

--- Artificer Action ---

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A Bush Mechanic or Artificer may be defined as: people who delight in applying their ingenuity to novel situations through local action by using their doing and thinking so that through trial, error and experience on the spot solutions are developed using whatever is available.

NB1: Bushy/Bush Mechanic is a vernacular and Artificer is the same concept in an Academic/Theoretical guise]

NB2: the bushy interfaces several related skill areas say all the skills needed to design, build and use a boat inc. trailer. This was my experience in working with a bushy to build my boat over a four year period. This means **the Artificer/bushy is one step on from an Artisan** as the latter is sublimely skilled in one are e.g. jewellery making or motor tuning say for a boat and not related areas.

knowledge support a complex society? And the answer is an emphatic YES! For evidence see the **Ionian Revolution** tile and also the CRAFT eZine (all issues <http://www.crafters-connect.com/?p=466>) as well as the, **Community Artificer** and **Volk Handwerker** tiles in this Issue].

Indeed we see the application and development of ingenuity in children's play. Thus we argue that 'free play' is crucial for 'hands on knowledge and practical capability' matched with a 'discovery oriented curriculum' in a child's development. I would go further and say without play in childhood there can be little 'practical hope' in adolescent years. And Dear Reader will note in Australia the elimination of play and centralisation of curriculum has in my view destroyed our children's future in the sense I develop it here as with bottom up participatory power systems.

We also see this damage in High Schools which valorise abstract knowledge all brain and little action and with no hands on courses other than team sport and Vocational Education systems based on a castrated knowledge system of no brain only action/behaviour i.e. behaviourist Competency Based Training. Again these are discussed fully in eBook 2.

In a sophisticated policy oriented sense that links thinking and doing I see the Confucian Commonwealth as manifesting many of the characteristics of the Bushy. Little, Confucius was in effect, to my mind, a social artificer, and today this assemblage of countries (China, Korea (north and south), Japan, Vietnam 1.3bpeople) are holding together under the onslaught of materialist modernity much better than the west. Economically watch out for them in the coming two decades. Little 2006.

In a prime'tive sense we see the Bushy in indigenous communities often, though not always, these communities have a matriarchal/yin oriented social structure. Nurturing small projects into successful exemplars doesn't come easy to alpha males who prefer 'big' projects or to blow up other people's'. Here we see the link between the Bushy and the Shaman.

It seems, and predictably for me at least, the more we sweep the Bushy out the door into the rubbish bin of history of Modernity and the West, the more relevant (s)he seems to be becoming to our competitors and even (dare I say it) our enemies by going under the carpet and into the closet – the shadow.

For me it seems we need a hands on 'love terrorist' these days to give a yin version of the violent yang 'hate terrorist' we see so much of in the media. Unfortunately 'love terrorist' such as Mother Theresa and to a much smaller point my mother don't get much air time nowadays. Indeed in our Western cultures in become an economic rationalist desert destroying human 'yin' type values of citizenship, love, respect and relationality, the 'love terrorist' has become the shadow – an ultimate form of enantiodromia where we become the opposite of what we espouse.

Do we need Artificers and Bushy's today? What possible relevance could they be?

One straight answer: DIY jobs!!!!!! **If 50 per cent of total US employment is at risk of being automated in the next 10-15yrs**, using artificial intelligence, what is the state to do to retain its tax rake off? What jobs will our grandchildren have? I have been researching this for the past 20yrs now the chickens are coming home to roost. This in some ways is the end of the nation state as we know it. <http://www.abc.net.au/news/2015-04-29/business-council-warns->

australia-needs-to-prepare-for-future-jo/6430456 . In the early 1990's I managed a State Government Division in Queensland with a budget of \$10m (equivalent to \$30m today) and a staff of 230 in 20 locations around Queensland) that aimed to do this and did so with remarkable efficaciousness. The jobs cost around 10% of public sector jobs yet were more skill intensive in the establishment phase.

Please see: (a) Appendix A for job categories, (b) B for theoretical considerations, and (c) the Future of Work section in the references in regard to this section; for further information.

Artificering/Bush Mechanicing Action is a form of grounding and this is necessary in much eastern philosophy and spirituality i.e. to become grounded. This is why I chose Grounded Theory to find out about what it is that makes a bushy tick. So please see the Grounded Theory Tile in this Issue for further information.

Artificers of old

Here we look to those notables, indeed Artificers, of old who somehow in history have been able to change a culture with an incredibly wise action that transcended thinking and doing and changed the way these two went together in future in the culture where this happened. Such is the Martin Luther King address 'I've had a dream' and the subsequent freedom march supported by his social justice CRAFT type projects. Such is the Wisdom of Solomon in determining who the mother of the child was. Such is the wisdom of Ghandi and his incredible salt walk supported by local spinning CRAFT. Such is the wisdom of Mandela and his inspiring 'freedom walk'. Yes they are there all killed or imprisoned or outcast by society at the time yet all having a profound impact on how we understand what it is to 'do' human.

Intriguingly for the East a practical hope-ist extraordinaire Confucius was able to insinuate 'practical hope' in the DNA of his practical philosophy. This was, and remains, a superb achievement that has stood the test of time from 500BC the time of the Greek Classics.

We can also find the role of hands on knowledge in Jesus, Buddha and Mohammed.

Backgrounding the Action Research Project that led to this Issue of CRAFT: In recognition of this in 2001 I set out on what has now become a 15 year Action Research Project inc. an actual AR project on which this issue is based [see Section 3 eBook 1 for more details]. Along the way I researched, wrote, workshopped and lectured around Australia and in the US. The result of this related work can be found in the other exhibits.

The more I investigated practical or hand knowledge the more I realised its centrality to who we are and what it is to be human. Today a narrow understanding of technology (to do with computers and smart phones etc.) has led to a long forgetting of this crucial reality. In fact if we look at the macrohistorial situation of our species we come from a long line of tool making ancestors stretching back at least 2m years. And if we examine this in more detail we realise that unlike much accepted doctrine it was the ability to manipulate that, over a million years or so, created opportunities for expansion indeed a tripling in brain size.

So in a nutshell my research has shown conclusively Chiro drove Cogno and NOT the other way round. Yet we seem so ready to forget this *inconvenient reality* and design our education, work and transport systems as if it's the other way around and abstract cognitive capabilities trump any 'hands on' capacities of our foremothers and fathers.

[Understanding Action the Bushy-Artificering way](#): AA can be understood in four levels using the depth Futures tool of Causal Layered Analysis:

Layer 1: (Here and Now) this is the craft object as an *objet d'art* (art object). Here we have the arena of 'practical'

Layer 2: (Socio-Economic) social and economic functionality of the object. This is the relational aspect of the object

Layer 3: (Eco-Socio-Economic) this is a planetary systems approach how does the 'c'raft object make a difference locally and globally that is what is its CRAFT

Layer 4: (Story/Narrative/Myth) here we look at the way the art object, its relationality and its contribution to our planet/Gaia. This is the deeper story we tell ourselves so that our craft can make sense. Here we have the arena of 'hope'.

So clearly 'practical hope' includes all four levels in CLA. Importantly as well we have several meanings for 'practical hope'. These include:

- 1 Making and doing practical things that give hope
- 2 The hope that what practical things we do do, will be effective

Our craft objects can, and often do, act as what I call 'hope resuscitators' in a sometimes hopeless world. When we work with our hands we start having hope. For a blog here please see and contribute: [THE BUSHY: Bush Mechanics and Artificers](#)

[Linking Thinking and Doing in Artificer/Bush Mechanic Action Learning](#) We are not talking about thinking as separate to doing (usual in education with thinking valued much more high than doing), nor are we talking about linking thinking and doing (because this means they are still separated, yet most of our Vocational Education does this), rather we are talking about 'thinking AND doing' about 'thinking WITH doing' as in linked by a mobius strip and the **six principles** of bush mechanic. So if we want to understand the bushy we have to change our thinking cap i.e. we have to change the way we think to one more closely associated with an 'engaged way of being' that is aboriginal/indigenous. This is no small task especially when such ways of thinking, along with their cultural life and spiritualities (more correctly 'soulalites' in my mind as they are often deeply engaged with the earth), are lampooned, disparaged, disempowered and outright outlawed.

[Can the bushy approach sustain and be sustained by large civilisations?](#)

If we go back thousands of years and come forward the answer has to be an unrestrained yes. For instance 'civilisation' now is known to go back 20,000years (esp. in the Turkish area Globe Tepe and several sunken cities off India as well as several others) and tool making goes back up to 2million years and even today persists in many indigenous cultures. For instance Australian Aboriginal Civilisation goes back up to 100,000years. Just staggering to contemplate. An intriguing glimpse into this potential and actuality is given in the exhibit on 'The Ionian Revolution' which was the foundation for the Greece civilisation and thence modernity itself.

Further there are several other species as discussed in the exhibit 'other species that make tools, have culture and even rudimentary language. In many ways these 'folks' too are Bushy's (even though some fly and some swim!!).

No longer do we need to say the emergence of civilisation and the introduction of agriculture were co-determinate. Several sophisticated civilisations have been identified going well back

into the last ice age even 5-10,000 years into the last ice age which ended slowly from about 12,000 to 10,000 years ago. Every year several underwater cities are identified that could well go back further than this. So hunter-gatherers were capable of, and did, build cities and it is my contention that at least some of these were, like in Iona 3000ybp, based on principles of Governance not unlike the six way test below.

In fact I posit that top down bureaucratic power over systems of Governance could not readily be in place in many of these locations and instead we may well have had matriarchal governance systems validation many of the Bushy principles. Especially starting say with the Egyptians and certainly taken to an extreme historically by the Romans such autonomy and collaborative systems of Governance can't co-exist with centralisation and concentration of wealth and power. So again I posit that from the Romans on formal education has been little less than an enforced 'long forgetting' of this archaic heritage of all humanity.

To the point now where in the west, and not so much in the East esp. in the Confucian Commonwealth, our education systems, both high and vocational, have eschewed this practical knowledge and abandoned any semblance of adherence to this our long heritage and replaced it with abstract theories (in higher ed.) and behaviourist competencies (in voc. ed.). We have in effect pedagogically lobotomised ourselves. And we see the obscene centralisation of wealth and power, nationally e.g. US and China and internationally e.g. large banks and their derivatives now 20+ times world GDP, running amock.

The Bushy Six Way Ethics-In-Action Test: A little like the four way Rotary test or the Lions code of ethics these principles have been developed from grounded research I conducted with Bush Mechanics over a decade-long Action Research Project in and around South East Queensland, Australia, and can be used as a lens/values check for intended actions. These six principles emerged as the key categories through the application of Grounded Theory to my field journal entry. More details are available on this coding process in the Grounded Theory exhibit under the triangle tile.

These six Principles are:

P1: Is it a good job? That is does the craft object represent fine workmanship and quality design and fitness for use?

P2: Does it feed your soul and your body? That is does making and applying the craft object satisfy some inner longing and outer belonging?

P3: Does it help fellow humanity? Is there a social purpose for making the craft object? Does making it help one another help one another i.e. mutual aid? Where relevant are decisions about making it democratic and inclusive?

P4: Can it make a difference – locally and globally? This where craft transforms to CRAFT i.e. from small 'c' to capital 'C'

P5: Does it sing? That is does it work/zing with all the components sync'ing together well? That is it an item where all the dots are joined and does it represent 'joined up' top shelf service.

P6: Can I learn valuable lessons here and have fun while helping others do likewise?

So I suggest you run your proposed action through these six principles to see if it measures up. If not try strengthening those principles where it needs a better result.

Using the 6way test as a diagnostic tool – a case study: Applying this six way test to, for instance, our local Nundah Men's Shed of which I am a member, we would have:

We make good quality things (P1)
and
We also make good mates (P3)
in order that
We can make a difference in our community (P4)
by how
We make smart inclusive democratic decisions (P3)

P2, 5 & 6 are missing from the six way test and decision making is separated here and not in the 6 way test – simply because Bush Mechanics often work in relatively solitary environments of their own shed in their own back yard. I would therefore suggest that the Men’s Shed recognise and develop through the Steering Committee the following: Learning (P6), interfacing all the aspects of the sheds activities (P5) and personal emotional and psychological welfare of individual men (P2).

So this could become:

We make good quality things (P1)
and so doing
We make good mates (P3)
and at the same time
Learn about ourselves inside and out (P2)
in order that
We aim make a difference of ‘practical hope’ in our community (P4)
by how
We make smart inclusive democratic decisions (P3)
in order that
Individual Shed activities work together and support a bigger picture (P5)
and along the way
We learn from the shed process and help others to do likewise (P6)

Appendix A: Labour Market Strategies – An Australian Taxonomy

These are predicated on a culturally specific **socio-political position** (SPP) as the approach to the importance of employment (good work) in society. Employment is: . More than, yet includes, work; . An artefact of the Industrial Revolution; . Embedded in our culture as a ‘rite of passage’ into adulthood, and; . Thereby providing ongoing meaning therein esp. for males, in Western Nations. In short work -> meaning. Yet work, as we know it, is disappearing. Traditional labour market entry points for youth eg. banks, retail labouring are disappearing via. technology and imports. Tax/Welfare policy is fundamentally linked to the full time job ie. the further away from the FTJ you get the more assistance you receive.

SPP	Passive approach	Active approach
Social policies	Minimum Guaranteed Income, Warehousing for youth, Community service orders, bread & circuses	Minimum Guaranteed Work, LM Policies and strategies (see following table)

Source: P Wildman 03-2000

The Labour Market (LM) is about the Supply (S) and Demand (D) for labour in the market place where labour is sold ie. the labour market and the price that it is sold for ie. wages.

Labour Market Categories (LMC) also called LM Strategies cover all labour market levels however they are generally used in the vocational education AQF* 2-5 range, while 6-8 are tertiary education. Active LMP’s (**LM Categories 6-9** below) concentrate on the S/D interface, whereas Passive LMPs train for the existing LM opportunities. Australia concentrates on the latter (LMC’s 1-6) The Australian National Job Network concept has many components and covers several of the following categories. In this regard only the components have been allocated to specific LM Strategies with a ** indicating a JN** component beyond LMC 9 there is Industry Policy and further on Tax/Welfare policy- the latter however are important however they generally are not part of LMPolicy.

Labour Market Strategies: a taxonomy

LMC	S/D	Strategies	Tactics	Examples
1	S	Labour Market Analysis	a. Better understanding the dynamics of supply and demand	‘Manpower’ planning, local labour market surveys, ABS
2	S	Vocational Guidance	a. Occupational, course, and careers information and advisory services	Careers officers, self-employment, DETYA/DETIR web page
3	S	Skills Formation	a. New Apprenticeships b. Resourcing RTO’s c. ITABS	Declared Vocations, Skills formation courses, pre-vocational courses, Austudy, NAC**, IES incentives**
4	S	Employment Equity	a. Indigenous employment schemes b. EEO c. Social Justice job programs d. Skills recognition	Job Network, Skills Recognition Homeless youth employment opps, DAWS **, LAFHA**, OOT**, IA**

5	S	Labour Brokerage	<ul style="list-style-type: none"> a. Job seeking skills b. Employment Counselling c. Job Recruitment & Placement d. Labour Mobility e. Multiployment 	JST**, career counselling, recruitment firms, industry restructuring packages
6	S-D	Transition	<ul style="list-style-type: none"> a. School Based Apprenticeships b. Work experience & shadowing c. Community work exp. 	World of Work type experiences
7	S-D	Employment Creation (artificering jobs by extent/outcme)	<p>Public</p> <ul style="list-style-type: none"> a. Public works projects b. Work for the Dole if -> employ <p>Private</p> <ul style="list-style-type: none"> a. Local Employment Initiatives (LEI/CED) b. Small Scale Enterprise Initiatives c. Enterprise development <p>Community</p> <ul style="list-style-type: none"> a. Co-operatives b. Local Economic Development c. Capability building d. Community Economy Dev 	<p>Public</p> <ul style="list-style-type: none"> Bike Paths Road building <p>Private</p> <ul style="list-style-type: none"> Self Employment Schemes NEIS** Enterprise Facilitation Centre <p>Community</p> <ul style="list-style-type: none"> Local Employment Initiatives Shared Workspace Enterprise Development Workshops See App C: Green circles CED
8	D	Efficiency of Labour	<ul style="list-style-type: none"> a. Productivity Improvement Deals i.e. with Unions/employers, work teams a. Micro Economic Reform b. Work Organisation c. Job redesign d. Skills recognition 	Skills Recognition, Enterprise Bargaining, Productivity, Suggestion and Work Improvement schemes
9	D	Job Retention	<ul style="list-style-type: none"> a. Wage subsidies b. Funded LM reorientation programs c. Industry restructuring packages 	Targeted regional restructuring schemes, Industry closure projects, Labour Market Adjustment schemes
10	D	Job Design (artificering jobs by intent/design)	<ul style="list-style-type: none"> a. Require developers to design in jobs along with green, transport, telecom, civic furniture requirements 	Employment as part of town planning requirements

Table legend

* **AQF** Australian Qualification Framework 1 [basic], 3 [trade level], 5 [advanced diploma], 6-8 [degree]

****JN** Australian **Job Network** comprising, for example: 1. **JST** Job Search Training and placement [flex 1, 2, 3]& **IA** Intensive Assistance.

CED – Community Economy Development

DAWS Disabled Apprentice Wage Support scheme
D Demand Sided (demand for skilled labour to the Australian Labour Market)
IES Integrated Employment Services incentives for employers employing New Apprentices;
ITAB Industry Training Advisory Body
LAFHA Living Away From Home Allowance for New Apprentices
LM Labour Market
NAC New Apprenticeship Centres inc. LAFHA, IES, DAWS
NEIS New Enterprise Incentive Scheme
OOT Out of Trade Apprentice assistance under the Special Assistance Program.
RTO Registered Training Organisation
S Supply Sided (supply of skilled labour to the Australian Labour Market)

Source: No 22 10-10-2000 - no 1 July 1992 Figure 6 PhD Dissertation © Prosperity Press - Paul Wildman

Appendix B: Labour Market and Futures some policy points

As these projects have progressed the theoretical section has moved more and more to the background (now as an abbreviated appendix). This is so as not to make the main arguments too obscure and to allow the text to flow as best I can. Please note there are always rigorous theoretical considerations behind these projects.

The theoretical constructs underlying this project are three fold:

. Emerging Issue Analysis* – emerging issue – Jobless Growth (see section on Labour Market Crossovers in trends section). Jobless Growth statistically is now a decade old. In this regard it is on the cusp of moving from an EI to a Trend. As such Trends are much more within the political purview of BCC ie. up to 10 years out.

The emerging issue is used as a ‘futures theme’ and fed into a Deep Futures approach derived from **Critical Futures Studies** called themeing or strategic questioning. In this instance the theme is a carefully developed long-term strategic question with built in vertical, horizontal and lateral i.e. outside the box, components. This interrogation process is designed to build social foresight in the researcher and reader, thereby moving us towards what Slaughter** calls ‘a wise culture’. In this report the themeing question becomes ‘*critically engaging the emerging issue of jobless growth in order to explore lateral and near future implications of such low job futures for people in SEQld in order for BCC to respond proactively*’.

Themeing then is critical in developing a **social foresight** capacity so crucial in a wise culture. In this sense critical futures studies can provide BCC with a ‘critical purchase’ on our city’s historical trajectory in a way that opens-out social foresight possibilities for present day understanding, empowerment, intervention and action. In this manner BCC can become an **institution of social foresight**. There are precious few IOSF’s if any in Australia.

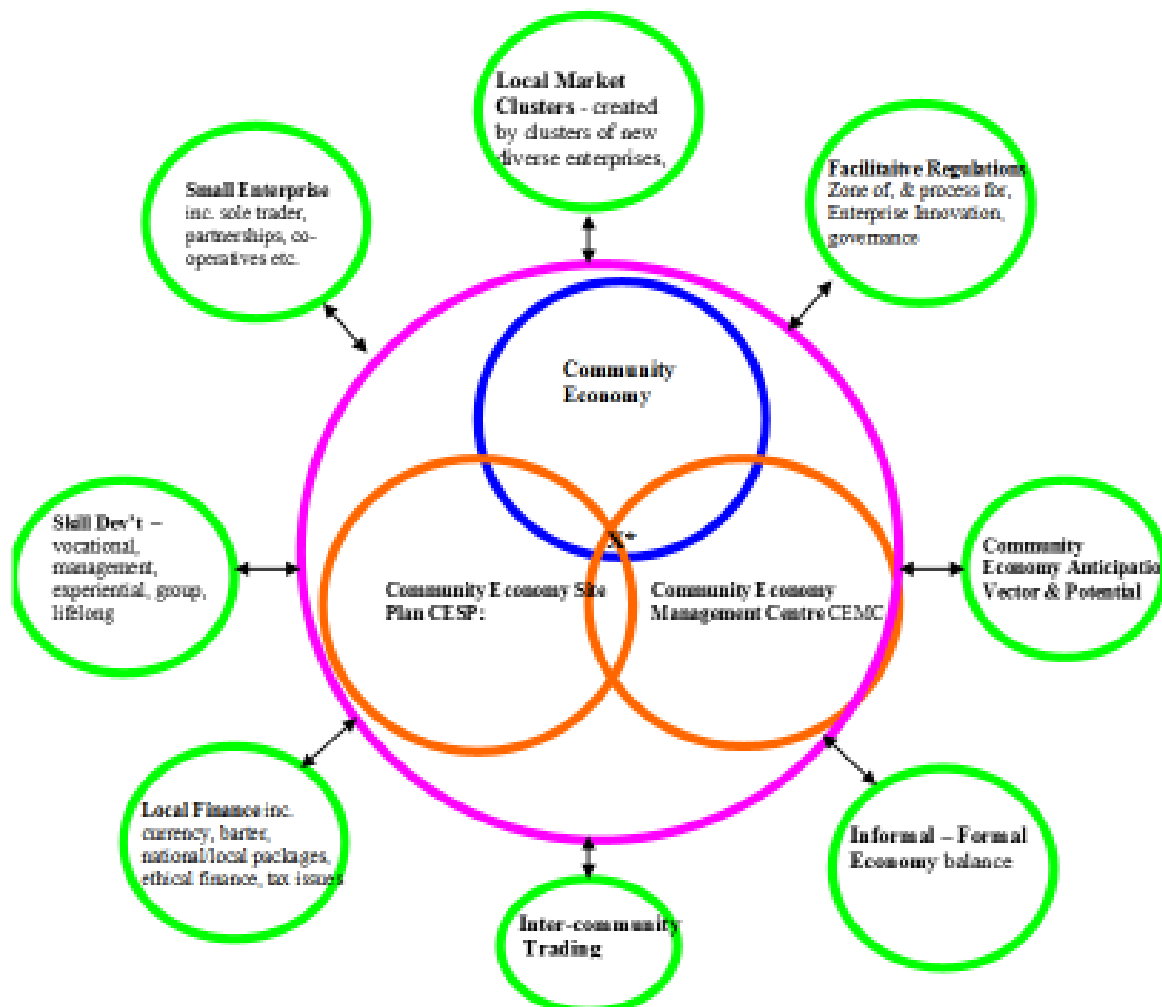
This report argues that considerations of low job futures needs to include and develop such a foresight capability that can receive messages today from those living in a future 25years out. This report, and those before it, maintain we need to envision a world of 2025 (evident even in 2010) in a way that can start to listen to their voices as our forecestors in our present

conversations. Social inclusiveness therefore includes our children’s children i.e. our jobless forecasters.

Further Deep Futures Theory is used in small part to provide a depth perception on the topic of low job futures. DFT does this through taking 3D approach to the topic viz. horizontal (4 scenarios) and vertical (2 paradigms) perspective. This approach is not developed to any detail in the paper as it is embedded in the three additional scenarios only tangentially developed. It is however implicit, and if developed at a later stage, can allow the scenarios to be elucidated and visualised from different perspectives. Much like rotating a 3D graphic on ones computer screen. More importantly DFT allows the intentional ie. the human intent and inner world to enter the discourse – and thereby seeks to address Wilber’s critique of system theory. In this way the paradigms bring in this inner world to the outer world of the scenarios.

Labour Market Theory*** The concept of the wage rate that clears the market by falls in wages/price. Traditionally labour market programs have been passive whereby labour fills the need lead (or lags) created by capital by adjusting wages or nowadays skills also. The taxonomy outlined in Appendix A provides the basis for a theoretical distinction between **Active and Passive Labour Market Programs** which provide a more proactive role for labour than only passively being drawn towards a market clearing wage rate which is directly proportional to supply and demand and skill level.

Appendix C: **Green circle**: Community Artificering/Animation/Economy Development



Resources

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<http://practicalhopesociety.com/>

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