

PREFACE TO ALARA EDITION OF 'READING DARK SPARKLERS'

Ken Masters, 19th August 2010

The first edition of Dark Sparklers was published in 2003. It was the fruit of an extraordinary co-creative friendship between Hugh C. Cairns, Minister of the Presbyterian Church of Scotland, ex-Principal of St Andrew's College, Sydney University, astro-archeologist well-versed in social-anthropology, and Billy Yidumduma Harney, fully-initiated Elder of the Wardaman people of Northern Territory, Australia and the Aboriginal equivalent of a Supreme Court Judge. They spent much time together over a long period experiencing the Night Sky in the tribal homelands, HC learning the Dreamtime stories of Creation, which are not dead mythology but the source of present existential Reality, fully expressed and lived with natural inclusion in the landscape through Songlines and the Law. His Preface Statement is addressed to Hugh Cairns. 'Right from the beginning you had a knowledge about all the stars, for all them, and then of course I had all them knowledge in the Aboriginal way in them stars, and that's why we put them together! We make good connection down there, made a good connection to have this book up.' This is full validation of Hugh Cairns's role in interpreting (and inspiring) where the implications might not be clear to 'the modern-mind'. Bill Yidumduma Harney called Hugh 'a blackfeller like me'- a great honour. This book, with Copyright held by Bill Yidumduma Harney for his own extensive and highly attractive material, was launched, in its second edition, by the State Governor of Northern Territory. It was written, in BYH's Dedication, 'for my grandchildren', with no gender differentiation; its larger audience is, in the first instance partially-Westernised Aboriginal people. The return of Wardaman people to (some of) the lands for which they fought the British with great vigour, seems enabled by the decolonising agenda, and exemplary, though challenging to modernisers bent on cultural genocide. The validity of authentic Wardaman Totemic/Cosmic Culture and its lived-experience with related initiatives, (which include a Drug-rehab. Unit, a School with a 'School of the Air-type programme', Custodianship of Water resources and Rock Art, a viable Corporation etc, is at the heart of the book. It is a large extended family vision, expressed in Dark Sparklers, which the girls, women and Women Elders fully share and wish responded to by Aboriginal, Indigenous, others. It is the first work to demonstrate that Aboriginal life is 'Cosmic through and through,' a 'Cosmoscape' in BYH's coinage.

Hugh C. Cairns is my cousin, and knowledge of his 'journey' with BYH has informed and challenged my own. However, I am writing this Essay on my own initiative, within my own frames of reference, which include Alan Rayner's understanding of the principles of natural Inclusionality, and the very closely-related Daoist Philosophy. It is entirely possible that I may have misread, misunderstood or just have not 'taken-in' some key aspect of what Hugh and BYH are saying; if so, I stand to be corrected, and refer readers back to the text. The views expressed are therefore my own. I am a retired Educator who is a Qi Gong Practitioner within the Daoist Tradition, also with relevant Shamanic experience, a Teacher of Folk/Circle Dance with an interest in dance as having a place in conflict-management.

I present my reflections here as a preliminary Study in relation to a fundamental question, with many other questions arising, which will shortly become apparent. After my anticipated visit to Australia, (sadly I have missed the boat-plane for Melbourne), this Essay may re-emerge as a thorough-going Living-Theory Enquiry, a co-creation with, hopefully, responses in the streams. I hope you will engage, and contribute your own thoughts and experiences, especially if you work 'in the field', in the interfaces with Indigenous/'modern-mind' Peoples.

Living in Bath, UK, I have been fortunate to have shared in on-going conversations with Jack Whitehead and Alan Rayner over some years, though without engaging in formal Enquiry

myself. When I heard that both are involved in the Melbourne Congress, with Alan as initial Keynote presenter, I sensed a space emerging to relate my conversations with them to those with Hugh, and with Zhixing Wang, the Daoist Qi Gong Master with whom I have been working also for some years. This inter-permeation excites me, and has led me into fields of thought and knowledge in which I claim no expertise, but seem highly relevant to my own journey, around which I hope to make sufficient sense to interest, and stimulate maybe new reflections in readers' own enquiries.

Although I have not been able to reach Bill Yidumduma Harney to obtain his permission to post this Essay containing some of his words, I trust that the intention to disseminate inherent in the fact and manner of his publication of *Dark Sparklers* is not only sufficient, but an encouragement for it to be talked about and responded to as widely as possible; but I do not regard myself as competent, or as having permission to comment on Totemic/Cosmic specifics in any way that could be interpreted as an 'objective', 'on-high' judgement.

I share an Aboriginal perception that it is Culturally offensive to 'scrutinise' this particular/any voice from a position of 'pseudo-objectivity' rather than 'dynamic connectivity'. I would therefore ask any potentially dismissive, culturally-appropriating or otherwise dishonouring voice to please desist from comment, and, preferably, to go back to the Book, allowing it to do its work, via more of Bill Yidumduma Harney's own voice coming through. I would point out that that there may be issues for some Indigenous Female Readers, if the Senior Woman Elder's complete though silent involvement with the book and its launch are taken as insufficient protocol for any direct response in relation to anything not seen as 'general', ie man's business. I am assured that every quotation may be regarded as 'general'. Anyone unconvinced may well be advised to limit direct comments to my words rather than those of the Senior Elder's, or Hugh Cairns's. If anyone thinks that I have myself strayed into 'pseudo-objectivity' or otherwise not respected my own strictures, I would like this to be pointed out.

I am thrilled to have been invited to offer this Essay within a virtual dialogue stream related to the Melbourne Congress. The nature of Aboriginal knowledge and socio-cultural Practice as presented in the voices of Billy Yidumduma Harney and Hugh Cairns seem quite exceptional and beacon-like. My reasons for this exploration are to celebrate their marvellous depth of Spiritually-intelligent understanding and practical accomplishment, making these relevant within my own process, allowing their voices to shine-through for those of 'modern-mind'. I also believe I can see huge relevance within the de-colonising and development as well as educational streams. *'Dark Sparklers'* may be available at the Congress via Susan Goff, and there is a possibility that *'Dark Sparklers'* and its Authors, becoming even-more known through the ALARA process, may create a desire for some follow-on, on-going discussion and making -relevant, within Practitioners' own contexts. I have, however, written this Essay without knowledge of what has actually happened 'on the ground' since the latest publication of *Dark Sparklers* in 2004, which may have a particular bearing on their mode of 'living in two worlds', anticipating their next book with great interest.

I present my Essay in the stream-of consciousness form in which I first wrote it. This was derived from key quotations from this highly quotable book, organised around issues of Aboriginal handling of concepts and metaphor/non-reification/language; my perception of Wardaman 'natural Inclusional consciousness'; Wardaman capacity to 'live in two-worlds'/ young minds learning; and aspects of embodied spiritual practice, including their working with the 'life-force' energy that within my Daoist Qi Gong Practice, is called 'Qi'.

I started this Essay in the hope that those of 'modern-mind' reading it would find *Dark Sparklers* so inspiring that they would not dismiss it where it becomes dense, detailed and challenging to scientific or capitalistic, religious or holistic consciousness, but allow ourselves to be drawn in. My stance, whilst posing the fundamental question which in Living-Theory

mode I ask myself below, 'finding my cosmoscape?', is to stand back as far as I can, borrowing a quotation that Jack offered me once, 'not the sage on the stage but the guide on the side'. (Mark Schofield, South Africa). I will also do my best to guide readers around my text by interpolations in bold, if necessary; a commentary where the question I am dealing with may seem obscure within the inter-permeations of 'dynamically-connected' issues and themes. A closed, linear or formulaic text is no more suitable for me than it is for Hugh or BYH.

An emerging theme, not fully-realised in the text so far, is, following the 2008 'Research Intelligence' No 102 Paper of Pip Bruce Ferguson, the inclusion of 'alternative(Indigenous) cultural perspectives into what counts as (Educational) research.' For instance, in 'living within two worlds', the Wardaman People, despite decolonising agendas, have to face the to some degree, maybe even within Aboriginal acculturation,, the 'economic rationality' commented on by R. McTaggart in 1992 when he quotes Broudy, (1981), "de-valuation' refers to diminishing or denying the relevance of all but one type of value, (money) to an issue; de-moralisation denies the relevance of moral questions'. ('You don't even have to say 'greed is good'.) I would wish to argue, from what I can see in Dark Sparklers, that the epistemologies and ontology implied in 'Cosmoscape' and embodied in Bill Yidumduma Harney and his Family, Wardaman People as expressed, re-value, re-moralise around what Jack Whitehead calls, (2010), 'energy-flowing values'. These seem to constitute an Educational Theory, very worthy as 'counting as Educational Research,' which, JW, (may assist in) an 'epistemological transformation in what counts as educational knowledge', along with Eden Charles's African concept of 'Ebunto', 'I am because we are.' I do, however, have, as you will find, my own Daoist take on 'morality' if that means following 'rules', or the mechanistic acting-out of 'values'. The reverse is implied by JW and Alan Rayner in related writings, also talking of the 'kindness' that emerges through Inclusional practical living; and, hopefully, in my Cosmoscape. I am discovering again that the epistemological is political.

To help draw attention back to Dark Sparklers itself, and enable a frame within which readers might relate it and my exposition back to our own concerns and enquiries, I have reprinted all the quotations in a Resume at the end. Any contributions you make to the dialogue could maybe refer to one or another of these quotations, or others from reading the book, which I hope you will. To repeat myself, I am very keen that as we refer to these, anything in my Essay and the people concerned within an Inclusional understanding of research methodology, ie, not as 'research-objects' with ourselves as detached observers or as grist to any mill of personal advantage. (For issues about Inclusionality, please refer to the public version of Alan's keynote, which can be found at www.bestthinking.com. Otherwise you will hopefully use my, and your own references in your consideration of what you may find is a read requiring pauses, time, Respect and openness of spirit towards Bill Yidumduma Harney, Wardaman People and Hugh Cairns.

You could read through the Resume of quotations first. How do they touch you? Resonances?

I have mostly used initials for people's names after their first mention. In this I mean no disrespect, and will write them in full in any published version of this Essay, which might happen as an Appendix to the revolutionary book BYH and HCC are writing now, on the Law. KRM.

HCC, writing about Aboriginal Paintings,'if we approach with humility. Our own attendant spiritual experience, intellectual-imaginative visions and critical reflections over time produce our own cosmoscape, so now we must listen'

READING DARK SPARKLERS and FINDING MY 'COSMOSCAPE?': an ESSAY

PREAMBLE

This Essay is a co-creation, continuing to emerge and refine as such, as I read Dark Sparklers with deepening understanding and sense of relevance, within major related conversations of my life, and their expression in 'action'; receive feedback. It began as a response to a Book Review, focusing on language, reification and Hugh Cairn's interpretive task; and rapidly became something more as I discovered specific quotations, (placed also at the end), leaping at me with very strong resonance. These were particularly to do with Bill Yidumduma Harney's concept/coinage of 'Cosmoscape', which in itself says something about his evocative use of language. I sought to explore this expression of what I was starting to call 'natural inclusion', following the work of the Biologist, Alan Rayner. I was amazed at the way his understandings give a modern, scientifically and mathematically-based underpinning to ancient and very valuable Knowledge, with ways of knowing/epistemologies and 'being'/ontologies; fluid and dynamic. These include the Stars, 'pooled' as they are, in the Sky /Space, with, not separate-from Earth/earth, and our/my lived-experience. 'Inclusionality' is outlined and applied below, largely using Dr Rayner's own language.

There is a specific critique of neo-Darwinism, which, with an Inclusional understanding of boundaries/interfaces, rules, has a highly relevant bearing on the issues the Wardaman people have to face in relation to 'living in two worlds'. I use Inclusionality as a 'perspective' to raise questions and consider dilemmas, including for those 'of modern-mind' seeking to rescue Aboriginal People from their ignorance, make them capitalistically 'economically-productive'. Exploring the 'resonances' mentioned above has been a challenge to my own lived-in knowledge, capacity for abundant, thriving living and coherent, awe-laden spiritual experience. The Wardaman and other Indigenous People's have the riches of the included Night Sky. What do I have? Dark Sparklers challenges my own capacity for 'Presence', intuitive 'tuning-in' to 'information available in the Space'. Here, I turn to my Daoist 'understandings'

via the extensive use of Lao-tsu's 'Tao-te-Ching', and the related Practice of Qi Gong. I look at, for instance, the Wardaman navigational capacity across open country derived from Cosmosape, 'Song-lines' from the Dreamtime, there as a shifting gestalt in Star clusters and Dark Nebulae, the creativity, capacity of BYH's Stories to transform. I explore an Inclusional response to Quantum Information-theory, bringing things down to earth through a short account of the Qi Gong Practice through which I experience as well, through work with Chinese Master Zhixing Wan, a notional comparison. By seeking to explore criteria for my 'own' still-emerging Cosmoscape throughout the Essay, I place myself within the Living-Theory Action-Research tradition of Jack Whitehead and Jean McNiff, claiming no authority as a detached observer, or expert, however, using my own experience to help me make sense of that of the Authors and main focus of this piece.

My account of Bill Yidumduma Harney and the Wardaman People is based on what I have read in 'Dark Sparklers', from my own sense of 'being drawn in'. I am not trying to rewrite the book, give a detailed account of the Night Sky and its reflection in the Ceremonies, the Law. Indeed, if readers put this Essay down, read 'Dark Sparklers' and explore personal resonances, and relevancies, I would be delighted. Meanwhile, I hope you will enjoy, slowly, this unfolding of my on-going explorations.

THE BOOK; LANGUAGE AND REIFICATION?

Billy Yidumduma Harney's Book, written with Hugh Cairns, expresses so much to ensure that he and his people, not to mention their entire way of life within natural landscape, are seen not as rather exotic/inadequate Cultural Specimens for astro-archaeologists and others to study from the outside, academically, with a distancing curiosity or a desire professionally to improve their life-chances/amend in some way/convert, but as fully respected, deeply valuable human Custodians of a viable culture-in-context that can be taken seriously, holding specific knowledge, a world view and way of life that reflects back to us/me a mode of being 'in touch'

on a Cosmic level that modern life has largely lost; and that I , with many others are re-finding, in our own ways and contexts. I see the 'viability' in both Traditional Wardaman terms, and in their capacity to 'live in two worlds'; their presentation in Dark Sparklers as a demonstration of this, and of their own, distinctive forms of reflective Action-Enquiry, even with a living -theory approach. We, and the Aboriginal Peoples, are fortunate that his Mother hid him from the Missionaries, and formal education. We have a strong, authentic VOICE to listen to.

BYH's non-literate, 'Creole' language may seem highly metaphoric and allusive, opaque to Western minds abstracted from the Wardaman context. He ' handles fundamental concepts in a sophisticated intellectual way'; they are also experienced; as HC puts it, ' lived-in, with awe, mystery, spirituality.' HC celebrates this language, and guides us with his own interpretation of what BYH is saying, of how this relates to any sense of reality; and how the Wardaman people's Practice of their own Culture emerges. HC's interpretation has its own 'lived in' quality coming from years of responding, especially in the space of the mutual openness to the Night Sky, in a relationship with BYH that seems life-enhancing for both, and some sharing of how this has deepened his own capacity for experiencing Spiritual Presence. HC's Glossary may seem eclectic. I see it as very valuable, holding his own theorising. His concepts are described rather than formally defined, which may mean that his own writing, academic-plus, seems opaque. This aligns him, in a way, with the person, and Culture that he is interpreting, so as to retain the sense of mystery; not 'explain away'.

This, whilst not making Dark Sparklers a quick read for me or anyone not directly involved, seems the source of the inspiration that I and others find, not only in the book, but in the extraordinary partnership that has produced it. They share the allusiveness, whilst being down to earth as well as up in the sky, of the best Spiritual texts. They have written, it seems to me, about sacred things in a way that honours, and transmits that sacredness .This seems a Source-book rather than a text-book. But how, and in what ways, can it be this for me? How might I, as an English reader, find in myself some resonance

both intellectual and experiential, that connects me **with** BYH and his people in their setting without having an objectifying sense of radical separation all too readily implied by the apparently massive cultural differences and the language/style with which these are indicated?

I focus on the fundamental question indicated in the title, 'finding my COSMOSCAPE?'. I

This expression was coined by Bill Yidumduma Harney in 2001. It ensures that the Cosmos is included in his understanding of 'natural neighbourhood', with extraordinary outcomes. HC describes it in his Glossary as 'visible, observed concrete landscape and night sky perceived as a whole and seen and reflected on all together.' The implications seem to me to be that anyone working with, or seeking to understand or approach Aboriginal consciousness would benefit from the sense of dynamic connectivity evidenced in this idea. Humans are included. The appreciation needs to be experiential as well as ideational to come close. Reification kills.

When I read the 2003 Edition, I contemplated the interpretative task that HC had taken on.

He could not allow his *own* concepts to become reified, at the same time as emphasising that BYH and the Wardaman People do not reify theirs, with all the implications for their sense of 'reality' about anything they are saying when being metaphorical. They interpret their own metaphors 'fluidly in present time', within the emerging situations of their lives.

Anything HC said needed sufficient clarity to make sense; but from none of his major interpretive perspectives, Astro-Archeological, Anthropological or Theological, could he so define, categorise, frame or reduce what he was hearing, and living, as to have that 'pinned-down' reifying effect. Their audience is deemed to be firstly Aboriginal, within the diaspora or returning; then the interested Public, prospective Tourists; also, technical readers in the above fields and others. His Reviewer, Margaret Bullen, says that she finds it a 'pleasurable and frustrating experience', 'a mine of information... but it is a mine in which it is not easy to find one's way'. My initial response was similar, hence my challenge. She goes on to describe HC's language as 'convoluted, with many redundancies'. HC chose to be

sufficiently technical to provoke intellectual interest; sufficiently metaphoric, descriptive, as not to negate or become reductive; and to remain responsive to BYH; not in front of him, tidying after him by oversimplifying or in any way patronising. An 'easier' approach would have missed the vital, subtle detail and risked the imposition of a linear, reductive, alien, over-theorised interpretative frame, claiming a pseudo-objectivity, ensuring disconnection and **discontinuity**. The invitation is to enter the cyclical nature of the Night Sky and the related Realities, Ceremonies. In this situation, repetition is not redundant, convolutions symbolic, like a poetic 'Pantoun'. HC, when introducing one of the Paintings that adorn and re-contextualise this book, invites us to 'enter into, empathise with a painting vision from the outside—if we approach with humility. Our own attendant spiritual experience, intellectual-imaginative visions, critical reflections over time, produce our own cosmoscape, so now we must listen.' ie, recognise that we have or can discover our own 'cosmoscape', reflect on what this is, and what is entailed as an ontology reciprocally based on an epistemology, 'opening,' maybe reconsider 'where we are'. The cosmoscape is a way in, but I/we have to allow ourselves to enter, and this, like most journeys of value, cannot be a quick fix, (though I/ we can go far enough in to learn, quite quickly).

This Essay is my attempt to explore how emerging Scientific Perspectives, together with Daoist-Practice and other aspects of my own lived-in theorising, might illuminate Wardaman understandings, experience and Practice of their own Culture, for me. I read, listen as I can, reflect, learn, amend as a rolling draft; as my understanding deepens, 'cosmoscape' emerges.

Dark Sparklers is a densely written book. The detail I read as containing information that could be exponentially expanded in the personal enquiry of anyone wishing to be involved. I focus, softly, on how the metaphor, the poetic Stories, (though not in their specifics), the sense of mystery evidenced by BYH and HC in such an inspiring way, can enhance my own Stories, my own journey and understanding of lived-in 'Realities', and the implications.

NATURAL INCLUSIONAL CONSCIOUSNESS-NATURE AS DYNAMIC CONTINUITY ?

BYH says, (p12/13), 'all the special Ceremony we go to, everything when we think to make happy to the land, all plants started to come up, all happy all over, and that's why they are here. All relate together Up and Down, Song and all.' (My capitals). HC in many ways fills out this lack of any sense of separation between Wardaman initiates and their [universal](#) environment or 'natural-neighbourhood', including people. (Alan Rayner). This applies from the highest imaginable heights of the Night-Sky to the deepest depths of the Earth. Catherine Freeman and Deborah Mailman, young indigenous women encouraging a respectful Tourism, put it thus: 'Law, culture and spirituality is sung and is alive in all things. Aboriginal spirituality, land, life and laws are all inter-connected: all is one and one is all.' Other indigenous Peoples are reported elsewhere as having this sense, eg the Hopi, the Kwakiutl. The Wardaman People with their Ancestors, the Dreamings, the Creation Stories, the Spiritual Presences in the Night Sky, seem to experience this as the basis for their own sense of Presence, their lived-in Spirituality. I take this as the most fundamental aspect to explore; experiential cosmoscape.

Since Aristotle, the Western mind, moving away from Plato, has sought to distinguish between this and that, excluding what has been called, 'the middle'-those harmonising areas where something is both this and that and maybe something else as well, like those ideograms in the Daoist classic Divination text, the I Ching. This approach, behind Cartesian logic, both propositional and dialectical, is the basis of Traditional Science which relegates Poetry, metaphor, the Arts, intuitive knowledge to a realm that this Science cannot enter. It demands defined, measurable categories, enforcing their logical separation with fine [definition](#).

Such an approach to the Wardaman People, and Dark Sparklers, would abstract the Earth from the Sky, study the Law, Culture and Social Structure separately, also detach the Observer. Quantum Information Theory, and Quantum Mechanics, see Vlatko Vedral's

just published book 'Decoding Reality; the Universe as Quantum Information', suggests that even at the personal, microsocial level, we will need to learn to live with polarities, allow ourselves not always to separate this from that. in the way academic disciplines have asked. Richard Tarnas: 'Speaking very generally, what sets the modern mind apart is its tendency to assert a radical separation between subject and object; a distinct division between the human self and the encompassing world. This perspective can be contrasted with what has come to be called the primal world view, characteristic of traditional indigenous cultures. The primal mind does not maintain this decisive division, does not recognise it, whereas the modern mind not only maintains it but is essentially constituted on it.'

This sense of separation from the natural world, including, ultimately other people as we retreat into our own singularity, is sadly pervasive and potentially dangerous to my/our well-being in an urbanised, technologised, media/computer-zombified, cash-conscious modern world. It is encouraged, by, for instance, notions of Land ownership, possession rather than Custodianship; defining the Other as an Enemy with whom I must struggle and compete in order to survive; Mastery over Nature. To some degree it infects me. Dark Sparklers says, by implication, 'you, too, as another human, can have this experience of connection.' But how? BYH and HC give us/me many indications, indicate a Visit to the Sacred sites---- part of their challenge to my/our 'openness.' This connection is there in the Cosmoscape. How can it be in mine? I, or the young Australian with a backyard telescope may locate an Emu in the Sky whilst scanning the dark nebulae, might feel some delight in the recognition, even some continuity with him or herself. But Traditional Science, as an aspect of the modern mind, [with](#) the primacy of its framing, dissecting, analytical and objectifying approach, may not take him/her very close to the Aboriginal experience which could be part of his/her Cultural heritage.' Science' and its hegemonic methodologies, are however, challenged by modern developments in Physics, Quantum understanding, even the mysteries of modern Cosmology, Dark Flow, Dark Energy, Dark matter, for me to consider elsewhere; and Information Theory, (see below).

I introduce here, Alan Rayner, leading Mycologist, Biologist, also poet and artist, who has developed what I see as a 'Perspective', a way of looking, scientifically and experientially -grounded from first principles, including some aspects of Quantum Mechanics. He works at the University of Bath, UK. I believe this approach can bring us close to the Wardaman People's experience as evidenced, assisting in illustrating our human potential.

An early contact was through AR's Book, 'Degrees of Freedom,' which I, as a Sociological Educator, could see as having a Sociological bearing, as within many other disciplines than Biology. A Section at the end, '[Compassion in Place of Strife](#)' and a later [essay](#), 'From the Survival of the Fittest to the Thrival of the Fitting', particularly caught my eye. Subsequent developments of AR's thought led to his coining of the expression, 'Inclusionality' for this new approach. It partly derives from AR's childhood in the [Kenyan](#) Bush, and has experiential implications. The [fluid](#) sense of dynamic continuity, no 'separation,' to be found within the entire Wardaman Cosmoscape, including making the land happy as Custodians, seems Inclusional, [together](#) with this 'thrival.' Reading Dark Sparklers helps me 'catch' as well as intellectually understand Inclusionality, and vice versa. Using this perspective is a way of exploring continuities within ideational/experiential space. If R. Tarnas is right, 'picking up' Inclusionality may be a challenge for modern minds constituted by 'this decisive division'. I am finding that it validates Wardaman experience and vice versa; encourages me. Like AR I seek to 'describe rather than define,' as I outline A.R's Perspective, which I hope may be of interest to anyone with the telescope, as well as those working in academic disciplines who may find themselves reifying concepts, and those, like me, who wish for a closer sense of [cosmoscape](#) continuity with the natural world. HC: 'BYH continues to be wary of premature patterning, let alone reification.. Humans, to him, must keep imagining freely; always ready to learn when a thing is really-real.' Here is my account of Inclusionality.

As bipeds with binocular vision, at least in modern urbanised societies, we see space as empty, (even though we know that what we can't see can blow us over in a gale). Space is everywhere

on the Quantum level. Space is a presence of (apparent) absence, rather than an absence of presence.. As in Quantum Mechanics, 'energy' and 'time' also apply. Space can be understood as, AR,' continuous receptive presence everywhere,' which 'pools-together' rather **than** 'connects the contiguous,' or even the dis-contiguous joined by the (empty) 'distance-between.'

'Space has a receptive influence that induces flow'; 'dynamical form has a responsive quality that enables it to flow into place.' (nb. When considering 'matter', it does not pay to ignore the Quantum; here, 'matter' is a configuration of energy in receptive space that itself configures uncuttable space.) In gestalt terms, the ground/medium is not inert, but 'pools'-through.

Hence, here, I now mostly avoid the language of connection/disconnection/separation/joining together. Such language encourages the sense of 'discreteness' of the 'separate, rather than the alive,'dynamic continuity' of the 'pooling together' of all, in receptive space. Distinctiveness/ uniqueness, does not imply discreteness, though it so often, in the modern mind, including my own, **does**. This infinite 'Receptivity' is not too far from a possible understanding of love, which attracts. This receptivity is pervasive throughout the Cosmos. All matter, Human and other Life forms are space/time/energy - **or what AR has called 'place-time'** at the Quantum level. When I look at the Stars, through such eyes, I do not perceive, experience the space as empty 'distance-between', or the Stars, or myself, the earth, as discrete objects, but as all bathing in, pooled by the same Receptivity, energy, time beyond time; my cosmoscape.

Space is the medium, in all, through all, that manifests continuity. Within this continuity, I am an often ambulant local Inclusion of all that is non-local, distinct but not discrete; and the non-local, an Inclusion of me, since 'my' electro-magnetic energy flows out indefinitely beyond my physical body. I have to make an imaginative leap, allow my own receptivity, actually to sense this. As I experience my own distinctiveness-in-continuity, within context/natural neighbourhood, I experience myself as 'Present' to myself, not-separate from others/the Cosmos, and vice versa, even as I allow my boundaries to become more or less porous.

It seems entirely likely that the Wardaman People, also, at times HC, 'present' in the

continuity

themselves, can actually sense particular Presences, distinct but not discrete, or separated from them, as they look up and stay looking. The Presence Up informs the Presence Down, and vice-versa. This presence includes insight, symbolic, intuitive meaning/understanding.

CF and DM's statement, quoted above, 'all is one and one is all', reads as Holistic, a total merging into an indistinguishable, ie non-**distinctive singularity**. HC's and BYH's language also has this tinge, which is characteristic of modern Holistic Spiritual

Consciousness. I'm not sure that this is true to Wardaman experience. It isn't to be found in Inclusionality, which occupies the 'excluded middle' position, relating to but not getting stuck in, both 'everything is discrete, and if it isn't we will separate out the parts to analyse them,' and, 'we are subsumed into' the all,' boundary-less and non-distinctive.' Boundaries are seen as 'energetic interfacings/mutual influences'. Following this, the 'Others' are perceived as outer aspects of our fluid 'selves', exerting mutual influences of resistance or response, conditions or definitions of existence in present time, emerging situations. The distinctiveness is not merged /homogenised into the 'all'. Nor are there united, rigidly structured and totally-discrete wholes aggregated into One, United, equally totally-discrete Integrated Whole, static, unmoving, unmovable. (Deus ex /in machina.) So, I gloss HC's description of 'cosmoscape' .

Here, I quote the Sufi Mystic, Rumi:

' Not united,
Not separate,
Just perfect '

AR uses the example of a river. The source is not a fixed point, but a watershed. The emergence from ground is only understandable in relation to context **everywhere**, and vice versa. The banks are not discrete from the river. (Water Reports from the Northern Territory show us that the Wardaman People, using their own careful observation, demonstrate acute knowledge of waterflows, aquifers and hydrology. Their qualifications to be Custodians are

further enhanced by their Spiritual understanding. They care, because they 'consider the landscape as a living entity, responsive to their acts and behaviour.'

However, such an entity', in what I see as their Inclusional understanding, is distinct but *not* discrete from other landscape, air and Cosmos or themselves/each other/cultural others.)

Everywhere, again, including all of us as dynamic locations, is 'pooled together' by space as continuous receptive presence. Everything, in its unique, distinctive configuration, interfaces, exerting influence, sharing mutual information, (see below), within its natural neighbourhood which extends, with 'nested 'degrees of locality into the cosmic—and vice versa.

However apparently rigid and discontinuous, these interfaces within the dynamic continuity lead to responses and mutual co-creation, whether that be **synergy** or **interference (but never, truly, 'opposition')**. I am to the other as the river, in all its moods, is to the banks, with all its degrees of resistance or responsiveness. The workings of the boundaries of Aboriginal /White Australian Territories, in many senses of that word, are more than a sub-text in Dark Sparklers; I find Inclusionality helpful in approaching this. Following AR, I reach behind my own equating of the extreme distinctiveness of Wardaman People and their traditional Culture compared with some aspects of my own, with divisive discreteness, radical separation, which could involve my denying the humanity of this 'other', dis-allowing the interface.(see below.) This, then, is a vital aspect of discovering my 'cosmoscape'.

HC, when referring to the Night Sky, outlines a process of gestalt: the perception of one, then another star-shape etc against ground, with reversal. I believe him, with BYH, to be telling us that as the year moves on and the salience of Stories shifts, there is more than a simple change of discrete focus which just sees one shape, the rest being 'ground' that can be disregarded. As one star 'shape'/cluster etc recedes into it, the context remains active, full of still continuous, and relevant distinctivenesses, interfacing, mutually influencing. The banks are the context for the river; the river for the banks. Likewise for the Stories, 'the Spirituals'.

Everything so far discussed raises questions of information and consciousness as aspects of

cosmoscape to which I will shortly return. We could note now, that Vlatko Vedral, Quantum Information Theorist, like AR, seriously emphasises the importance of context.

LIVING IN TWO WORLDS; CHILDREN LEARNING

One prime aspect of AR's understanding is his critique of Natural Selection. HC mentions 'survival' in Dark Sparklers; and the entire future of the Wardaman People, their language, Cultural knowledge, resources, economy etc, may still be seen, and not only from the outside, as precarious; an enforced Darwinian struggle within the present modern environment/context, and vice versa. Does my Cosmoscape include Darwinian-struggle, and fear that I might be selected-out? No; but in living, this sometimes creeps back in.. Does the Wardaman's, as they explore the modes in which they, having 'returned', 'live in two worlds'?

AR questions the entire basis of Darwin's perception of 'Natural Selection' of the most favoured in the struggle to survive. Co-creativity, based on the fundamental dynamic continuity of Nature, humans included, is more Evolutionarily beneficial, and closer to the evidence than either 'competition' or 'co-operation', based on looking at Species /individuals taken separately, chance and the reductive aspects of genetic determinism. It is co-creativity that leads to the 'thrival of the fitting' mentioned above. There are cycles of plenty, abundance; of scarcity when all have to work harder and some perish. But even then, looking at predation, the dynamic continuity keeps things in balance. City dwellers may see the Wardaman environment as harsh, dry or wet; but what I hear in BYH's account as interpreted by HC, is the reverse of unremitting 'struggle'. They seem attuned to rather than in competition with any aspect of their physical environment in mutual, inter-species /landscape/Night-Sky/Earth/ reciprocity, and allow every aspect of abundance, creative expression with careful, respectful relationships within what AR calls their 'Natural Neighbourhood.' I notice that HC comments that, because of their harsh conditions, the Wardaman People have to 'plan to survive'. I imagine this might particularly to be the case when related to their interfaces with the 'modern mind' and its

competitive manifestations. However, in relation to biological survival, I do not believe their planning would be merely rationalistic, goal directed behaviour, as in some bureaucratic project. Rather, the rationality of a deep and totally accepted knowledge/awareness of what needs to be done, when, and how, that comes from their very long Inclusion in their natural neighbourhood, and vice versa. This is not sub-logical, non-intelligent non-reasoning....

Inclusional logic is based on what Lere Shakunle calls 'Transfigural' Mathematics, which has wide potential Scientific application. It does not discount, but includes propositional logic, and the possibility of intuitive knowing beyond, not without, linguistic reflective reasoning.

AR: 'This natural inclusional self does not confront the environmental surroundings or 'wild side' as a contestant that must be subjugated and exploited in order to sustain order and survive. Indeed, the very nature of its self-interest expands from one that excludes/contradicts 'other', to one that dynamically includes other in itself, and self in other.' There is a sense of 'a nucleus of reciprocity, each within the reciprocal influence of the other.' This is key.

'Other', here, includes the [omnipresent](#) natural neighbourhood from local to Cosmic levels.

[Each and all is an energetic inclusion of infinite spatial presence. AR refers to this in his forthcoming new book \(to be published by O books\) and educational project as](#)

['NaturesScope': here the affinity if not identity with 'Cosmoscape' is very strong.](#)

I wish to avoid the trap of imagining a holistic paradise where the 'fitting' is without suffering, predation, danger, threat, death. Jonathan Raban, in his relevant book, 'Passage to Juneau', spends much time reflecting, as he follows the passage of Captain Vancouver along the Canadian West Coast in his own boat, on the similarly Totemic Cultures of the Kwakiutl and other Native Canadian Tribes. Their culture is sea-based, in exceptionally tricky waters, complete with rapids, whirlpools and every imaginable danger. Nonetheless, the sea/shore-line is 'home', a medium that pools them together. Their mythic structures include monstrous figures that help them to take great care of where and how they paddle their canoes. The forest is entirely alien, even more monstrous in its mythology. I see the Wardaman as also

surrounded by dangers and the unpredictability of Nature, not to mention Western, modern society. However, in Dark Sparklers, the Stories seem to indicate a more comfortable relationship with their mythology; the Ancestors seem Awesome but fundamentally benign, and extremely practical in helping them manage the rigours of their context. For the Kwakiutl, 'abundance' may be dependent on the Salmon-run, for the Wardaman, on the shifting ecological balances of the seasons, including the wet, etc etc; for both, the proper observance of the 'Law', keeping faith. AR's understanding that the very 'emptiness'/non-resisting/quality of space allows it to be energetically configured into 'receptivity', which itself then produces 'differentiation', in cyclical manner, suggests to me that topography, with climate, ecology, etc affects energy-flow in highly specific, highly local ways. Mountain, desert, rain-forest, ice, savannah, river-meanders, sea-shore etc, related flora and fauna, all with their specific local shapes, and characteristics as 'living-landscape' affect the energetic context within which our human Cultures develop. Every feature, in context, giving out its energy indefinitely, configures in space. This configuration may then affect the qualities, understandings, cultural-values emphasised. 'Primal-mind', Indigenous Cultures then become highly specific, highly [-attuned](#) locally, in a process of co-evolution, which, if AR is right, enables them to move into 'thrival', with the fears of disaster, and struggle when the salmon fail or the wet/dry comes, contained/processed within their 'cosmoscapes', maintaining their 'Presence', to whatever degree is possible given the limits of human habitability in the context. The 'otherness' of other Tribes-in-context may or may not seem alien, but this implies a management of boundaries in reciprocal influence, rather than a denial of that influence by assumption, and perception of discontinuous, 'separate' singularity. For me, the capacity of the Wardaman and other Aboriginal peoples to differentiate languages in their different contexts, learn each other's along the Song-lines, to recognise and accept differences in Dreamtime Stories, to travel respectfully without having to construct the indefinite boundary rigidities characteristic of land-ownership, to allow reciprocal influence even with a degree of trade, is exemplary and

inspiring: a travelling cosmoscape. For me, the above discussion is one where Inclusionality meets Cultural Anthropology meets Feng Shui, (the ancient, Daoist Art and Practice which recognises the importance of eg topography, shape, reciprocal influence in the quality, direction and strength/speed of energy-flow). More of this later. If and when I meet with Wardaman people, I hope that my lived-in cosmoscape will enable me to live with fluid boundaries, allow reciprocal influence- and continue to find my 'well-being' and well-becoming in continuity.

An aspect of AR's approach that I consider here, is the nature of 'rules'. How can we approach the Law, the living social order derived in detail from the Dreamtime Ancestors and still present, updated, in 'real time'? Totem implies Tabu, and a life of danger if a 'rule' is breached. (Rescuing from Tabu has, I believe, motivated many a Missionary.)

If we bring back 'the excluded middle', then any attempt at legalistic rule-making based on finer and finer definitions/discreteness becomes harder to sustain. Also, as Wittgenstein pointed out, any rule requires another rule in relation to its interpretation..... AR proposes 'Guidelines' as an alternative; always context-dependent, representing interfaces, always mutually influencing. BYH, as Senior Elder, is a Custodian, enabling the living sense of Sky-Presence to guide via intuitive inspiration. Tabus may possibly be considered as lived-in guidelines, translated as 'taken-for-granted realities', open to interpretation-in-context/emerging situation; the Ceremonies as a way of life in a living landscape, embodying the 'guidelines'.

A breach comes over as an assault on the very, living, foundations of the Culture, Wardaman being-in-the-world. BYH, however, seems not to be an abstracted Judge debating the edges between legalistic distinctions, but someone who can, from within the continuity, interpret the 'offence' with the subtlest interpretation. The Ceremonies, especially the Climactic Initiation following the Story Guidelines produce, as an Anthropological truism, a change of condition, transformation, which is their clear intention as expressed in Dark Sparklers.(I am

reminded of Sweat-Lodges I have found to be thoroughly detoxifying on every level, Vision-Quest, and other transformative rituals of the Native American Six-Nation Turtle-Island tradition.) These seems not the empty ritual, with semiotically empty 'signs' referred to by Lao-Tsu in Chap 38 of the Tao-te Ching : 'When the Tao, (Way/Source), is lost, there is goodness.

When goodness is lost, there is morality.

When morality is lost, there is ritual.

Ritual is the husk of true faith,

the beginning of chaos.(See below.)

I can see, and marvel, that BYH and his people have not 'lost the Tao.' I hope they never do. Inclusionality, here, raises questions of Aboriginal Customary Law and its 'official' administration as part of Australian National/State Justice and 'modern-mind' interfaces, that might be explored. My own cosmoscape does not include these particular Stories, Ceremonies, Tabus; but I value the Wardaman distinctiveness in these respects, and believe that were I to visit them, we would find ways of sharing and mutually celebrating the values, embodied as guide-lines rather than rigid rules, the ontology and the epistemologies to be found in 'naturally-inclusional' ways of being that hopefully we have in common.

I move on to consider further aspects of Boundaries/Interfaces for the Wardaman people as evidenced here, especially, those involved in 'living in two worlds'. It would seem to me tragic if the acculturation, alienation, Western re-culturation of dispersed Aboriginal people abstracted from their natural neighbourhood into the homogenising competitive individualism of global capitalist ideology, its rules, and the modern mind not seeing the underlying continuity, should be compounded on their return. Reading DS leaves me with profound respect for the entire Wardaman 'Project' and the hard work of re-establishing Wardaman Culture for those 'returning'. The negotiated context seems propitious, with mutual co-creativity, for instance in relation to Custodianship, trucking visitors to Sacred-sites via dirt-tracks, Interpretation-Centres in Katherine, etc. BYH has long experience of

Western/modern thought-forms, stock-rearing, trading and commercial practice, etc.; not traditionally Wardaman/Aboriginal. The accommodations made, however, seem to me to continue to embody traditional values/epistemologies and the practicalities of the traditional way of life. In all the processes of recovering lands, I imagine BYH as having maintained this integrity, eg as leader of the Wardaman Corporation.

Again seeing through Inclusionally-perspectival eyes, there is a helpful distinction to be made between 'collaboration', 'co-operation', and 'co-creativity'.

Within 'modern-mind' perception, collaboration, co-operation is what happens when people assume their discreteness but need a degree of 'unity' for practical purposes. (Unity may be illusionary anyway since its underlying rationality is that of sameness, see above, confusing distinctiveness with discreteness, plus rigid integration into an independent singularity.) Inclusionally, there is a recognition of the pooling capacity of receptive space in 'real time' which goes beyond the conjunction of the discrete, to mutual influence with response, reflection, maybe resistance but not opposition, as suggested above. So, the Israeli 'security-fence', which I have observed at close quarters, (a boundary that is designed to separate the discrete), is a figural interface, [whereas continuous receptive space](#), 'pools the distinctive'. The space remains receptive, since space cannot be cut by a concrete wall, however high or thick. So the separation is as illusionary as [the unity](#) that many want--on their terms, or believe is impossible. 'Self' manifests and mirrors 'Other', pots calling kettles black.

From Dark Sparklers, I believe I can sense in BYH, and his Brothers and Sisters, from his own tuning-in to receptive space everywhere, a subtle facilitation of, AR, 'the co-creative transformation of all through all'. Since I imagine BYH as having a strong influence in any interface in which he is engaged, then people of modern-mind may be drawn out of their insularity and singularity, find themselves responding within the pooling, co-creating a 'solution' to what emerges as a non-problem, that is itself dynamic and responsive; sectional

interests mutually transformed as there is recognition of 'no-discreteness', 'no-separation'.

(Or not.) This perception flows within my [receptive inner, outer and transitional](#) space, (A.R.)

With this understanding, 'Social-Interaction' (between the discrete) seems a common, mechanistic use of Social-psychological language, resting on non-recognition of the pooling capacity of receptive space.

Its 'lay' use reinforces the discreteness whilst seeming valid in its own terms for a modern-mind understanding of the modern-mind, and the assumptions about discrete social identities that go with it. Less so for the technical understandings of 'Symbolic Interaction' which explore the construction of Social Identity with mutual influence; also for understanding within the continuity, and the human potential evidenced; when the primal mind, with whatever degree of acculturation meets the modern-mind in the interfaces, where the participant-not-just observer also allows the pooling and responds humanly with intuitive awareness beyond theoretical frameworks and rigid frames of reference. (Or not.)

So it seems clear from Dark Sparklers that Wardaman people do, indeed, live in two worlds; BYH's 'fusion', and his confidence in this, allowing influence, influencing at the interfaces, influences me, and I imagine, and hope, the 'Returning,.' eventually.

What, though, is the position of Wardaman people at different degrees of geographic and perceived cultural discontinuity with their origins, and continuity with modernity, and its local and non-local representatives? The cultures inter-permeate in not-rigidly-guarded boundary areas. With Inclusionality as a form of Sociological perspective in mind, I ask myself these questions from within my own sense of being 'pooled within the continuity' by immersion in DS, not, I trust, as a distanced, discrete observer. Could the returning eventually leave, and, with their sense of having fully-inhabiting their Natural Neighbourhood, bring their fusion-understanding out, to the great benefit of 'the modern-mind'? Perhaps some never 'arrive'. HC tells us of their highly observant, empirically-derived-but-Story-supported knowledge

of the eco-systems. The 'Grass-hopper' Spiritual Presence, an Ancestor, 'is thus giving real knowledge to descendants, [encouraging](#) them to watch things in detail and be ready for spin-off concepts relating different realities. This is of immense cultural value to the people as well as to BYH himself.' HC suggests that it is possible to inhabit/be open to different realities without undermining basic identity, epistemology, ontology---but to what degree? This seems similar to those theological debates about how to 'be The Church in the World' or Inclusional in a modern University. Is there a 'tipping-point' where the epistemology/ontology shifts? However, does Western education, in the Wardaman case 'the School of the Air', treat knowledge as given, to be learned in ways which are abstracted from living? Do traditional Biological and other Sciences, Mathematics etc inculcate the very un-fused modern mind-sets we have been considering, including neo-Darwinism? It could maybe help avoid any insidious acculturation in situ, if we modern-mind people within our education/curriculum offered, opened to an experiential sense of 'dynamic continuity', on our own account, on Inclusional lines. I, from HCC's account, would back the capacity of Bush-reared Wardaman Persons to learn about the 'selection of the most favoured', competitive-struggle aspects, latin species-names etc., accept these as an alternative reality without losing their own grounding or identity, not 'switching epistemologies'. It might be harder for the city-reared 'Returning', or those seduced into thinking that they must be of the 'least-favoured'. In that case, non-exploitative curriculum co-creation, within some version of an Inclusional understanding, would assist Economists, Academics, Politicians, Tourists and every variety of non-indigenous neighbour, as well as returning diaspora to re-find continuity in their/our distinctive fields of interest, explore their cultural and social interfaces and mutual influences, including with Aboriginal People. I/they might be even more likely intuitively to appreciate Wardaman lived-in Knowledge and their capacity to reach out and evidence dynamic continuity in relationships, trade, in kin-fused reconciliation, etc, allowing receptive space to do its work. What kind of hybrid-curriculum could I practically offer if I

was living and formally educating among the Wardaman or other Indigenous peoples?

Could it be mutually-influencing, allowing resistance and response, unpressuring, not coming from a desire to convert, ameliorate, rescue? These are clearly rhetorical questions for me, but there may be those who are exploring their own answers from which I might learn.

I was cheered to find a very careful, respectful appreciation of the Wardaman Peoples' valued Custodianship of those Water Resources evidenced and recommended. in the Report quoted above. It would be interesting to compare how Wardaman Culture expresses Guidelines within the dynamic continuity /Law, in relation, for instance, to bathing at (Sacred) waterholes. Do they, then, construct their own interpretive signs encouraging modern-mind visitors to respect their living landscape, and ask permission; do they, or protective local Government, put-up 'do not bathe ' injunctions, guidelines here translated into generalised Rules? Who, outside of Dark Sparklers, and BYH's own Story-based approach to Visitors, to the Rock-Art, exercises Interpretative influence, or is it power ? HC : ' Knowledge would aid retention of Identity in far-off lands among strangers..

.. .because the regular night sky is to be seen and recognised with all its Stories and Presences even when daytime environments have collapsed.....so these children learned that in starry quietness they could listen, be still, know things and keep their identity, because the totemic world is cosmic through and through.' This expression of their cosmoscape is surely a celebration of cultural resilience and confidence that I deeply respect, and which gives me confidence, given quiet access to relatively un-visually-polluted night sky, and effectively supported initiation in the first-place. Well-learned in their own Culture, I imagine Aboriginal people are strengthened by their openness to other 'knowledge' and related practice, though hopefully perceiving when the cultural values, epistemologies and related ontologies contradicts their own.

As I walk in my own natural neighbourhood, I reflect whether I sense myself as 'an inclusion in the space, etc.' I find myself considering Western modes of approach to landscape, and

again find Jonathan Raban helpful. Captain 'Van' looked for something like English country-house Parkland, expressing control over nature. His crew were interested in the Sublime, the grandeur of the Mountains, etc. (Then, later we have the Romantic Poets, pre-Impressionist painters like J.W. Turner and their N. American equivalents.) 'Insignificance' of the human is alienating, not including. Inclusionality, for me, as evidenced in the Wardaman People, implies Presence in the landscape as an experience in the continuity; requires some form of personal Practice with conscious intention, an ontology, highly-developed practicality. Not easy in the totally unfamiliar Bush..... This is far from a romantic togetherness with the cuddlier and obviously aesthetic aspects of the natural world. What has to happen on perceptual, conceptual and practical-knowledge levels to permit any landscape to be not only experienced as inviting, within the receptivity of space everywhere, but actually inhabited, or not, but within the continuity? How can we re-present the media bombardment presenting Nature in terms of Darwinian struggle, living organisms as genetically-determined neo-machines subject to chance, the glorification of predator-power, rabid anthropomorphisms and human, especially 'Settled', Religiously-validated, urban mastery-over rather than co-creation with the natural world, a Broudyesque (1981) de-moralisation and de-valuing economic rationality including ourselves?

I find the Wardaman, in increasingly-receptive context, give me hope; that I will be able, held within my own cosmoscape, to be 'present' within more than one world, 'open', maintaining my 'centre', within the continuity. Important continuing threads and passions of my own life come into play here, especially Dance and Qi Gong. Dance 'found' me whilst on holiday in Greece. Those ancient sonorities and rhythms, let alone dancing with them, pool-together anyone listening/responding to them; in themselves a form of energy that AR recognises in his accounts of Inclusionality. I have been exploring and experimenting in two ways; one is of the potential of Inter-cultural dance to bring/pool people together across just the cultural divides we have been considering, creating fluid reciprocal influence. In a Circle or open,

snaking, curving line-dance with coherent steps/style that everybody follows, everyone is equal **in status whilst unique in identity**. The leader/teacher is a facilitator, not an abstracted 'caller'. No-one moves unless all move together, to quote the insight of my dance-teacher friend and co-creative colleague, Stefan Freedman. This produces a sociological solidarity/coherence which 'works' on a symbolic level, provided that people are willing to relax the boundaries of their competitive individualism. There is a harmonising, relaxing and transforming process around the meanings implicit in the dance.

Many Peoples world-wide dance in this manner; and in ancient/modern times they/we dance/d the exigences of life, from the seasons through conflict and celebration/fun, etc etc. Peoples willing to share common humanity by dancing together can find that everyone's presence and unique distinctiveness is valued. I have danced in Israel/Palestine with Stefan and mixed Jewish/Arab groups; in peace-dance format with multi-cultural groups in North-London. Such occasions do not 'work' if people withdraw into a mechanical singularity, or are not fully -present. It is for this and related reasons that I have developed an experimental way of combining dance with Qi Gong: 'Dancing with Qi'. Of course I see Dance as both cosmic and earthy; the dances bring the cosmic stories and meaning, the COSMIC DANCE, itself down to earth. Aboriginal people Dance; I'd like to dance with them if invited. It would be a form of earthy spiritual-Practice, an essential aspect of my cosmoscape. So, now I can move from developing understanding and a sense of being pooled-together with BYH and his People, and 'living in two worlds, to exploring how I/we might relate to specific Spiritual Practices that would sustain cosmoscape as living-theory in practical, not just conceptual living

EXPLORING SPIRITUAL PRACTICES: PROLOGUE.

INFORMATION, **FLOW-FORM**, EXPERIENCE, ESSENCE, CONSCIOUSNESS

Being able to derive 'the Law' from Spiritual Presences, then sense information when, for instance, navigating Song-lines, to be Present with Presence etc., seems to require further reflection on the attribution of meaning, knowledge/epistemology, consciousness, ontology.

It has, I suspect, been all too possible to dismiss Wardaman Totemic knowledge/Beliefs as 'primitive' from a Theological/Religious as well as a Scientific viewpoint. 'Emus in the Sky....'

I note in passing that Louis de Bernieres quotes Empedocles as saying that 'God is a circle whose centre is everywhere and whose circumference is nowhere.' AR would [question](#) the Euclidian geometry, but his understanding of the receptivity of space everywhere is close.

I discovered an account of Empedocles that likens his understanding to a Daoist one, of which more later. This 'God' is not like a Nohaddy, discrete from but interfering or not, in a creation outside of 'Him'-self, as satirised by the mystic William Blake, but a Source. In so far as BYH, Indigenous, tune into this, they have a direct experience of the Sacred, the Luminous, with practical consequences. What is not so easy to dismiss, is Wardaman capacity, through refined intuitive awareness within the dynamic continuity, to receive Information/insight from within their entire natural neighbourhood, and respond, eg through Navigating Songlines.

'Information is Physical', says VV, who explores the transmission and storage of information in space/time/energy, and their implications, in 'Decoding Reality.' Modern Theoretical Physics, with its ways of thinking and approaches which do not follow the Classical Physical Laws based on Cartesian Logic, implicate the non-Observer and intentions in play in creating what emerges. Reality, says VV, is co-created through the 'conjectures and refutations', (Karl Popper), of the 'interconnected' observers/participants sharing mutual information, (read, 'in the dynamic continuity').

We, more modern, may think we create our realities, (including the 'Really-Real' from HC's Glossary.) but VV: 'there is just emptiness This means that there is no room for the the ultimate (scientific) law or supernatural being.-- both would exist outside of our reality and in the darkness. Within our reality everything exists through an inter-connected web of relationships and the building blocks of this web are bits of information [\[AR might speak here of fluid channels of space in figure and figure in space, not interconnected blocks and bits\]](#)....as information spontaneously emerges [\[AR would speak of flow-form continually emerging and](#)

reconfiguring] from the emptiness [in the pool] We take this into account to update our view of reality. The Laws of Nature are information about information and outside of it there is just darkness'. He ends his helpful though not Inclusional book by also quoting from Lao Tsu's Tao te Ching , (c500 BC)

The Tao that can be told is not the eternal Tao,

The name that can be named is not the eternal name.

The nameless is the beginning of heaven and earth.

The named is the mother of ten thousand things.

Ever desireless, one can see the mystery.

Ever desiring, one sees the manifestations.

These two spring from the same source but differ in name; this

Appears as darkness.

Darkness within darkness,

The gate to all mystery.'

Is it surprising that Traditional Creation stories of the Wardaman seemed, for them, to come, in the Dreamings, from the stars/darkness of the Night Sky: a basis for their theorising of every aspect of their lived-in reality? I do not believe that it is as simple as a 'Social-construction of reality', whose essence can be Phenomenologically 'bracketed-off', as entirely socially-generated. They felt, and feel, the Presences, heard/ saw/felt within some level of consciousness, communication so significant it could only be Sacred in their experience and in its living-out in their natural neighbourhood. They name the Spirituals, or the names come to them. They do not appear, HC, to reify what they name; they do not confuse the name, or what it normally represents, with the reality, reify the reality around the name.

I believe that VV would agree that they seem to respect Uncertainty, and, indeed, Quantum Indeterminacy, work with Qu-bits as well as 'bits'. (I look forward to a conversation between AR, LS and VV. And to an Inclusionally-based Phenomenology.)

Richard Tarnas: ' The primal human mind perceives the surrounding natural world as permeated with meaning whose significance is at once human and cosmic.....the primal world....pregnant with signs and symbols, implications and intentions...Creative and responsive intelligence, spirit and soul, meaning and purpose are everywhere.'(from' The Primal World Ensouled.) Messages/information/awarenesses come to and from the Wardaman , BYH, their Ancestors, through/in the Dreamings; are translated into Song-Lines, the Law, Ceremony; lived out in everyday life, in a living landscape; they then take the meanings back up.

I take from all this, that energy carries information [AR would describe energy as figural influence] which can be apprehended beyond our obvious senses, in, through space-time.

BYH,'You might recognise some of the land, changing all the time. Then, like imagination to us, with spiritual link-up from the star, and all the other stuff from the top to the bottom, they sort of guide you all the way .They start like be still in the valley, you've got it in your mind, links the air to you, up to the star, guide you direct to it straight across country....all these stars pulling everything together, moving around, all come together'.

There are Western examples of practical intuitive awareness, other than navigational.

It is a truism in professional Dowsing, that information is available in the space. You 'ground', tune into the question you are asking, maintain a mental focus, watch rod or pendulum.

. (Dowsing has helped Europeans to find many a waterhole; the rods bend without conscious intervention, and awareness comes.)

Extra-sensory awareness, these days, is becoming explicable in Science. How is it that the Wardaman People know where the subterranean aquifers are? Which way to go? There is acute observation from a 'not-separate position', but also awareness 'in the moment'.

Stories told by BYH and others, from Rock Art etc, and shared with HC in relation to the Night Sky, have a living, experiential quality. The sheer Presence of the Story -

Teller, is communicating beyond the words. The words, highly symbolic and metaphorical, require an *intuitive* understanding, and response, available to Wardaman Initiates, and partially, through BYH and others, to us. Do we/I listen as to an interesting, if baffling story, assess the character of the Teller, enjoy the Art and move on , or do we/I allow internal, intuitive information relevant to ourselves, despite vast cultural difference, to come through as an internal whisper within our own, distinctive, consciousness, already fed with interpretive frameworks? Could I/we discover a different Epistemology and related Ontology?

Awe-Presence in the Night Sky is itself a kind of transmitted information, there and back, irrespective of the metaphoric interpretation. ' Many Spiritual Creators are on top, but their songs under the earth..... the track we follow, we drew it down from the Sky.' (BYH) .

Whatever is communicated through Spirituals requires intuitive awareness in its reception, and in co-creative, emerging, value-based, intentional action-responses within the dynamic continuity, validated by that sense, felt, internally, of Awe and 'rightness'. (not 'Righteousness'.)

As a non-Physicist, I look for translation-aid to the less Religious or dogmatic World Spiritual Traditions with which modern Quantum theory is progressively aligning; eg in Gregg Braden's ' The Divine Matrix,' following Max Planck.' A conscious, intelligent mind is the matrix of all matter.' Altazar Rossiter, see below, quotes those physicists who have found a field of 'background energy' known as the zero-point field. Quite how this might relate to the continuity, receptive presence of space, I am yet to explore. He says,' The intelligence of the Field is constantly present within and around us. It is in-forming us all the time through the quanta that make up our atomic and molecular structure, our genetic coding and the subtle forces and thought-fields that act upon us. Virtually all of this goes unnoticed, and it's as well because the information overload would be too much for us to handle. But this is what creates the insights and intuition that will be our guides into the unknown.' These preserve Mystery, that vital Uncertainty and the potential for human transformation, so emphasised in HC's interpretation 'with,' not 'of' BYH, Wardaman, and through them, other Indigenous Peoples.

Being open to the information in the space is vital within my [cosmoscape](#).

EXPLORING SPIRITUAL PRACTICE- THE QI GONG COMPARISON: EXPERIENCE

. I now 'align' BYH telling the Stories with their sense of energy and significance to initiates and visitors, with a Daoist Qi Gong Master and Students in an imagined comparison for which I hope I will be forgiven by all concerned, since I make it with respect.

The Daoist Spiritual Tradition and its primary Practice of Qi Gong is one within which I have my own living-theory, Practice, and is the main way in which I find my cosmoscape.

Especially important is the practical experience, elucidated in the I Ching etc. that the extremes of Yin and Yang are unsustainable; there is a dynamism that 'moves-on'. Thus, those of us engaged in unremitting action and forcefulness, yang, break down or burn-out without quiet, allowing heaviness, stillness; those 'merging' when loving, allowing the receptivity, yin, eventually move from stillness, acknowledge and celebrate distinctiveness, express their energy in response. I take this as an ancient expression of thoroughly Inclusional understanding. The Yin/Yang symbol, with which many people may be familiar, signifies this. (Though we have to be careful not to read and interpret it in a holistic sense as representing an equally-balanced, static, totally integrated and independent acting yet unmovable singularity/whole/unity.) Yin curves dynamically within the Yang, and vice-versa. At the extremes, when 'tuned-in', one becomes, or produces a manifestation of the other. Life at the extreme polarities of positivistic science and holism also becomes humanly unsustainable as the 'middle' re-includes.

Mathematically and in practice, zero and infinity are also present; the yin within the yang and vice versa; the 'transforming lines' of the I Ching, the black within the white and the white within the black. In Daoist thought and practice, black/dark is as 'good' as the white/light.

Indeed it provides the essential background against which the light, including the stars, can be seen, though the Emu is seen against lighter night sky. As Lao-tsu puts it in Chap. 28 of the Tao te Ching,

'Know the male,
Yet keep to the female:
receive the world in your arms.
If you receive the world,
the Tao will never leave you
and you will be like a little child.

Know the white,
yet keep to the black:
be a pattern for the world.
If you are a pattern for the world,
the Tao will be strong inside you
and there will be nothing you cant do.....'

Altazar Rossiter's ground-breaking book, 'Developing Spiritual Intelligence', puts it thus:

'A spiritually intelligent perspective recognises the wave, (flow) of awareness as a function of the Light, which throws the shadow into deeper contrast; the more light there is, the more intense is the shadow. What this signifies is that there is simply more of the 'essence of our presence' available to all of us, and it is pushing us all to commit to it and allow it to express....

What it, (Light) is insisently showing us is the level of disparity, contradiction, disconnection, [denial](#) and general unconsciousness that permeates the way we live in the world.' Stephen Meynell, whose translation I have been very happy to use throughout, puts it like this in his notes to this Chapter, (not reproduced in full here) : 'keeping to the receptive allows the creative to rise'. HCC and BYH both offer us much creativity as a manifestation of their own Spiritual Intelligence. It is there within music, dance, the Stories, the ceremonies, the following of Song-lines, and over millenia, Rock and other Art, including BYHs', powerfully illustrated in Dark Sparklers. I feel the 'being a pattern for the world' in them both, in the Wardman people acknowledging the receptivity of their roots, in Inclusional expression and

understanding, and in Qi Gong. (Fear turns the darkness grey; then I cannot see the light. To deny the inner dark, not seeing/ forcing the light, produces illness and premature death.) I found the 'Dark' friendly, receptive when in a wood at night, preparing for a Sweatlodge, now in Hua Gong Meditation which has its own explicitly Cosmic aspects..... it's time for a gestalt, the Dark which is a pre-condition for our Star-sight, our cosmoscape, also AR's [NaturesScope](#), the 'insight' of Light, through the calm of dark.

The Tradition focuses on 'energy and information in the space,' including internal space. Hua Gong is a Spiritual and Healing lineage developed for Western body-minds-spirits by Master Zhixing Wang, whom I and others experience as a highly-realised human-being, (non-guru), as I, and evidently others, experience BYH, even at a 'distance'. Longevity, rejuvenation, relaxation, transformation, dynamic continuity, abundance in the dynamic harmonising of polarities and negative, stuck energy, are benefits of this very ancient and likewise continuous Tradition.

The 'Master' 'transmits'/channels/focuses energy, in context, with specific qualities and information, eg more Yin or Yang, for particular intentions, in relation to the quality of energy in the space; eg from its previous occupants, and the influence of the physical/material boundaries of the space which also figure the flow of energy; ie Feng Shui. (In Inclusional understanding, space gains its 'pooling', or Yin capacity as a 'chalice', via precise, [dynamic](#) Yang differentiating energetic figuration in local and non-local contexts.)

'Negative' energy, traces of anger, repression, pain, etc 'hang-around,' or 'build-up' as 'atmosphere,' can be sensed. 'Distinctiveness ' can be repulsive, unhealthy, also making the underlying receptivity in the space more difficult to perceive.) Yin, receptive, female, dark, tends to descend, (though we try to hold it up) through the body to the Earth, as an example of Inclusional gravity, heavy, expressing its strong attraction. Yang, responsive dynamic form, male, tends to rise, if we let it; refreshing, rejuvenating, into the receptivity of, AR, [omni-present](#) Space, the Cosmos.

As we Students Practise, using our subtle perception of subtle energy flowing within the body, we, too, are 'transmitting.' A Qi-field, (of electromagnetic energy of various frequencies), is co-created within which Students transform, accessing the information they need; harmonising, balancing. (Since the 'transmitter' is already tuned-in to the 'dynamic continuity,' this is much more like a 'channel' 'broadcasting', sometimes with direction, than a node transmitting down wires ([wires are actually channels – they only appear visually to be solid threads](#)) to other nodes. The net, or web, is not a good analogy, here, [for what in reality is a fluid labyrinth](#). Intention, value-based, has a bearing on flow, reception, influence. People's energy-fields expand and strengthen, opening capacities for receiving intuitive information, with subtle perception. In my experience of Qi Gong Practice in the Hua Gong Style, something like this happens:

We 'turn-on,' as if a TV set, which is a question of mental focus and ordered physical position, still, or with, later, repeated, structured movement.

Next, we 'tune-in.' This involves focusing our attention in a 'light way', eg inside our bodies; imagining all the actual physical spaces that exist, between organs and context, which gradually merge until there is an experience of inner-space, being, light, as empty, non-substantial/real.

'Keeping-tuned', specific Practice involves specific Intention which circulates energy in/around the body in ways perceptible on the subtle level. There is inter-permeation-with the Qi around. This creates discernible changes, including what can only be called 'Healing', psychic capacity. Stuck, 'negative energy,' such as fear, tension, anger, grief releases and is transmuted. The Yin and Yang apparent polarities, are dynamically harmonised, transform.

HC often emphasises the transformative power of all that BYH and their cosmoscape and Ceremonies, are about. BYH, 'Jilabududuj, (Caterpillar Story),.....Told em, you move over there! He touch them see ! Talks them and people look, jump! He tells them, encourage them to move together. Like you got the jigger, you got electric power, you pulse them and make them

go! That's the J, he makes you go, he makes you move! He doesn't kill you but he makes you go !' This is Qi, flowing. (Could be the Chinese ' Master' I work with, but you relax first! He likes to ensure that his Students leave a session 'fully-cooked'. BYH : 'We say white people we eat just raw. Like we all human, but we allowed to cook people, make him strong').I regard this as a very significant statement of BYH's capacity to relate to people from both worlds/varieties in fusion; (see above) ' Master' in the Daoist sense implies someone who is realising him/herself though a long process of responding to, allowing the Tao, Way/Source, to do its work within the distinctive fields involved. It does not imply mastery of the self in terms of rigid self-control/ repression; nor control over others, eg exercising sovereign will. It is more like being an Inclusional 'Adept,' responding to all the exigences, the emerging situations of life, with ease, flow, balance, creativity; enhancing life, liberating---a Daoist understanding of (dynamic) abundance. Zhixing Wang is also a calligrapher; the energy of the brush being drawn down very specifically, ink flowing with distinct pressure is extreme 'yin' often with a yang manifestation. This means that when anyone 'tunes in,' they can feel/sense this energy with specific meaning associated with the Chinese 'character' concerned, which on a non-substantial, symbolic level, transforms. This is very different from the merely 'beautiful' or 'pretty', or the 'mechanically-produced' artifact for a (tourist) market. Calligraphy/painting is within the continuity of both Artist and 'owner'/viewer. The same applies, eg with sound, speech/singing/instrumental playing etc. I believe that I/ we may respond to Aboriginal and other Indigenous Art in any medium in relation to the context of purchase or view, pooling or not, the quality of the energy of the Artist or Craftsperson, and my/our sensitivity as 'recipients/responders'. I believe the Qi of BYH and other Indigenous Artists etc in their physical/spiritual creativity, configuring space, is what transforms, beyond, though enhanced by the Story-Teller, the specific symbolism of an image, its aesthetic quality or apparent naivety or sophistication, the wow-factor of great Antiquity.

Eckhart Tolle, 'A New Earth ', writes about Consciousness from within Spiritual Tradition in

a way that, for me, fits with VV, and with Qi Gong : 'Consciousness is the intelligence, the organising principle behind the arising of form.....Form and formlessness inter-penetrate. The unmanifested flows into this dimension as awareness, inner space, Presence.' VV speculates that the Universe is a Quantum computer. ET: ' The human brain is a highly differentiated form through which consciousness enters this dimension. It contains approximately one hundred billion nerve cells, about the same number as there are stars in our galaxy, which could be seen as a macrocosmic brain. The brain does not create consciousness, but consciousness created the brain for its expression.' Both ET and RT conclude by moving towards the ' holistic' merging of all in all that we noted above. However. It is entirely possible to have a deep recognition of the coherence that comes with 'pooling-together' within the receptivity of space, without losing a simultaneous sense of the (valued) distinctiveness of all/each present, as above; and of the unsustainability of extreme Yin, or indefinite, undifferentiating 'pooling' This coherence, again, I have also experienced when Dancing, Singing, in Nature; all forms of qi-practice, expressions of my lived-in cosmoscape. It seems so with the Ancestors residing in the sky/earth in Totem form.

I look to Biophysics as likely to lead many disciplines into extending their reach; do all living organisms have some kind of sentience? How does energy/information flow in the body? Can this be the basis of both knowledge/epistemology and ontology? Darwin talks of the being ' of what he is studying; Marx, of the 'species-being.' How about the crystalline structure of the rocks that constitute the river-bank ? They certainly hold information, as does water. Intelligence as the 'matrix of all matter?' (Max Planck) In Qi Gong, 'Presence' is 'embodied'. Chris Shilling in 'The Body and Social Theory', suggests that in modern cultures, for instance in sports, people approaching their bodies as a 'project' experience them as 'solid', to be built up, subjected, and controlled by the mind as discrete. Where is our consciousness actually located most of the time, especially when 'thinking/controlling'? Often, for me, outside my head. It's blissful when it returns., via, for instance, Qi Gong Practice, dance or intention.

The Wardaman People-- and Qi-Gong Practitioners with many others-- seem from Dark Sparklers, to experience what I have called, following the Chinese Heritage, the 'non-substantial;' following Inclusional, 'flow-form'. This different consciousness, with its subtle perception within dynamic, co-created context, is significant. As academic disciplines come to terms with the Quantum, Inclusional, creativity will enhance their less-heavily-framed, participatory analyses. Certainly, many questions are raised within the Sociological understanding of 'high-modernity', Anthony Giddens, applicable here when reformulated through such an exploration with the Wardaman lived-in Culture and how people relate Totemically to their bodies-in-context. And me to mine/ours within the cosmoscape.

I imagine Wardaman People walking their Songlines, navigating as they go, tuned-in to a degree that ensures they are 'walking with Qi,' not just their own capacity for willed endurance. I find this helps me gain a sense of some sense of awe at their embodied, psychic achievement. 'I like 'dancing/walking with Qi'; it is 'real' energy that, embodying my cosmoscape, levitates, reduces my own expenditure, keeps me tuned in dynamic continuity..... feeling fully present, (Echart Tolle,) in the ' Now'. Sensing my own 'presence, involves intuiting that of others, and of non-human Nature. Trees become experienced, not just perceived and classified, with other plants, creatures, geological features, people valued. But I'm not always tuned-in.

In Qi Gong, and, I imagine in Wardaman Culture too, the Mind, locatable mostly inside the body, untranced, is only one aspect of what makes us human. VV, when talking about ontology, discusses the 'empty' experience of Buddhist Practice .In Qi Gong, there is the Shen, mind/spirit; the Qi, subtle energy; and the Jing ,or Essence. VV's account seems to be dealing only with the Mind, though 'Being' is mentioned in passing. I do not believe, for the Wardaman, that Reality is entirely a matter of the Mind and thought, a 'matrix', but lived-experience of 'becoming-beyond-words,' or dynamic Essence; and that this sense derives from what I have come to call here 'dynamic continuity ', using Inclusional language, on a cosmic scale not

divorced from the everyday, cosmoscape.

A Chinese person in a Park in Beijing, standing holding an imaginary Ball of Light that he or she can actually see, energy circulating in an aligning, healthy and Spiritually-continuous manner, is maybe not too far from a Wardaman person in the Bush watching the Stars, sensing Spiritual Presence with communication/'holey communion',(A.R.) He knows, then, what he has to do, which way to go, present in the NOW.

BYH, as a 'Master' Story Teller, surely weaves an energetic spell, builds the Wardaman equivalent of a Qi-field, as do their Ceremonies, Dances; co-creating something akin to an 'atmosphere', in Western parlance, that brings everyone into the dynamic continuity, with intention. In his own context, eg the Initiation Ceremony, this will become very strong as, for instance, people dance those dances, Sacred because they are communicating Cosmic information, better, 'insight' perceived within space as continuous receptive presence everywhere.

Perhaps the qu-'information-transmission-reception-storage', (this is waiting to be reconceived) aspects of Wardaman/ BYH's experiences/Practices may have more credence in modern minds with this Chinese comparison in mind; and Dark Sparklers more readily appreciated beyond the immediate inspiration of text, Art, Poetic language. and the very fact of its publication.

The Tao te Ching, Lao-Tsu, is a highly allusive and metaphoric text, not your straight-forward plain-speak .But it has a great deal to say of value to the modern world. The Chinese Heritage is dismissed at our peril.

So is the Wardamans,' and with them other Aboriginal and Indigenous Peoples'.

WHERE NOW?

I have found the journey of writing this Essay very illuminating, and at times very testing as I absorb and incorporate the purport of what is emerging. I particularly celebrate the inspiration of discovering the affinity of cosmoscape with naturscope, and both with Daoist philosophy,

Dao-hua-qigong.

I have enjoyed much illumination in my Shen. To a degree, though, I've focussed on the more palatable/digestible, the apparently World-relevant, generalisable and immediately applicable, including the exploration of Inclusional understanding.

You will have seen that I have not approached here the heart of what BYH, with HC offer with so much refined knowledge and its related Practice: the extraordinarily distinctive specifics of the Dreamings/Stories, the Star-Spirituals, the related Ceremonies; in other words, the detailed Totemic/Cosmic content. Dark Sparklers, however does give us this: a highly detailed and exceptional view of a vibrant Totemic/Cosmic Culture/Practice, which extends epistemological/ontological/cultural opportunities, with a welcome for us to explore them. This detail attracts me, but in ways that I am yet to explore. For instance, it is one thing to believe that deepening my Qi Gong Practice will be enough, resting directly in the Tao, quite another to absorb the Cosmic Dreamings, the Stories, the Night Sky, to the degree that I become more fully cooked ; -- or maybe, in attempting to digest and drag this within my own Practice, find that I have, indeed, been eaten raw myself, within a context that is not my own, by definition not accessible, and therefore need to release. How close can I allow the Totemic; the old Colonial/Imperial dilemma?

So, this has a bearing on whether I would go deeper into the book, visit, hear the Stories, 'go bush' as far as I would be allowed, or insulate myself. It also has a bearing on any revival of my Shamanic-based experience, working with a living-concept of 'Great Spirit', in Aboriginal thought, maybe, 'Creator Spirit'. This is not the singularity it sounds, but, as I understand it, a metaphor for 'the Tao', the mystery, the darkness behind the all the manifestations of Creation, incorporating both zero and infinity. The Ceremonies, eg Sweat Lodges, the Star Maiden Circle, Vision Quest, related to the Seasons, and cycles of Human being and becoming; no specific Stories, no specific Star clusters, no specific personal Totems, no tabus. In a way, the specificity has either been acculturated to a degree within the originating American Tribal

contexts, or a still-powerful, 'generalised' version has been created to be digestible by open 'Western' minds. If all the local distinctivenesses is subsumed into 'the Tao', the 'deeper?', non-locally-derived experience makes for a highly significant personally-local one, but less mediated through a highly evolved, locally-relevant cosmoscape as, for instance, BYH and Wardaman people live it. (Information via Leo Rutherford.)

Dark Sparklers would not have been launched by a State Governor, with both Bill Yidumduma Harney and his Senior Elder wife Dixie present, if it had not been seen as important. As Hugh Cairns points out, this is not nostalgia. The Wardaman, with BYH and his family do not come over as some exotic throw-back ripe for the patronising. As I understand it, there is now a growing appreciation of Aboriginal Spirituality, Totemically as well as Cosmically based, as viable in the modern world. This challenges with it's openness. How far will any of us be prepared to take our decolonising agendas? What difference might (these comparatively early days of) the authentic Wardaman make more broadly? This is a question I hope I am not presumptuousn in asking rhetorically.

So reading Dark Sparklers has been, and continues to be an exploration for me. I am very mindful of Zhixing Wang's comment to the effect that 'he who thinks he' has the Tao', hasn't'. Resting in a generalised spirituality, even with specific Practice, on the basis that I/we now know what's what, a closed system, seems a recipe for a dangerous complacency. I imagine the potential readers of Dark Sparklers, and, maybe of this Essay. The question of how to relate from within the continuity, dynamic connectivity, is there for us all. Are we content with the 'separation' of the modern, mind hooked on rationality as the only way of knowing? Do we seek the obliteration of our distinctiveness by merging into the general/the 'All'? How do we now relate to the Cosmic, and more than that, the Totemic? If, as First Nation People, Indigenous, or those whose Ancestors once were, we disregard the Totemic Cosmoscape , then we disregard what is achievable, humanly possible, on the evidence with which we have some connectivity, not to mention the Ancestors. BYH writes in a context, where, as I understand it,

the genuinely Totemic Cosmoscape is in danger of being lost amid all the well-known and insidious processes of acculturation, some referred to above. I do not see 'working with the Tao'/Creator Spirit directly, as inherently superior, the Totemic/Cosmic as irrelevant.

So, I have reached a pause place-time in my exploration. I believe Bill Yidumduma Harney, with Hugh Cairns, represent a beacon of sanity, not insanity; and I hope that all who read and respond within our own contexts will find our own ways of enabling the possible, responding in emerging space if we feel it's desirable, actual, practical, on the ground, wherever.

My reflections express my own distinct perspectives, and potential misrepresentations, not to mention Pantoun-redundancies, for which I trust I will be forgiven. For the full richness, of my own idiosyncratic readings and reflections, I am more than happy to refer any 'open' reader back to BYH and HC's highly appealing text, hopefully not obscured here by my meanderings.

The cosmoscape that reading Dark Sparklers in these ways is producing in me relates to the structure of this Essay: re-thinking my language, academic tendencies to reify, and over-frame, observe; experiencing the 'pooling' in a way that includes the cosmic/natural neighbourhood/people; living in two-worlds but with a Daoist/Inclusional preferred ontology and epistemology; further developing my Spiritual Practice with embodied dynamic connectivity, earth as well as stars, wherever this may lead.....not, I hope, imagining that I 'have the Tao'.

It is my hope that my enquiry, my responses to the challenges of reading BYH's marvellous book, with its humane and inspiring interpretation by Hugh C. Cairns, and shared here in my own living-theory mode, will have some resonance for those who read this, and encourage a closer sense of pooling-receptivity all round, allowing distinctiveness, not assuming it to be a cause for discreteness, rigid boundaries. It could be that being open to exploring our own spiritual intelligence within our own cosmoscapes is a key criterion for synergistic work/living as we all learn to live in more than one world without denying the validity of or disengaging from the humanity of the other, new epistemologies.

I formally, and most gratefully acknowledge the Educational influence of Billy Yidumduma

Harney, Hugh C. Cairns, and all the people I have quoted and also conversed with, in aiding my reflections, conjectures and even refutations; especially, Alan Rayner, Jack Whitehead and Zhixing Wang, also the insight of Stephen Meynell and other translators of the Tao te Ching.

I thank you all, and feel the greatest respect.

Hugh Cairns tells us of 'these noble people, with their intelligence, dignity and humour', 'whose Dreaming has released them from the world we've made.' And they live, dynamically, in both worlds. How about ourselves? How far am I/are we prepared to listen? Respond?

Ken Masters, July-August 2010

REFERENCES/ SELECT BIBLIOGRAPHY nb. Alan Rayner has commented on, and helped me with the representation of Inclusionality in this text, and I am most grateful .Each author listed here has been part of my journey, and I am grateful to them all, hoping that some readers may refer to their work, which I have mentioned without explicit permission. I hope this will be acceptable to any of them who may come across RDS, and invite them into conversation.

Hugh C. Cairns and Bill Yidumduma Harney; 'Dark Sparklers', published by H.C.Cairns 2003, Revised 2004

Margaret Bullen, Book Review, Australian Aboriginal Studies, Mar.22nd, 2004

Catherine Freeman and Deborah Mailman; 'Going Bush, Adventures across Indigenous Australia', Lonely Planet.

Preliminary report on Aboriginal perspectives on land use and water management in the Daly River Region, Northern Territory; Sue Jackson, CSIRO Sustainable eco-systems, for the Northern Land Council, May 2004. The middle reaches of the Daly River pass through Wardaman land. I found this Report a real help in sensing the degree to which Aboriginal People are trusted and respected as Water-Custodians, exploring interfaces.

Richard Tarnas. My quotations come from a 'scene-setting' introduction to a (Holistic) Conference in California, July 2010 I am yet to read 'The primal world ensouled.' His distinctions are critical, but exclude 'the middle'.

Stephen Mitchell; Tao Te Ching by Lao-Tsu; Published by Kyle Cathie, 1989 Other beautiful translations are available. I enjoy the one offered by English Poet and Psychotherapist, Jay Ramsay.

For Inclusionality, see Alan D.M.Rayner's 'Degrees of Freedom'e-books and many other writings via Inclusionality and bestthinking.com websites. You-tube presentations.

Lere Shankule, 'Transfigural mathematics' is probably best approached through Alan Rayner's writings at this time.

For 'Living-theory' Action-Research, see A.J. Whitehead's 'actionresearch' website, where many books and articles, with Practioner Research, are listed and accessible.I thank him for

his support in this exploration, not being a full living-theory study.

Zhixing Wang; see the 'Chinese Heritage' website, www.dao-hua-qigong.com for information on Courses/Retreats. Their descriptions would give readers a feel for what Hua Gong is about. For Qi Gong in general, I use Mantak Chia's writings. For Zhixing Wang's exposition of the Shen, Qi, Jing, see his article, 'The Cultivation of Shen with Qi Gong', in 'European Journal', date unknown. This has some advice for breathing techniques; philosophically and practically, very helpful.

I Ching, translation and Concordance by S.Karcher, Revised edition, published by Vega, 2002
There is a famous earlier translation by Richard Wilhelm, with a Forward by Carl.C. Jung
There are many texts around on Feng Shui. I do not feel competent to recommend.

Rumi, translated by Maryam Mafi and Azima Melita Kolin; 'Hidden Music'. For a book of short sayings, I turn to Timothy Freke, 'Rumi Wisdom', published by Godsfield Press, 2000, which is where my quotation came from. Sufi philosophy and practice as a mystical, embodied tradition emphasises the feminine whilst holding to Islamic monotheism. This, within the 'twin pillars' of Islam, Law and Love, emphasises Love. Sufi understanding of subtle energy seems to encourage a comparison with Qi Gong.

Vlatko Vedral; 'Decoding Reality, the Universe as Quantum Information', OUP, 2010

Gregg Braden; 'The Divine Matrix'.Hay House Inc., 2007. He quotes Max Planck.

Eckhart Tolle; 'A New Earth', Penguin edition, 2006

Laurance G. Bolt; 'The Tao of Abundance', published by Penguin/Arkana, 1999. This is a holistic, rather than an Inclusional view of Daoism, helpful for conceiving 'well-being'.

Jonathan Raban; 'Passage to Juno; A Sea and its Meaning', Pantheon Books, 1999 I knew JR in the late 60s, and greatly enjoy his perceptive writing.

Louis de Bernieres; Captain Correlli's Mandolin, Minerva edition, 1995. I used Wikipedia links for following up his reference to Empedocles. Worth exploring.I enjoyed his 'Red Dog' story.

Chris Shilling; 'The Body and Social Theory', Sage, 2003. Shilling argues for an 'embodied Sociology, and within this, is some consideration that we might relate to our bodies 'from the outside', and how this is socio-culturally reinforced. Recognising this is an aspect of developing spiritual intelligence, see below. Anthony Giddens's book, 'Modernity and Self-identity, Self and Society in the Late Modern Age', Polity Press, 1991, is relevant to the understanding of 'the modern mind ' in many ways, including his exploration of 'ontological insecurity', 'the self as a reflexive-project', 'intimacy', and the 'therapeutic' 'sequestration of (client) experience.'

Altazar Rossiter; 'Developing Spiritual Intelligence, O Books, 2006. This is an extremely helpful book for anyone wishing to conceive/explore 'Spiritual Intelligence', who has no access to Indigenous cultures, or Qi Gong. Cutting-edge, challenging, as a spiritual self-development text, as I have discovered to my great benefit. Rossiter relies extensively on the reportage of and theorising about the Zero-Point Field of Lynne McTaggart in 'The Field', Element/HarperCollins, 2003. This well-known book is readily available in UK.

Stefan Freedman. You could look at his www.worlddance.org website; even listen to us in conversation within a Radio Salaam-Shalom Podcast 7, talking about the potential of Dancing

for peace. I introduce this with some music in the Turkish/Arab Higaz improvisational scale.(I develop this in my musical responses to the eco-poetry, all within the cosmoscape of Helen Moore. You could hear her Poems, with response, on our CD via her website, www.natures-words.co.uk

Broudy, (1981) is quoted in McTaggart, R,(1992), 'Reductionalism and Action-Research: Technology versus convivial forms of life', in Bruce,C.S.and Runnell A.L.,(1992),' Transforming tomorrow today'. McTaggart speaks strongly about 'economic rationality' in ways that help express 'living in two worlds' dilemmas. There is a sense in which the 'cosmoscape', which is the existential basis for BYH's response to these, represents Bill Yidumduma Harney's Living Educational theorising which could, with its potential as a transforming epistemology and ontology likewise help transform what is conceived of as knowledge within Educational Research. Significant articles in the Journal 'Research Intelligence' apply. I am reading those by Pip Bruce Ferguson, No 102, 2008, Alan Rayner, No 109, 2010, and A.J.Whitehead, No.110, 2010.

Rutherford, Leo, 'Your Shamanic Path', Piatkus, 2001. Leo quotes Medicine Wheel teachings brought from Central America to the West by Hyemeyohsts (Wolf) Storm. These are powerful teachings and practices; they do not, however, include Totemic/ Cosmic specifics.

*****RESUME + ADDITIONAL QUOTATIONS*****

REIFICATION?

HCC:'Aboriginal perceptions are not taken as literal truth. BYH continues to be wary of premature patterning, let alone reification. Humans, to him, must keep imagining freely;always ready to learn when a thing is Really-real'.

'The Wardaman do not confuse metaphor with reality. They hold the mystery.'

'So the major Spirituals remain metaphor, concepts carrying links all the time between what is seen and experienced, thought and felt, and what makes sense within the linguistic imagination and its ways of relating human beingness within all the world around.'

'..he, (BYH), does not grab authority by reifying concepts or channelling into one story only'.

NATURAL INCLUSIONAL CONSCIOUSNESS?

BYH: 'We all linked in together, joined-in, see! With the rock-paintings, and trees and the stars and everything all connected together'.

'all the special Ceremony we go to, everything when we seek to make happy to the land, all plants come started to come up and everything,
all happy all over,and that's why they are here. All relate together, up and down,song and all.'

'This is yours! They sing about all your song in their lives, and link it into other people's and all that, and that's related to all the stars,the song..'

HCC:' Spiritual Presences reverberate in the earth's starry Cosmos...with the Wardaman, ancestral presences of Spirituals meet with us, and we can see ourselves as part of an inter-related cosmos, part of a vast Story whole'.

SW:'This theme of transformation dependant on medium is there throughout the painting..Milky Way as black space ..airbourne figures....medium of water...seeks to speak the language of the Oversoul, to translate our connectedness, the evocative notions of simultaneous space and time, and our innate spiritual heritage. Our belonging to Nature here on earth is our belonging to nature beyond the furthest stars, and we are Nature, and Nature is in us.'
('SW' is Samantha Wortelhock, whose two paintings, 'ReMember' and 'OverSoul' relate to and adorn/are adorned by two cosmic Songlines 'in the night's stellar sky.')

LIVING IN TWO WORLD; YOUNG MINDS LEARNING

HCC:'...knowledge would aid retention of identity in far off lands among strangers...because the regular night sky is to be seen and recognised with all its stories and presences even when daytime environments have collapsed... so these children learn that in starry quietness they could be still, know things and keep their identiy, because the totemic world is cosmic through and through.'

'The Ancestor is thus giving real knowledge to descendants, encouraging them to watch things in detail and be ready for spin-off concepts relating different realities. This is of immense cultural value to the people as well as BYH himself.'

'...first visions lay emotional-conceptual bases for reflective learnings and which lead to deeper understandings and full life'.

'excluded for so long from traditional land, food, water and medicines, and from the education and work of the natural bush culture, much of Wardaman community tradition and intelligible social life has to be rebuilt for the youngest generation and the future. It's been very hard work..'

'School of the Air type programme'.

SPIRITUAL PRACTICE: QI

BYH:' Jilabududuj (Caterpillar).. told 'em, you move over there! He touch them, see! Talks them and people look, jump! He tells them, encourages them to move together. Like you got jigger, you got electric power, you pulse them and make em go! That's the J, he makes you go, he makes you move! He doesn't kill you but he makes you go'.

'We say white people we eat just raw. Like we all human, but we allowed to cook people'.

HCC:' the idea of spiritual transformation is pervasive in his thought'.

Paintings..'if we approach with humility. Our own attendant spiritual experience, intellectual -imaginative visions and critical reflections over time produce our own cosmoscape, so now we must listen'.

THERE ARE MANY MORE POTENTIALLY SIGNIFICANT QUOTATIONS TO BE FOUND IN DARK SPARKLERS. WOULD YOU LIKE TO POST ANY THAT STRIKE YOU UNDER THE ABOVE HEADINGS, SAYING WHY; OR CREATE YOUR OWN BROAD HEADINGS BELOW, IF THEY OFFER NEW INSIGHTS IMPORTANT FOR YOU? WHAT SPACES DOES DARK SPARKLERS OPEN UP, AND HOW CAN WE HONOUR THEM?

Thank you for engaging with Dark Sparklers/me, and for your interest. KRM