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AUS7: Towards a meaningful life: integrating the three key aspects of the Artificer Ontology of Artificer | Elder | eNuffer as DIY | Sustainable | Wisdom: Progenitor Architecture.

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A Holonic ontological and cultural context for the Artificer

In this paper I seek to outline a cultural context for the artificer. Our current social structure amply demonstrates that the present economic system is inimical to the Bush Mechanic or Volk Handwerker. This is recognised by authors such as Thomson (1995), (2002) who seeks to use an ethnographic process for documenting these disappearing people, skills and processes in our society. A substantial section in the main eBook is used to illustrate this dilemma in relation to a case study of a factory in Indonesia which faces approximately the same labour capability, almost no taxes or oncosts, and 1/10th the labour cost. This in the authors opinion speaks volumes for the current insane obsession with scale, world trade, globalisation and monetary aggregates. Incidentally this is also the dilemma of those who would march to a different economic drum to the mainstream viz. indigenous.

Integrating the three crucial aspects of a meaningful life DIY / Sustainability / Wisdom viz. Artificer | eNuffer | Elder

A transmodern artificer ontology is in effect a combination of phronesis (wise action) and prohairesis (choosing ahead wisely) – a proactive inclusive practical transmodern ontology. When we look to surviving Palaeolithic and Neolithic indigenous cultures we see a crucial focus on the lived life without the dualities we see still living among Western cultures today include:

(1) And among others we see the four principles of the bush mechanic in action viz. **exemplar project** viz. building a hut or axe or guiding a hunting party or gathering food etc; **social holon** viz. care and concern for the whole tribe (though not necessarily other tribes); **global problematique** or one may even say cosmological problematique as the tribes are located within a cosmology and their day to day lives; and **action learning** for kids and adults together.

[**Modernity assessed on these Artificer principles** - modernity has socialised and privatised (1); socialised and corporatized (2); colonised (3) to the exclusion on the citizen; and centrally determined and controlled (4) to the exclusion of the citizen – Artificer score for Modernity out of 100 = 20; Artificer score out of 100 for Premodernity = 80]

(2) the three key functional domains of: (1) **sustainability/eNuffering**; (2)

DIY/Artificering/capability/techné; and (3) **Wisdom/Eldership**.

[**Modernity assessed on these Artificer domains** – Modernity focuses, if on any, on (1) – Artificer score out of 100 for Modernity = 30; Artificer score out of 100 for Premodernity = 70].

Message Modernity is profoundly centrally cognoscenti determined.

I argue that in any such ontology three crucial things are necessary: (1) DIY; (2) Mutual Aid; (3) Wisdom viz. (1) self-reliance; (2) self-help; (3) self-governance. NB: in all instances here self includes the broader non skin-encapsulated self viz. community.

In this regard to these three I argue by way of homologue, that they evoke the ‘meaningful life’ as proposed by the ancients. The following authors (next section) discuss this in some detail. The three facets of a community writ large that homologically and holonically supports the deeper artificer learning ontology includes clearly a practical and handyperson dimension viz. the Artificer, simply living and sustainability from enough is enough viz. the eNuffer (detailed in AUS 8 in this series), and the blending of these two with wisdom for wise collaborative prioritised proactive action viz. the elder.

The Pleasant Life, Good Life, and Meaningful Life

Aim: To balance the Artificer | eNuffer | Elder

Many authors from Aristotle on have distinguished between these three:

The **pleasant life** (dare is say it the present indulgences obsessed consumerist SNI society of secularism, materialism and individualism – a pleasure ethic or if it feels good then do it approach).

The **good life** (this is the Aristotelian eudaemonist approach or e~utopia for us today, a capabilities approach or virtue ethic even a follow your bliss approach – however this series argues that the exigencies of the Global Problematique preclude this form of self-obsession).

And the **meaningful life** (herein a duty ethic view – ones duty or responsibility to a calling broader than oneself, ones indulgences or ones bliss).

Please note these are not presented here as being conventionally mutually exclusive in the conventional Western sense. Hamilton (2008) argues that there is a progression from the first to the third and with many authors inc. psychologists such as Christopher, J. and R. Campbell (2008) and Slife, B. and F. Richardson (2008), argue, in my opinion convincingly, for the latter.

From Integration to Artificer Learning to Kids and Adults Learning

This short piece seeks to explore the integration of these three. One can imagine them as three overlapping circles (please see Figure 1 and its adaption Figure 2), that enable mythology and mythography to be integrated (please see Figure 3 below). Where these three overlap which, is the key focus of this series, is I suggest, the makings of a deep and broad learning system even one reaching beyond the here and now, one that integrates ingenuity and a wholistic view of life understandable for instance by the term Zen. An educational and learning system herein called Artificer Learning that is suitable for Kids and Adults Learning. For me the calling sign is a group of **k**ids and **a**dults playing and **l**earning in a **g**rove of gum trees – KALGROVE for short. [For instance: Zen and the Artifice of Ingenuity as per the title of the principle eBook in this series + the centre of Figure 2 below]

Readers Note

NB: this piece is by way of a preliminary sketch of the content areas rather than a detailed, integrated and fully developed piece. I ask please that the reader keep this in mind.

Circle Architecture

Functions: Each Elder to have the ability to specialise in one of the three yet do triangle | Pattern | Transcendent i.e. Exemplar Project | netweave involvement | deepen understanding of the project and its focus and context [*Reference page see following Principles of Eldership*]

Content focus: to create and maintain the Artificers Guild and other circles e.g. eNuffing, deemed relevant in order to extend and deepen the relevance of Artificing to our grand children's world - artificer in line with www.kalgrove.com click on third button from bottom on left [*Reference page see following explication of the Artificer*]

Governance process: Sociocracy

Social transformation methodology: Leverage, critical mass, demonstration project, lighthouse project

Joint Exemplar Project: to link the invited Artificers in order to synergise a rebirth of being by inter-generational (Kids and Adults) learning through doing

Commitment: Each member commit to:

1. An exemplar project and to support others in theirs as well as gaining capability in the above three functions
2. 15mths of meetings (min)

Commitment components: Exemplar Project, Social Holon, Global Problematique, Action Based Learning, Enough is Enough [Wildman et. al. (2007)]

Method: Exemplaring (mentoring, role modelling), personal EP, ethical due process, accountability, transparency, innovation, non dominance

Logistics

Logistical mission: Eventually to establish a Guild of Artificers and other chapters thereof throughout Australia inc. website and exemplar project clearing house

Numbers:

Multiples of 5+-2 multiples per chapter chapters

Meetings: in rotation, inc. chair + F2F once per month min. 2hrs per meeting

Timelines:

End Oct - final proposal

End Dec - final invites

End Jan - acceptances

End Fed/Early March - first meeting

Financing: Self funding + individual financing

Principles of Eldership

Eldership Attributes

1. Have moved through Artificer and eNuffer over a period of years (prob.7-10)
2. Elders \neq lawman
3. Elders \neq Chief
4. Balance Yin and Yang
5. Humility
6. Practical wisdom – prohairesis and phronesis
7. Inclusiveness for one-an-Other beyond skin beyond tribe even to Gaia
8. In day to day touch with all his people
9. Servanthood approach
10. Social network and support
11. zunderaMambo - use of chief's silo for storing grain for the community
12. A Zim NGO imparts 'eldership' values
13. Elders in Zimbabwe usually men
14. Female elders are often more like oracles - Sohpias - wise women
15. Paramount chiefs do exist
16. Commonality/family in Zim is more totem than tribe
17. Power \neq Control e.g. in Zim the chiefs still have power but Mugabe has political control
18. Demonstrated understanding of the components of and synergies between the three components of Eldership – Eldership, Artificership and eNuffership
19. Depth and breath knowings and doings
20. Understanding of the link between math and myth as per the following diagram and the relevance of this link to the Artificer
21. Peer assessed exemplar project + demonstrated efficacious eNuffer initiatives
22. Transmodern in that the elders are not gender centric and although crucial are not in charge – so they are not at the Zen spot in Figures 1&2
23. Governance is by way of post democratic dynamic collective governance or sociocracy (explicated elsewhere in this eBook)

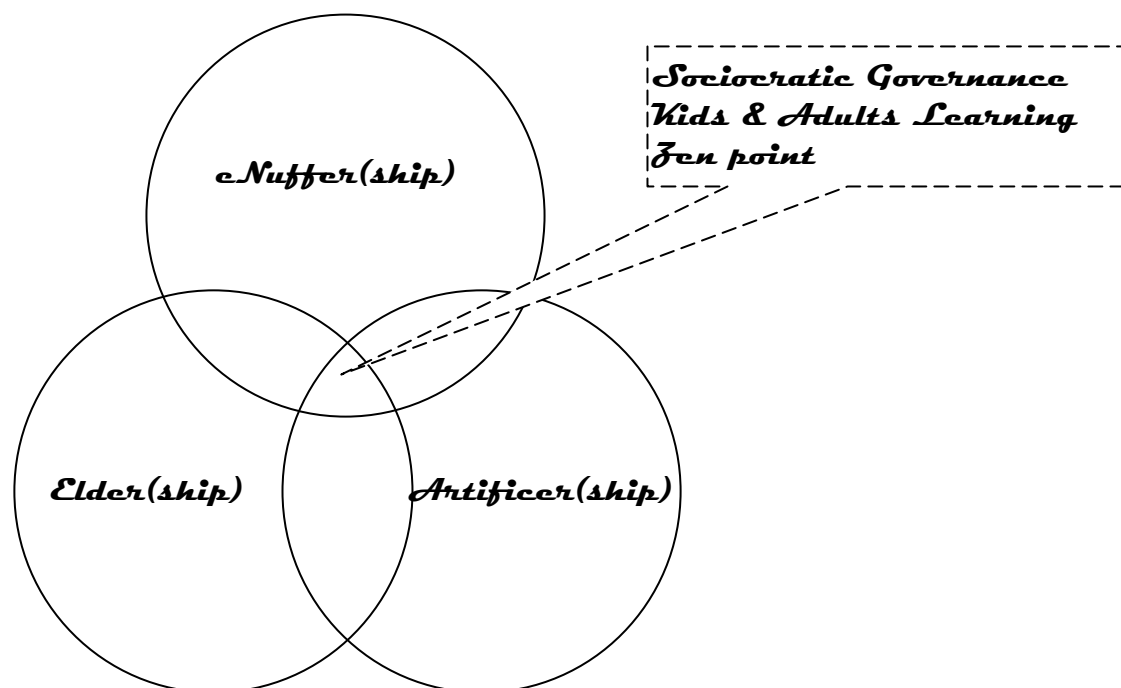
What is an artificer?

What do artificers, bricoleurs, bush mechanics and Bob (or Bobbi) the builder have in common?¹ They relish novel situations. They enjoy applying their ingenuity to problems, working out new approaches using whatever is available. They like putting together bits and pieces of their relevant experience with a dash of innovation. They use trial and error until they have something that works. All of us have a touch of the bush mechanic in us. We know more than we can tell. We are capable of creativity and innovation. We understand that action research works best when most flexible. As action researchers we are used to fine-tuning a project on the run until it works.

Crucially artificing can apply to individuals and organisations esp. NGO's. Artificer is a fancy academic way of saying 'Bush Mechanic'.

What Integrating the Artificer | eNuffer | Elder

Figure 1: Progenitor architecture for an Artificer Ontology



Source: P Wildman 01-2009.

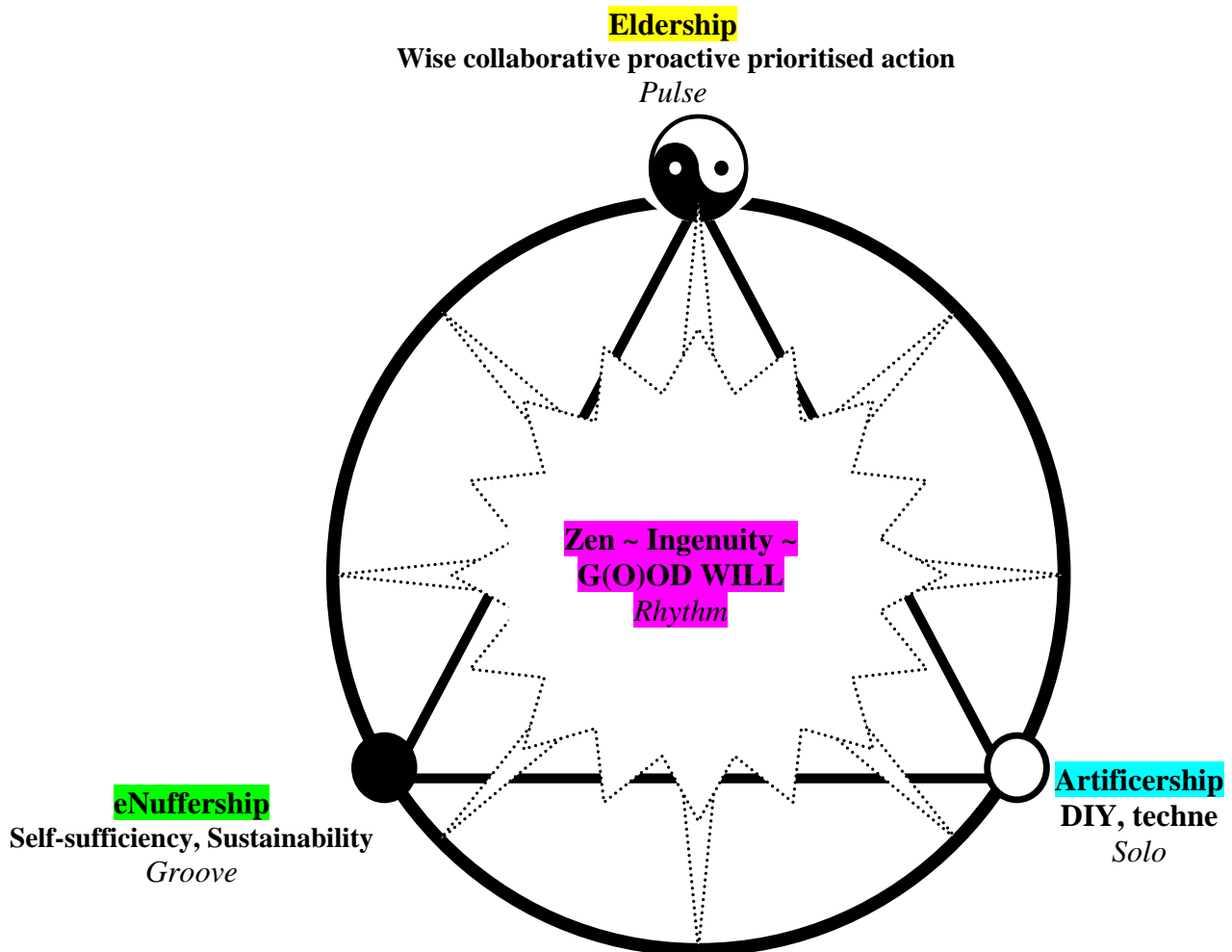
eNuffership ≡ sustainability, Reuse/Recycle, physical economy, collaboration, local currency, community economy

Eldership ≡ wisdom, wise action, justice, intentionality, forecestor/ancestor respect, prohairesis & phronesis

Artificership ≡ DIY, entrepreneurial spirit, innovation, capability, thinking and doing

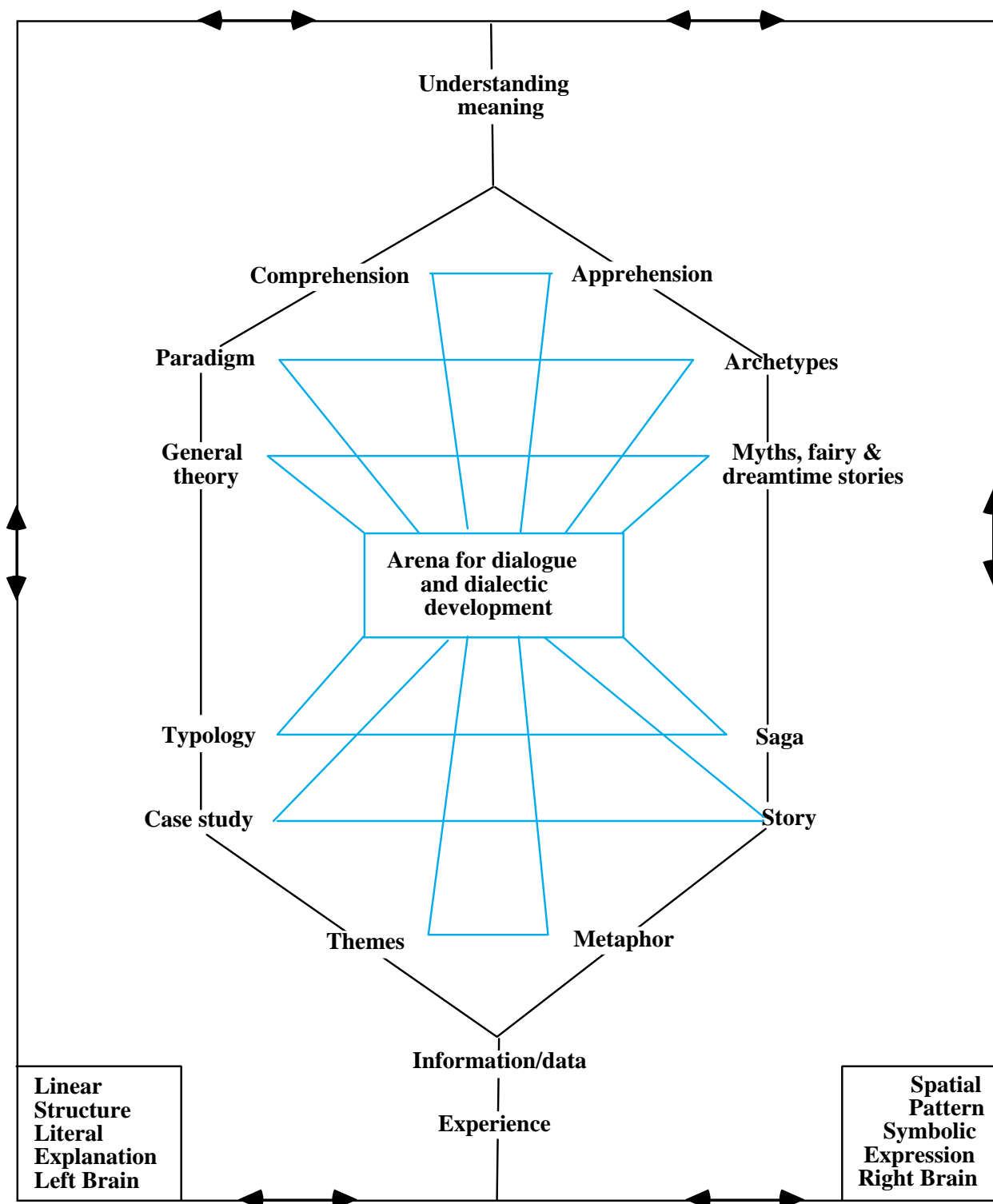
¹ artificer [ar-TIF-iss-uh] a skilful or artistic worker, a craftsman, one who is skilled in devising things and making things happen, an inventor bricoleur [brik-o-LEUR] tinkerer, Jack or Jill of all trades, someone comfortable in unfamiliar realms of learning and experience who tries things out until they figure out how to do something. More recently, qualitative researchers who 'mix and match' to create a research design which fits the research situation bush mechanic a person who fixes a car (or anything else) using wood, fencing wire, chewing gum, sticky tape or just about anything he or she can find to replace the part that is broken or create a tool to do a good job.

Figure 2: Integrating three key facets of a meaningful life viz. DTY | Sustainability | Wisdom as Artificer \ eNuffer | Elder



Source: R Welch, P Wildman 01-2009

Figure 3: Myth and Theory: a dialectic equivalence



Source: Wildman and Inayatullah (1996) NB: Mathology (LHS) ↔ Methodological equivalence ↔ Mythology (RHS)

Backgrounding the Artificers Guild - Bush Mechanics: futuring the Australian Way

[This functional structural mismatch in education (action-less conception and concept-less action of legless academics and brainless activists) has emerged over the past 200 years]

The Four Principles of Bush Mechanics Ontology

1. The Exemplar Project Principle – demonstrating that through innovative and ingenious collaborative convergent action today in our lived lives that a better (not bitter) world is possible tomorrow for our children’s children

Learning from the doing of the bush mechanic is captured and preserved in ‘exemplar projects’. The bush mechanic’s textbook is learning enacted.

2. Social Holon Principle – Mutual aid

The exemplar project is seen by the bush mechanic as an example of a social holon -- a self-organising nested system which is simultaneously part and whole, hierarchically situated yet autonomous, using fixed rules yet flexible strategies, such as the heart in the circulation system of our body.

3. Collective Responsibility Principle – global problematique

The bush mechanic sees herself as a global citizen responding locally, concretely, participatively, anticipatively and proactively. Her work blends internal and external ethics, for example, redefining psychological markers such as income, status, time and task etc.

4. Learning Principle – Kids and Adults Action Learning

Learning, yearning, earning and concerning together with all of the above - including learning from and within the engagement of establishing the exemplar project.

Backgrounding the Artificer

With the spotlight on Australian values, now is the perfect time to report the development of a new approach to futuring that is based on the uniquely Australian concept of the ‘bush mechanic’. Dr Paul Wildman of Brisbane has been working on this idea since the 1990s, with specific research on action oriented learning in futures beginning in 2002. The ‘bush mechanic’, or artificer approach to futuring is one that he sees as having immediate practical outcomes for practitioners and their environment, at the same time as it develops a body of expertise that will stand us in good stead in any future emergency. ‘In Australia there is a term for someone who links thinking and doing, and can act forward wisely and solve problems with what is available while developing innovations in the field that respond to broader needs,’ he explained in an article in the Journal of Futures Studies (August 2005). ‘A bush mechanic is committed to self reliance and excellence at her task and is not to be confused with a ‘backyard mechanic’ who does shoddy work.’

Dr Wildman is deeply concerned about the separation of learning and practice that has taken place in western education systems in recent years. ‘We have found that, in conventional social innovations, up to 90% of our energy is absorbed in action as implementation and compliance rather than design or (re)conceptualising an idea. ‘This compares with up to 90% of the energy expended in the conventional education process in action as conceptualisation. This functional structural mismatch in education (action-less conception and concept-less action) has emerged over the past 200 years and has been identified and explored by many educational innovators. But we have not yet applied the understanding adequately to futures/foresight.’

The 'bush mechanic' approach to futuring proposes re-braiding ideas and action in projects aimed at improving the future. 'In effect, this is a post-industrial form of what in medieval times was called 'artificing' -- a Middle Age precursor to today's technician', Dr Wildman told 'By placing futures, and futures learning, within the context of practical work we can put thinking and doing back together again, rebraiding them in a practical approach to innovation. Ideally the learning that takes place in these practical approaches will be captured in a collection of 'exemplar projects', equivalent to the artificer's 'master piece'. 'It is my hope that the concept of bush mechanics will help to demonstrate how such an ancient approach to futuring can help create a better tomorrow today -- a future our children can live with.' With a strong background in action learning -- another powerful concept developed in Australia - Paul Wildman has approached this initiative using 'Grounded Theory'. This differs from other research because it works from the bottom up.

In other words, Grounded Theory does not test a hypothesis. It sets out to find what theory accounts for the research situation as it is observed in the field. Like action research, its aim is to understand the reality, to discover the theory implicit in the data. Another key feature of the 'bush mechanic' approach is that it is specifically located within a conscious awareness of the 'global problematique' (see page 1), the nesting of individuals and societies within this global holarchy, and clear recognition of the need to address problems in today's world in order to create a better future. Paul Wildman is collecting exemplar projects. Practising members of the Futures Foundation who would like their projects included are invited to contact paul@kalgrove.com.

Sources

Web

www.kalgrove.com - third button from the bottom on left hand side click on Adult Learning

<http://www.sustainableresources.org/sr2004/Elders.htm> World Council of Elders

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