

While there is no chart showing how to get out of here alive (or, for that matter, dead), and no compass guiding us beyond the stygian horizon, there are approaches to apprehending the modalities of modernity and learning to inhabit the protocols of primality. In the spirit of such sagacity, below are featured forty foiled and forked fulcrums for feeling feedback from the fraying fabric of futurities. As insignificantly whole, but not wholly insignificant, may they attune you to atmospheres of apocalypse while propitiating planetary perils.

No.	Mores of modernity (aka coloniality)	Patterns of primality (aka pre-modernity)
1	Power-over, supremacy and hierarchy	Power to/with[in] and egalitarianism
2	Quantification, measurement, [sub/ob]jectivity	Quality and panjectivity (i.e., consciousness in context)
3	Weaponisation, instrumentalisation, disposability	Kindness, empathy, respect and co-liberation
4	Abstraction, violation and force	Situation-sensitive embodiment and co-becoming
5	Applauds the spoken, documented and explicit	Senses into the gestured, ephemeral and implicit
6	Expectations of, and investment in, the familiar and known status quo with a veneer of progress	Respects tradition and embraces productive disruption with a desire to grow via transfiguration
7	Reductionistic knowledge compartmentalising the world into a grid-like flattened box reality	Discernment of the patterns, weavings and braidings of life's irreducible wholeness
8	Amnesic accuracy, impenetrable infallibility, claustrophobic consistency and reckless rectitude	Ambivalence, ambiguity, paradox and contradiction in a ceremony of radical incoherence
9	Tempo of frenetic speed, satisfaction, stimulation	Cadence and timbre of stillness, softness and silence
10	Craving, addiction and gratification	Contentment, joy and pleasure(/able restraint)
11	Venerates the literal, logical and rational	Cherishes dreams, intuition, instinct and imagination
12	Esteems the rectilinear and right-angled	Honours the circular, cyclical, pulsing and rhythmic
13	Craves continuity, immutability and permanence	Dwells within life-death-renewal cycles of transience
14	Innocence, hypocrisy, justification, vindication	Conscious complicity in called-for culpability
15	Standardisation, systemisation and scalability	Nuance, inquiry, contingency and complexity
16	Centres the ego-self (I think therefore I am)	I am because we are (part of life's web)
17	Certainty, surety, mastery and control	Attending and yielding to mystery and enigma
18	Simplistic solutions to complex predicaments	Layered responses to emergent conditions
19	Unrestricted autonomy and entitlement	Relational autonomy and avowed obligations
20	Hierarchical and heroic leadership	Distributed dispositions of situational leadership

21	In authority via moral and political arbitration	An authority among (more-than-)human elders
22	Seeking affirmation of dignity and righteousness	Affirmation through unquestionable inherent worth
23	Separation of mind, body and emotions and from other people/beings, lands, waters and skies	Interdependence of, and vulnerability to, the spiritual, mystical, mythical, sacred, holy and celestial
24	Everyone is responsible for how their life turns out while also needing to do as they're told	Life unfurls through kinship connections, with failures considered gifts of learning and growing
25	There is only one reality and truth – considered more correct in successively discovered iterations	A panoply of perspectives / practices welcomed within a pluriverse of being, knowing and doing
26	Unceasing growth, acceleration, accumulation, acquisition, consumption, waste	Balance, equilibrium and congruence of the radical abundance of life within a finite biosphere
27	Perfection sought and considered achievable	Messy and good enough sufficient and celebrated
28	Time as a linear monetarised equally distributed commodified chronically deficient quantity	Time as a spatial, slushy, spiral, rippled, bent, queer, translucent, textured, everywhen
29	Conformity, coercion, compliance and corruption	Cooperation, co-liberation, caprice and kindness
30	A reality that privileges things over relationships	Existences privileging relationships over things
31	The role of dispassionate objective neutral science as the best / highest form of knowledge	Relational intimacy, embodied feeling and communicative engagement with a sentient world
32	The belief that useful knowledge only come from (suitably skilful and credentialled) humans	The practice of seeking wisdom from a council of all beings within a living conscious cosmos
33	The self-assigned superiority of the modern (hu)man in relation to other peoples, beings and entities	The understanding that our (more-than-)human ancestors were wiser and more discerning than us
34	Relentless merit, valuation and status-seeking within an ethos of purported individualism	Generous gift-giving and ubiquitous uplifting within an irrepressible iridescence of individuality
35	Serious-formal (scant singing, dancing, chanting, feasting, music-making, laughing and crying)	Playful-informal (ample singing, dancing, chanting, feasting, music-making, laughing and crying)
36	The proper, functional and secular are centred	The erotic, aesthetic and divine are foundational
37	Strangers, obscurity and anonymity abound	Existing and potential kin are everywhere
38	Shoulds, oughts and orders are normalised	Deciding for others is outside the vocabulary of action
39	Morbid and abiding fear of death and dying	Familiarity and practice with death and dying via ritual forms of revelatory austerity (exertion, fasting etc.)
40	Many questions, queries, answers and retorts	Much absorbing, observing, imitating and emulating

Prepared by Professor Paradies (yin.paradies@deakin.edu.au)