the personal does not exclude the political or social conscience, though individuals may focus on them in sequence. Cultural Creatives are engaged in the world just as much as in personal and spiritual issues. Rebuilding and healing society is related to healing ourselves, physically and spiritually. With that goes a guarded social optimism. It, as with modernity and postmodernity, still locates around the cognitive or cognoscenti or noosphere and thus lacks a crucial [6]th characteristic that is of interaction with the physiosphere via. wise action, enactment, embodiment.

Today many philosophers and cognitive scientists claim that our everyday or 'folk' understanding of mental states constitutes a theory of mind. In many regards Volk may be considered monistic cp. Western dualistic (form and matter, thinking and doing etc i.e. Platonic metaphysics - dualism). Here I believe we are speaking of Monism (reality is grounded in one basic principle or substance) specifically dialectic or reflexive monism. Cp. dualism (reality is ultimately made up of two independent substances, principles or opposites).

Dialectic Monism is an ontological position which holds that reality is ultimately a unified whole, distinguishing itself from monism by asserting that this whole necessarily expresses itself in dualistic terms. For the dialectical monist, the essential unity is that of complementary polarities which, while opposed in the realm of experience and perception, are co-substantial in a transcendent sense. **Reflexive Monism** In this sense, each human participates in a process whereby the universe becomes conscious so to speak and differentiates into parts and becomes conscious in manifold ways of itself, making the entire process reflexive.

Folk psychology may be seen as 'our commonsense conception of the psychological phenomena of ordinary day to day lived life of the people' inc. innateness, common sense (or shared sense both inner and outer both individually and collectively), elegance, parsimony, causation, intentional action (desire, belief, intention, awareness, causation, techne and agency), phenomenal consciousness, ontological modesty (often), knowledge (practical with thinking and doing blended viz. handwerker), collective

belief system and veracity/wrongness, as such the exemplar project as a concretisation of this psychology – *Volk Psychologie* – a common (sense) yet innate cognitive apparatus. Folk psychology is about my *lived life*, our *lived lives* ~ *Leben aktiv, Eigenleben* (to live one's own life) and the stories, poems, experiences and projects one builds, and helps to build, around this lived life. In the Men's movement this is called mythopoetic. It is about the everyday conception that human beings are agents who experience the world in terms of sights, sounds, tastes, smells and feelings and who deliberate, make plans, and generally execute actions on the basis of their beliefs, needs and wants *ein Eigenleben haben* – my own lived life I have.

Accounts of folk psychology maintain that we sometimes theorise and sometimes simulate in order to understand others. An important question is why this is the case. There is a view according to which simulation, but not theory, plays a central role in empathy. In contrast to others taking a similar approach to simulation, one need not focus on empathy's cognitive aspect, rather stress its affective-motivational one. Simulating others' emotions usually engages our motivations altruistically. By vicariously feeling what others are feeling, we directly come to be motivated by their projects and concerns. Simulation contrasts with more theoretical approaches to psychological attribution that help us understand and explain others, but that do not move us altruistically. This helps us see why we would posit two types of psychology in order to make meaning and understand others (1) cognitive science and (2) folk psychology. Intriguingly children below age four are competent communicators but would lack the ability to conceptualise communication if philosophers and linguists are right about what communication is. In this sense they can be seen as *volk* communicators but not scientific linguists.

As aside: [1] the principal aims of VP is (1) to make sense of one another, (2) coordinate joint action and (3) make wise/moral decisions, [2] this then links the bush mechanic with the exemplar project with folk psychology with common sense with the sense common with the human species and as a species we need must acknowledge that other species have an expression of the sense common. Folk psychology or Folk Mind *Volk Verstand* in many ways are absorbed imbibed during childhood and includes the *Volk Sprache* mother tongue, street language, memes and mores of the host culture.

Volk theories are potentially a third kind of theory of knowledge not metaphysical as with Popper not Sceptical/hermeneutical as with Habermas, not priori/deductive or posteriori/inductive, not empirical or hermeneutical, not universal or local; yet braiding elements of both. **Here the mind has not as in the other two replaced the mind the hand is the locus of authenticity of theory.**

Volk Theories as an example of this third type of theory transductive local theory of knowledge. Indeed some researchers argue that maintain that folk psychology and cognitive science should neither compete nor cooperate. Each is an independent enterprise, with a distinct subject matter and characteristic modes of explanation. Some authors argue for 'a third kind of knowledge' an *intentional realism* which, may be called 'categorical' ~ *of or pertaining to the part of the base component that contains rules for establishing fundamental relational categories and ordering the elements within them* i.e. a taxonomy. Generally there are three conventional methods of scientific inquiry – empirics, hermeneutics and critics though some would argue the latter can be folded back into the first two and thus *Volk* becomes the third or fourth way of knowing depending on whether this 'folding'

occurs. Concept constellation around this fourth way include: Futuring, Critical Futures Praxis, Action Learning, Artificer Learning, Volk Learning and so forth.

The test of claims falling within this third enterprise is to be found ‘in the forms of everyday thought about everyday matters in so far as these **lived life experiences** reveal commitment in some tacit way to a view or perhaps several views about how the world is made up, about its basic 'dimensions'. This approach may be called commonsense realism as the world is experienced through our senses – Volk then relates to this **sensibility as a third form of episteme**. Instances are where experiences understood through the senses rather than as actions derived from theories or theories derived from actions. We find, Adams continues, ‘these forms of everyday thought chiefly in the grammatical structures (in a broad sense) of daily speech, in what may be called the resources of ordinary language, although they are also present in the ways in which we personally experience things. . . . The latter,’ he adds, ‘reflect, to a great extent, the formative influence of our mother tongue’. [This section drawn from: (1) *Commonsense Realism: Critical Essays on the Philosophy of Everett W. Hall*, edited by E. M. Adams, *The Southern Journal of Philosophy* 4 (1966): 103-15. Reprinted in *Philosophical Perspectives* (Springfield, Illinois: Charles C. Thomas, Publisher, 1967) in this Adams identifies in his conclusion, three ‘modes of determining presence’ exemplification, signification, and representation by sense impressions. In terms of this eBook these are homologous with Empirics, Hermeneutics and **Volk, the third kind of theory or third way of knowing**, and (2) One of the first of such texts would be John Locke's *Essay Concerning Human Understanding* (1690), where he says, ‘I conceive that Ideas in the Understanding, are coeval with Sensation; which is such an Impression or Motion, made in some part of the Body, as makes it be taken notice of in the Understanding. (PW for instance the ‘holy shiver’, or sick in the guts, I knew it in my heart and so forth. This is the artificers path the bush mechanics journey. Sensibility can be extended to sentimentality which maintains that **Moral sense theory** (also known as **sentimentalism**) is a view in meta-ethics according to which morality is somehow grounded in moral sentiments or emotions. This eBook does not seek to make this extension only to suggest that Volk and the Bush Mechanic or Peoples Handworker derive from this third ‘way of knowing’ enterprise, which with the addition of ‘reflection’ is much broader and deeper than uniquely focusing on experience – yet this episteme remains lensed through such experiential actions. A way now largely discredited though a way most ancient and to the author most noble.]

The modern-day Artificer then may in some ways be seen as a pre to post modern revisionist even Zeitreisender/time traveller ultimately with the inherent potential to become tansmodern - (revisionist - the re-examining of long-established practices, views, or beliefs, especially when such re-examination is regarded as unnecessary or misguided) **take on the folk hand worker** notion that re-en-visions craft in terms of a post post modern reality so to speak. Revisionism though runs the risk of more being lost in the switch to the revised concept than the revisionist thinks or even initially intends. So revisionism as envisaged in this project is not one of finding the ideal metaphysical/Platonic form in the old rather it is interpreting the past phenomena in the light of our post post modern world so that it is in effect a sceptics’ hermeneutic. Nor does it totalise the field or claim any exclusivity to truth knowledge or intent.

‘Urge to Artifice’ then to be recognised as a Human Right and Human Responsibility
In my eBook I argue that the ‘Urge to Artifice’ is inherent in humans and needs to be incorporated into the Dec 1948 UN Universal Declaration of Human Rights as an expansion of Article 23 (1); and Article 10 of the Universal Declaration of Human Responsibilities (1997) Interaction Council – chaired by Malcolm Fraser.

Morphology and Mythopoetica of Volk Handwerker and its transformation to Volksheld (folk hero) Relating Volk to the four grounded principles of the Busch Handwerker I argue from the above and my research that **Volk** in the sense of this eBook and in particular *volk handwerker* **has four morphological aspects**: (1) Exemplar inc. techne,

project, design etc, (2) Social Holon as in Volk with mutual aid; (3) Global Problematique as in the cosmological location and problematisation of the project, (4) Learning through coherent convergent collegiate action learning. This **Volk process allows an individual to make meaning** of (1) herself and (2) others and (3) the eco-socio-cultural context in which they co-exist so there are two dimensions to these four aspects (1) an inner and outer aspect as well as (2) implicit and explicit knowledge aspect to this concept. Generally speaking a lot of Volk knowledge is implicit that doesn't mean its wrong just not known explicitly to each member of the Volk, so that a Volk person could make a perfectly good stone axe or meal etc without necessarily understanding in detail how. Now we see a possibility that **the humble bush mechanic can, in Volk terms, represent a hero figure for handworkers** so to speak, the bearer of at least one shard of the long broken grail in a lineage that goes directly back to Ionian civilisation 400+BC, and further millennia ago to the Neolithic period and beyond.

Globale Handwerker-Volksschwärmen Innung (GHVI) - Global Artificer Folk Swarming Guild (GAFSG) – once these links are recognised then I believe we are in the presence of a transcendental principle. One that could help link and refire the earths people with practical hope of a better tomorrow and actual exemplar projects that demonstrate that this is possible today. With a web presence to establish a clearing house on exemplar projects then we could be looking to a GHV.

Gaia Artificer Stewardship Journeyman Service | Urmutter Volk Vorrichtung Handwerker Handwerksgelesen Dienst So now we move to the global or Gaia artificer as proactive practical global steward. One can even envisage a global artificer stewardship service. **Again here German has retained the separation of the two meanings of the English Artificer viz. device maker (Vorrichtung) and trickster (Kunstgriff) – in English these are conflated.**

[NB: Please excuse my stumbling approach to on line German↔English translation.]

Explanatory Notes

Morphology being the study of underlying form from differing specific manifestations originally linguistically however nowadays the term has been applied more broadly. This is generally accomplished by looking at motifs or symbolisms or processes underlying specific actions.

Techne, or techné, as distinguished from episteme, is etymologically derived from the Greek word τέχνη() which is often translated as *craftsmanship*, *craft*, or *art*. It is the rational method involved in producing an object or accomplishing a goal or objective. The means of this method is through art. Techne resembles episteme in the implication of knowledge of principles, although techne differs in that its intent is making or doing in ones lived life, as opposed to 'disinterested objective understanding of 'T'ruth'.

Modern displacement of the word Volk: Because *Volk* is the generic German word for 'people' being possibly unique to the Germanic language stream, I would suggest the connotation of 'the culture of the mass of peasants/workers/ordinary and mundane people' in the ethnic quasi agricultural pre modern sense today as well as its dire ethnic cleansing intonations in the Nazi era, its use does not denote any particular political views in post-1945 Germany. And, because of its past, the word is rarely used with *Bevölkerung* serving as a substitute.

Please note: my basic training is in Economics and later Adult Learning I am not an ethnologist nor do I claim any particular originality to the above summary which is drawn eclectically from various sources. Nor does this rapid overview do justice to the Volk concept however it does attempt to chart the sympatico between the bush mechanic, volk handwerker and Volk Weltanschauung. Finally any reference to the literature will show the intensity of the discourse between the Nativists/Volkists and Cognitive Scientists each arguably dismissing the arguments of the other. Here I am not seeking to take sides so to speak as I do not have the

capability to grasp the discussion in its fullness. What I seek to do here is to present the possibility of a so called fourth way of knowing.

Journeyman: The head of a guild was an Obermeister, on his council several or all of the Meister would serve, and only when the need arose for the addition of an additional Meister, would a journeyman who had the proper training and 10+ years of experience and after a proper testing (Meisterprüfung) appointed. Naturally preference would be given to sons of Meister or the lucky? fellow who was able to marry a daughter of an existing Meister who was about to retire. Additional openings were created by population growth and the death of a Meister. To become a Meister, you started out as a Lehrling (apprentice), after an up to seven years indenture (Lehrvertrag) learning time (Lehrzeit) and a test (Gesellenprüfung) before the proper authorities, you were declared a journeyman (Handwerkesgesellen), at which time you would be let loose and gained additional experience by travelling (Wanderzeit) and at one time an apprentice had to pay Lehrgeld, money he had to pay to learn a trade. The expression is quite often used in the German language today in conjunction with a bad experience which result in a loss of money insofar hat he or she had to pay Lehrgeld. Er musste Lehrgeld bezahlen. You paid for your bad experience. During their Wanderzeit journeymen could stay for free at a respective Meister who practiced his trade. Today, Guilds are still controlling certain aspects of trades, but not the number and location of shops.