

Wildman, P. (2016). *CRAFT as Doula to the Archaic Renaissance via.: (A) Vygotsky's CHAT (Cultural Historical Activity Theory), (B) Hand knowledge (Men's) spirituality, (C) Jung's call to give birth to the ancient in a new time, and, (D) Confucian collaborative engaged agency and, (E) my work towards an Archaic Renaissance through CAP (Critiquel Artificer Praxis viz. head, heart and hands learning), and Grounded Theory*. Brisbane: The Kalgrove Institute. 30 pgs.

CRAFT as Doula to the Archaic Renaissance via.: (A) Vygotsky's CHAT (Cultural Historical Activity Theory), (B) Hand knowledge (Men's) spirituality, (C) Jung's call to give birth to the ancient in a new time, and, (D) Confucian collaborative engaged agency and, (E) my work towards an Archaic Renaissance through CAP (Critiquel Artificer Praxis viz. head, heart and hands learning), and Grounded Theory



Paul Wildman

paul@kalgrove.com

22-09-2016 comm. 27-07-2016

9000words over 32pgs

Table of Contents

[A] CRAFT as Doula to the Archaic Renaissance	4
Background Briefing: CRAFT as Doula	4
CRAFT cp. craft	4
The original Man Cave Round Table	6
Table 1: Taxonomy of Three Praxis Facilitation Modalities: Doula, CRAFT & CAP	6
Dear Reader	7
[B] Explications - CRAFT validation through:	8
(a) praxis as the locus of Being (Stetsenko, Vygotsky)	8
(b) hand knowledge spirituality of bodily (Fox)	9
(c) (re)birthing the ancient in a new time (Jung)	10
(d) an example of the broader collaborative engaged agency in Confucianism (Little)	10
[C] Perspectivising CRAFT: towards an Archaic Renaissance via. HHH (Hand Heart Head) Chiro Sapiens viz. Stetsenko	11
The equivalence of CHAT and CAP – a personal take	14
Theory to Practice or Practice to Theory? A Post-Post-Modern glance	14
[D] Application of Grounded Theory to reveal key categories in a typical Shed Chat-Face	16
Praxis background for this exhibit	16
Grounded Theory (GT) methodology	16
Outcome Grounded Theory attributes and attribute categories	17
Emergent Grounded Theory Attributes of ‘Boy’s Talk’	18
(1) Lived Life Narrative	18
(2) Informal Format	18
(3) Inclusive Governance	18
(4) Collaborative Practicality	18
(5) Conviviality	18
(6) Non-reductive	19
(7) Yin orientation	19
Links to other aspects of my research	19
Conclusion	20
The original Man Cave Round Table	21
References for Boy’s Talk exhibit	21
[a] Acknowledgement	21
[b] Web	21
[c] Text	22
[E] Direct Instruction Learning V’s Collaborative Discovery Learning & Play	24

Jung’s call for an Archaic Renaissance	24
[F] Appendix A: CHAT explicated	26
An outline of various CHAT generations	27
First Generation CHAT - craft	27
Second generation CHAT - CRAFT	28
Third generation CHAT – Ecology of CRAFT’s	28
[G] References	31
[a] Acknowledgement	31
[b] Web	31
[c] Text	31

[A] CRAFT as Doula to the Archaic Renaissance

CAP as a form of CHAT [Critical Artificer Praxis ∞ Cultural Historical Activity Theory]

Background Briefing: CRAFT as Doula

Here CRAFT as a P2P publishing platform aimed at changing social praxis by documenting it, represents an attempt to in small part provide the **space or stage** for the **Cultural Historical** Artifice to be valorised and thus to enable the **crafter** to use skills, design, intentionality and tools, make **craft** as objet d'art' towards a better world for our children's children.



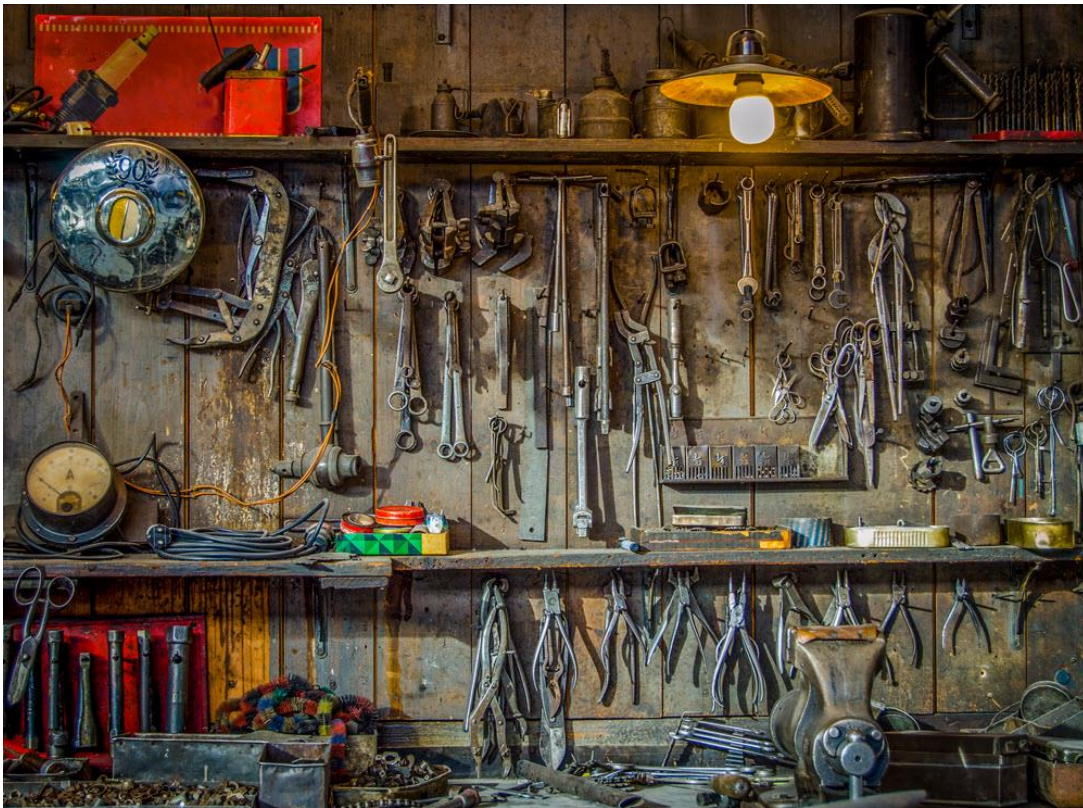
CRAFT cp. craft

CRAFT is the big picture behind 'c'raft = HHH = Head Heart Hands = Community Transition (Heart) through Artificering/Action (Hands) for Futures (Head) Transitions (CRAFT).¹ This is also the zone of maximal health. Another mnemonic is TTT (**T**ips, **T**ales and **T**ools, viz. Tips-Head, Tales-Heart & Tools-Hands), & Mindset, Heartset & Skillset.

'c'raft then is the individual objet de'art (Fr for art object) often made by hand by tools which are themselves objets de'art this is the craft we understand as Craft so to speak (see following picture). Terms like 'hobbies' or 'boys toy's' even 'toyls' (contraction of toys and tools) come to mind. This view tends to focus on the 'object' as in 'museum exhibition' as external to the 'art'ist' or more correctly 'art'ificer'. The various hobbies remain separated as in shards of a beautiful vase broken long ago.

This series argues that in any Archaic Renaissance a re-linking/re-ligio of these shards is crucial to reinstating the 'big craft picture' which = CRAFT.

¹ = CAP = **Critical Artificer Praxis** \equiv CHAT = **Cultural Historical Activity Theory**. Here the Vygotsky's **Zone of Proximal Development** (ZPD) is at the intersection of the three H's i.e. the centre of the above diagram.



The original Man Cave Round Table



Table 1: Taxonomy of Three Praxis Facilitation Modalities: Doula, CRAFT & CAP

Facilitation modality: Praxis type	Policy/Context of Tools, Signs and Behaviours	Actors	Action	Interaction
Doula	Midwife	Wife	Baby	≡ ↓
CRAFT	Archaic Renaissance	Crafters	craft	≡ ⇕
CRAFT	H (Head)	H (Heart)	H (Hands)	≡ ⇕
CAP	Critical*	Artificer	Praxis	≡ ⇕
CHAT	Cultural	Historical	Activity	≡ ↑ (Theory)

Source: P Wildman 08-2016. CRAFT – Community Resilience through Artificing/Action for Futures Transitions; CAP – Critical Artificer Praxis; CHAT = Cultural Historical Activity/Artificer Theory; Doula – midwife’s midwife who holds the space for the midwife and mother to be. This modality is the theme in this issue of CRAFT. Of course I resist the idea that CAP needs to include action Research as a qualifier for Praxis viz. CRAP!! NB: Make-up can be considered, rather poetically ‘self-conscious artifice’ and thus the person, usually woman ‘making-up’ is an artificer (of her own appearance – to large extent). *NB: *Critical* extends the usual ‘*Critique*’ which is often seen as negative to include positive and negative reflexions viz. overall assessment of a project or theory not only the negatives or adverse aspects thereof.

Further CRAFT as an eZine has been established to advocate and express HHH as in the above table in a manner that assists the transition from text to screen.

The Doula² can be seen as a layered care principle of reciprocity on the concept of a doula a post-partum nurse who cares for a newly delivered mother so that she can in turn be able to care for her child. Doula then serves as a general metaphor for the social need to care for care-givers. This principle of doula states something like ‘just as we have required care to survive and thrive, so we need to provide conditions that allow others---including those who do the work of caring—to receive the care they need to survive and thrive’. This ‘Care for the Carers of Carers’ principle to establish an ideal of caring reciprocity that creates a broad social responsibility in line with Confucian ‘great community’ ethics³.

Here the Doula needs to be seen as situated within the broader arena of ‘Ethics of Care’. So as well as creating social institutions that enable care-givers to do the job of caretaking without becoming disadvantaged in the competition for social benefits. Further a feminist doula care ethic could argue that it is wrong to care exclusively for one’s one family, and that a fully adequate principle of reciprocity must include both public and private relations. Detailed considerations of this broader Ethics of Care is beyond the scope of this exhibit.

Dear Reader: Please note this is an overview document and as such is written to touch on, and link, work already undertaken. Indeed, if I may be so bold, it is in a sense a form of meta grounded theory whereby one looks retrospectively for patterns (in this sense meta-patterns) in one’s research. So should you consider the posits below passingly valid please consider at least skimming over and around the source documentation. Much of the following, in order to keep to the length constraints and overall brevity requirements of an overview paper are quotes or paraphrases from works as quoted – inc. my work. I simply seek to identify a meta-pattern here rather than in any way seek to elevate myself to the status of those quoted – perhaps though, as with all of us, there can be a glimpse of some shards of insight thereon therein.

In this regard the work of the authors referenced in this exhibit esp. that of Stetsenko, endorse the approach to Andragogy (Adults Learning via. Artificer/Bush Mechanic) and Pedagogy (Children’s learning via. Play and hands on activities) that are articulated, researched and applied in my work, and that of others in similar areas although there are precious few in this day and age of ‘testing/NAPLAN’ based early childhood

² Further the ‘Doula’ can be seen as a form, even an exemplary one, of Bakhtin’s ‘becoming – through doing’ and Vygotsky’s agentic individual ‘acting in the world’ rather than passively consuming/receiving from it. Both of these principles are for Stetsenko and Ho (2015:226) are examples of ‘postupline’ (a Russian term first used by Bakhtin).

³ Confucianism addresses issues of social morality, and has a vision for the ‘Good Society’, which is characterized by ‘good faith, friendly relations, caring for others, and the fulfillment of reciprocal obligations’. The passage that Tao quotes from Confucius in the datong (Great Community) describes this vision more fully: Sander-Scott (undated).

When the great Dao prevailed, the world belonged to the general public (tianxia wei gong). They chose the worthy and the capable, were trustworthy in what they said, and cultivated harmony. Therefore, the people did not love only their parents and did not treat only their children as children. Thus the aged could live out their lives, the grown-ups all had their function, the young could be reared, and the widowed, the lonely, the orphaned, the crippled and the sick all found their care. Men had their roles, and women kept their homes. They hated casting away goods, but not necessarily to keep them for themselves. They hated leaving their strengths unemployed, but not necessarily to employ it themselves. Therefore, scheming had no outlet, and theft, rebellion and robbery did not arise, so that the outer doors were left unlocked. This is called the ‘Great Community’ (datong) (Analects 15:11, 2:23).

curriculum and behaviour based ‘competence’ Vocational Training/Conditioning. All of course planned centrally indeed in Australia nationally. Furthermore these authors and others inc. myself are calling for an Archaic Renaissance with particular emphasis on ‘hands on knowledge. Cullen (1980), Stetsenko & Ho (2015).

In this regard I submit the CRAFT issue on same I curated – Archaic Renaissance
<http://www.crafters-connect.com/craft-issue-8/>

As can be seen from the following the former is *big business for Big Business!!*

According to this revolutionary approach, all and any organisms as well as physiological, behavioural, and cognitive processes never are, and in principle cannot be, pre-specified *in advance of individual development*. The hallmark of this approach is what Stetsenko calls ‘constructive interactionism’ which, argues against any pre-specification of traits, attributes, characteristics, or behaviours including psychological processes in even their ‘skeletal forms’. Instead, development is posited to be a self-organizing, probabilistic process in which pattern and order emerge and undergo changes in the course of development as a result of complex interactions and relations with the world unique to each organism. Stetsenko (2011:38). So in short NAPLAN sucks.



[B] Explications - CRAFT validation through:

(a) praxis as the locus of Being (Stetsenko, Vygotsky)

Praxis/activity now becomes the SUPREME ontological principle, brining organisms into relations with the world and with each other and simultaneously transforming all three. This is learning by doing and indeed being by doing. Stetsenko (2008:479-480), (2011:28).

Craft here is used in the sense of CRAFT – Community Resilience through Artificering/Action for Futures Transitions which incorporates and builds on ‘c’raft that is hammer, tools, sewing machine, gardeners fork and vitally the Cultural Historical Activity called here ‘skills’, ‘expertise’ or more importantly ‘artifice’ of the human being when she combines thinking and doing into being. The latter is the commonly understood meaning of craft as ‘objet d’art’ i.e. individual art objects.



My research indicates that from a socio-biological perspective our Hands produced our Heads in that the use of the hands foredated by millennia the explosion in our cranial volumes that occurred around 100,000yrs+ ago – so in effect *tools maketh the man*. Further Stetsenko and Vianna (2011:45) expands and contextualises this by saying *cultural tools maketh the human*. Such tools include collaboration, co-creation of artifices, I would also include ‘the extended-family’ and so forth. So here our tools mediate between our ‘environments’ and ourselves and so in a sense, and to differing degrees, all tools are cultural and ‘mediate’ as well as containing ‘crystallised or distilled praxis of generations past’ in their design, construction, application and use.

The authors then contend that such mediation becomes the core source of the fabric of our mind. Stetsenko and Vianna (2011:46)⁴. So, rather than being individual, factual and independent of the knower, knowledge is praxis and praxis is social and social is relational, collaborative AND developmental.⁵

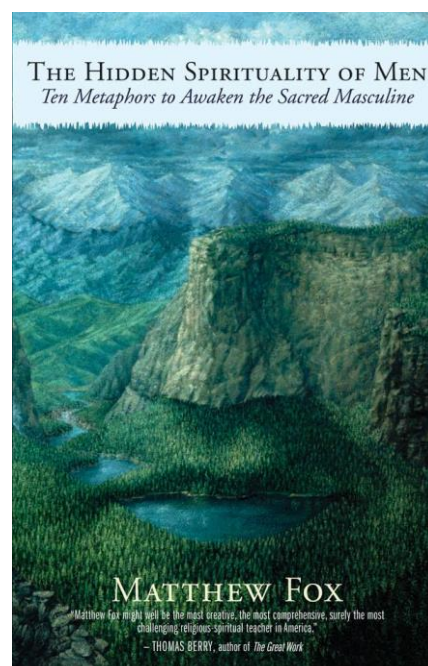
For Stetsenko (2012:150) humans are not disinterested observers and the self-contained individuals to be understood as separate units existing prior to and independently of the world. Rather the notion that as *persons we are constituted by enduring engaged agency and as a nexus of relations*.

(b) hand knowledge spirituality of bodily (Fox)

For Fox (2008:264) and other sage’s *direct intuition* and *bodily intuition-wisdom-knowledge* is a real and authentic ‘sauvage’ kind of knowing. This is a great aspect of Indigenous ontology a different form of literacy.

He argues (2008:277) that we don’t just need something ‘new’ but something very old, something archaic, something essential that we’ve lost track of. We will begin the real healing of our communities and world when we renew and recover our conception of the Sacred Masculine and embody it in each of our individual lives.

Further he maintains that we do that not by ignoring the wisdom of the archaic, but rather



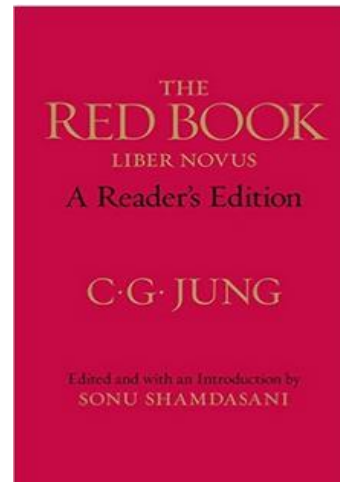
⁴ This then is Vygotsky’s ‘**Zone of Proximal Development**’ (ZPD) and his ‘**General Law of Development**’ (GLD) which precedes this ZPD and is the link between Psychological Processes (PP) and collective activity. PP’s include cognition, emotion, self-regulation, motivation and indeed consciousness as it arises from shared activities.

⁵ For Stetsenko (2011:38) humans may be thought of as ‘mediators of mediators who help interactively local systems to develop hybrid collectives of humans and non-humans’, i.e. ‘mediators of midwives who help interactively local systems to develop hybrid collectives of humans and non-humans’, i.e. mediators of midwives who help wives develop babies as hybrid collectives of humans and non-humans’. In short **humans** may be seen as **Doulas of our own development**.

by honouring that wisdom and bringing it along and applying it to our world.

(c) (re)birthing the ancient in a new time (Jung)

To give birth to the ancient in a new time is creation (a New Renaissance – an Archaic Renaissance). This is the creation of the new, and that can redeem us. It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life, especially for adults. Jung (2012:L8982-8983).



(d) an example of the broader collaborative engaged agency in Confucianism (Little)

Stetsenko's call (2012:150), expanding Vygotsky's perspectives from last century, for an acceptance of grounded praxis as a foundation of/ontology for human existence is, in my view, deeply and broadly akin to that extant in the Confucian Commonwealth. Confucianism, according to Little (2006, 2010) is a practical way of engaged agency for collaborative transformation by managing complexified societies in a practical manner without the valorisations of grand theory and abstract thinking of the Greeks (so much still with us in the West). This has been in place in its original language for multiple millennia. A time line so vast it's like pre-schoolers learning the living language of Egyptian hieroglyphics.⁶

Confucianism stretching from 500BCE and the Chinese script up to two millennia before that teaches among other precepts: 1 respect for elders, 2 filial piety, 3 propriety, 4 exemplar life, 5 loyalty, 6 courtesy, 7 correct names and diction in accordance with the state of things, 8 as above so below – Wiccan precept i.e. if one seeks to govern others one should seek to govern oneself in accordance with the universal order, 9 the calm centre (the less the king does the more that gets done by allowing the calm centre around which the kingdom/good governance turns), and 10 sorrow for suffering and so forth towards a virtuous life.

Confucianism can be seen as pantheistic, nontheistic and humanistic, in that it is not based on the belief in the supernatural or in a personal god that doesn't impact reality. On spirituality, Confucius said to Chi Lu, one of his students: 'You are not yet able to serve men, how can you serve spirits?' Attributes such as ancestor worship, ritual, and

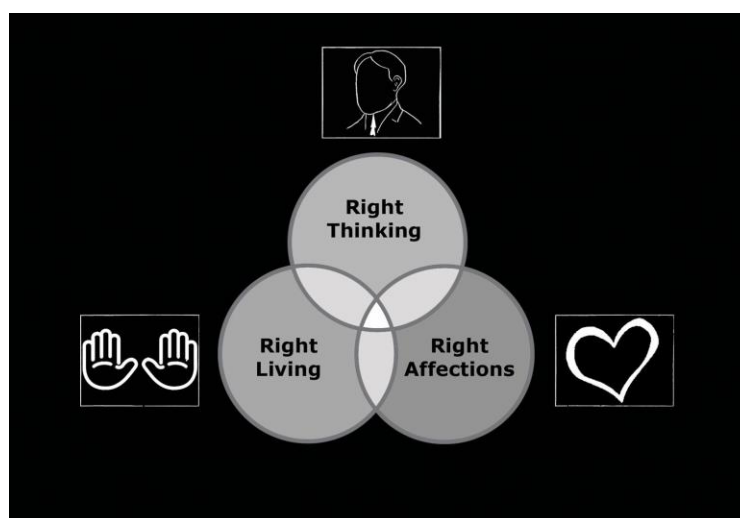
⁶ In many regards, I submit that, the Archaic even Indigenous ways of knowing and, being, inc. for instance Wicca, are in certain basically a prototypical form of Confucianism or Vice versa Confucianism codified these pre-existing Archaic ways of know and, being. Where Confucianism differs from these somewhat is that it does not have a pantheon of Gods/Goddesses that it is philosophical rather than spiritual/metaphysical so it is deeply and broadly practical/pragmatic/praxis and not abstract/theoretical/ethereal. Indigenous ontology's however are, of necessity, strongly practical as well although they do often have a 'spiritual' dimension and in this regard differ from Confucianism.

Confucius has no interest in falsehood; he did not pretend to be prophet; he claimed no inspiration; he taught no new religion; he used no delusions; flattered not the emperor under whom he lived - Voltaire

(e): An expression of the Archaic Renaissance (PW)

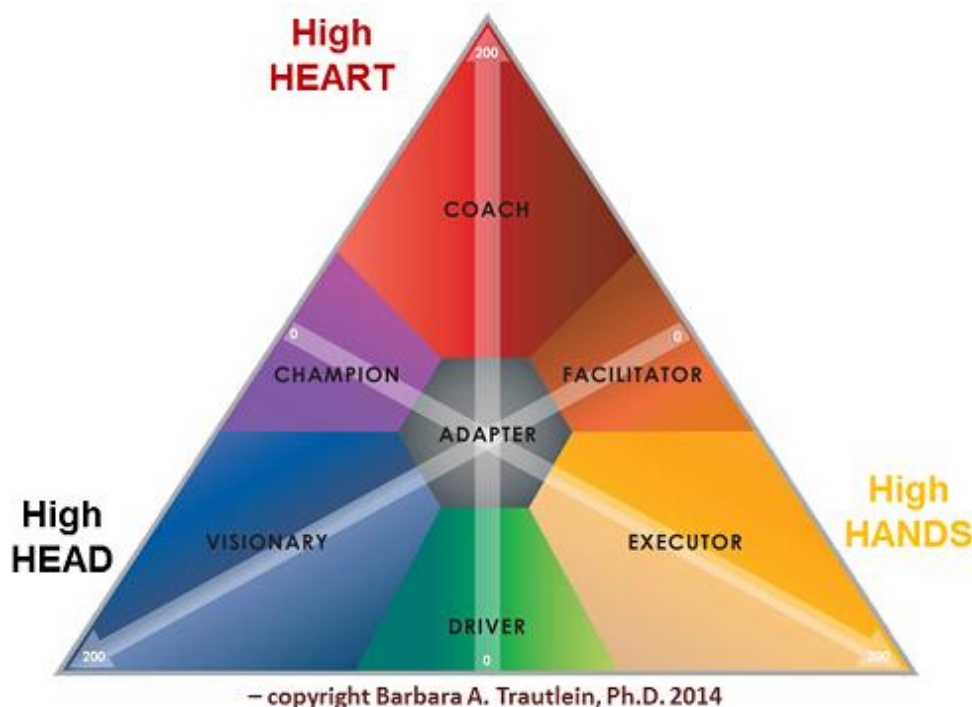
Prepper

survive GLOCALITY preppers preparedness energy artificer wife husband children manual skills survival people self-reliance bushies doomsday growers dexterity live security thousands slow world day prepper looking everyone towards repair wonderful go and tan safe week income



In doing so, these scholars followed with the Marxist dialectical materialist view according to which ‘...[the] base for human thinking is precisely man changing nature and not nature alone as such, and the mind developed according to how human being learned to change nature’ (Engels quoted in Vygotsky 1997, p. 56; *italics in the original*). According to this view, the evolutionary origins of humans have to do with an emergence of a unique relation to the world realized not through adaptation but through the social practice of human labour—the sociocultural collaborative, transformative practice unfolding and expanding in history.

Stetsenko (2008:482).



For Vygotsky via. Stetsenko (2011:33) evolution is not towards pre-determined ends (telos) nor is it ex-potentia viz. development out of pre-specified potential that exists at a preceding stage of development, nor is it mechanical based on algorithms and conditions. That is not ex-machina, not ex-potentia, not ex-telos rather evolution occurs because of ex-praxis, where by the organism ‘pro’apts with’ (rather than the reactive ‘adapts to’) the environment. Evolution here is development as praxis as Vygotsky’s lived life ‘drama’. For me this is sort of praxis – which may be called **vertical praxis** (transformation - understanding), whereby praxis is not so much about doing heaps of different things here and now i.e. using different tools – **horizontal praxis** (adaption - knowledge) - rather it’s about the relationship between and within nature and culture whereby the trinity history, society and culture intervene and establish the centrality of human practice as a key ontological realm for understanding what it is to be human.

She points out that we have a unique ability to transcend biological constraints which has to do with the advent of our evolution viz. ‘*new relationship to the world and their new mode of existence*’, realised through collaborative labour mediated through human agency by collectively invented cultural tools. Stetsenko (2011:26). For me we have here a clear indication of the importance of CRAFT, craft and its role in an Archaic Renaissance. This consists in an active transformation of environment – a process through which human beings create their world while at the same time creating themselves and essentially coming into Being as agents of their own development and history

It is the simultaneity, or in even stronger terms, the unity of human transformative practice on the one hand, and the process of becoming (and being human) and of knowing oneself and the world on the other, that is conveyed in this conception. Human beings come to be themselves and come to know their world and themselves in the process and as the process of collaboratively changing their world (while changing together with it)—in midst of this process and as one of its facets—rather than outside of or merely in connection with it.

This proposition is in line with the famous statement by Marx that '[t]he philosophers have only interpreted the world, in various ways; the point however, is to change it' (Marx 1978, p. 145; emphasis in the original). However, this statement draws attention to and has been interpreted only in its epistemic dimension—as the maxim that humans know the world through changing it. The expansion suggested herein (in the spirit of Vygotsky's project) goes beyond the epistemological level by stating that while there is indeed no gap between changing one's world and knowing it (a point well understood by Piaget and Dewey), **there is also no gap between changing one's world, knowing it, and being (or becoming) oneself = CRAFT**; all three dimensions simultaneously emerge from this process. Stetsenko (2008:484).

Freire's notion of **CRAFT**/Vocation as the core of human development. Stetsenko (2008:487)

On the condition that knowledge itself is also understood as non-contemplative and always practically relevant, = **CRAFT**. Stetsenko (2008:488)

Observations:

CHAT⁷ = Cultural Historical Activity Theory \equiv Critical Artificer Praxis = CRAFT (PW 26-07-2016)

Tools per se and in particular **cultural tools** represent humankind's greatest invention, and they arguably form the very basis of a specifically human way of life, creating everything that is human in humans. Cultural tools allow people to embody their collective experiences (e.g., skills, knowledge, beliefs) in external forms such as material objects (e.g., words, pictures, books, houses), patterns of behaviour organized in space and time (e.g., rituals), and modes of acting, thinking, and communicating in everyday life. Stetsenko (2004:7).

Children, in the HHH modality of pedagogy *learn by doing* not by studying esp. in the early years. Stetsenko links work by Vygotsky, Dewey and Piaget work in this area. This view places these researchers in clear opposition to traditional view son mind as passive container of knowledge, and on teaching as transmission of knowledge AND on learning as a process of acquiring and regurgitating in fixed facts and rules that are exist independently of human activity. Stetsenko and Vianna (2011:43-44). Below this HHH modality is illustrated the fourth aspect modality (Health) is where the three circles of HHH overlap in the centre., another visualisation of same is given below viz. the fabled four leaf clover.

⁷ **CHAT may be defined as:** *a cross-disciplinary framework for studying how humans purposefully transform natural and social reality, including themselves, as an ongoing culturally and historically situated, materially and socially mediated process.*

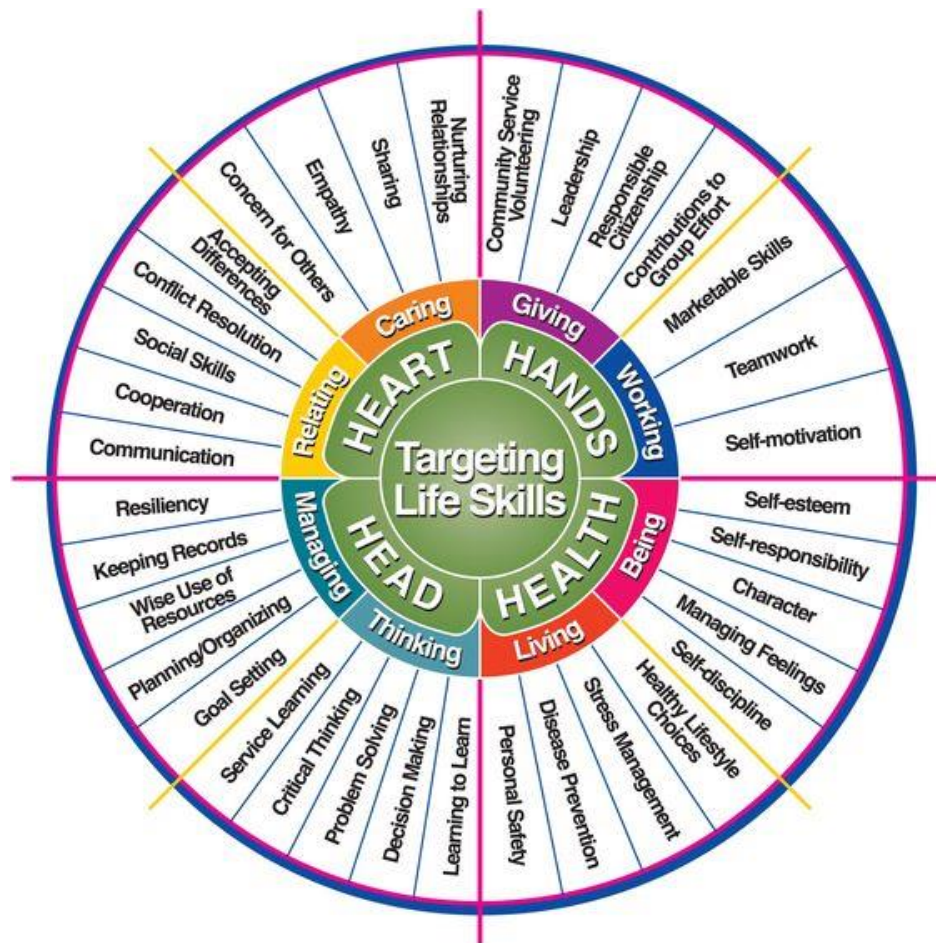
Core ideas are: 1) humans act collectively, learn by doing, and communicate in and via their actions; 2) humans make, employ, and adapt tools of all kinds to learn and communicate; and 3) community is central to the process of making and interpreting meaning – and thus to all forms of learning, communicating, and acting.

CHAT traces its lineage to dialectical materialism, classical German philosophy, and the work of Lev Vygotsky, Aleksei N. Leontiev and Aleksandr Luria, known as 'the founding troika' of the cultural-historical approach to Social Psychology. In a radical departure from the behaviourism on one hand and reflexology on the other, that dominated much of psychology in the early 1920s, they formulated, in the spirit of Karl Marx's Theses on Feuerbach, the concept of activity, i.e., 'artifact-mediated and object-oriented action'. By bringing together the notion of history and culture in the understanding of human activity, they were able to transcend the Cartesian dualism between subject and object, internal and external, between people and society, between individual inner consciousness and the outer world of society.

Source: https://en.wikipedia.org/wiki/Cultural-historical_activity_theory

The equivalence of CHAT and CAP – a personal take

CHAT (Cultural Historical Activity Theory) is at once a codification, and also a summary, of Vygotsky's work as it has been extended and deepened by many authors inc. Stetsenko. C H = Cultural and Historical situatedness/perspective ≡ Critiquel in the Sociological 'Critiquel Theory' approach say of Adorno; Activity ≡ Artificer, here the Activity is undertaken by the Artificer (for me Artificer more readily implicates the Actor, Agency, Action), while Praxis ≡ Theory indeed Stetsenko uses the word 'Praxis' in certain applications. I would prefer/posit the terms **CAP** (Critiquel Artificer Praxis) and its synonym/Vygotsky'ian equivalent: **CHAP** (Cultural Historical Artificer Praxis).



Theory to Practice or Practice to Theory? A Post-Post-Modern glance

So the post-post-modern Archaic cp. Post-Modern, is about:

1. Being Post-Post Christian i.e. pagan (shaman/wiccan),
2. Being Post-Post Textual viz. ceremonial
3. Valorisation of the Practical cp. Cognitive
4. Praxeology cp. Theology
5. From Practice to Theory cp. VV
6. Praxis rather than Belief (orthopraxic cp. orthodoxic).

The P-P-M Artificer then is: en-souled/grounded, intervolved – beyond either/or dichotomy, em-Gaia'ed (beyond em-bodied within Gaia), hunter-gatherers, CRAFT'ers making their own craft, Nature doulas, post-agriculture, post-Enlightenment, pre-textual i.e. oral, DIO (Do-It-Ourselves) cp. DIY (Do-It-Yourself), appropriate technology.

In a nutshell this recursive nature of practice and theory is a key reason that within the enlightenment paradigm I strongly recommend Action Learning and Action Research where both are related and linked as it were in a cycle of act observe learn intend and act ... I submit that CHAT and CAP can readily encompass the above and indeed the above may be seen as an expression thereof.

[D] Application of Grounded Theory to reveal key categories in a typical Shed Chat-Face

Source: This exhibit is developed from a section from the exhibit in this issue: Wildman, P. (2016). *CRAFT as Doula to the Archaic Renaissance via.: (A) Vygotsky's CHAT (Cultural Historical Activity Theory), (B) Hand knowledge (Men's) spirituality, (C) Jung's call to give birth to the ancient in a new time, and, (D) Confucian collaborative engaged agency and, (E) my work towards an Archaic Renaissance through CAP (Critical Artificer Praxis viz. head, heart and hands learning), and Grounded Theory*. Brisbane: The Kalgrove Institute. 10 pgs.

Praxis background for this exhibit

From a praxis perspective this exhibit draws from an extensive 15year background in Men's Shed's and Grounded Theory, covering some 100 or so conversations, see details are below.^{8, 9 & 3}

NB: These categories and attributes come out applying the Qualitative Research Methodology of Grounded Theory to my observations of the approximately 100 conversations I have observed, and been part of, between men in various situations in Brisbane Australia from 2007 to 2016 among primarily Caucasian males 50+². They are in no way prescriptive, objective or necessarily generalisable.

Grounded Theory (GT) methodology

The above discussions form the experiential background for this section and thereby in large part this exhibit. I then applied Grounded theory, similar to the process used in the CRAFT issue on Archaic Renaissance <http://www.crafters-connect.com/craft-issue-8/> which includes my three eBooks, to my notes and memories of these discussions to elicit the key common attributes and thence key categories thereof therefrom. In short I sought to derive, or identify, the patterns of the past/meta data from this field data.¹⁰

⁸ Further the title is an aside to Dave Edmund's 'Girls Talk' <https://www.youtube.com/watch?v=TTkhBuNdMgY> cp. Girls Talk Boys <https://www.youtube.com/watch?v=0MXldocLfu4>

⁹ (1) My two year involvement in the Nundah Men's Shed, Brisbane, Australia (2103-2015) where I listened to, and often participated in, some 70 or so men's yarns, or as I call them 'Chat-Faces'

(2) Ongoing interview discussions with the four Bush Mechanics (2001-2005) conducted for the original research for the three Bush Mechanic/Artificer eBooks

(3) The two full cycles of Action Learning Circles (ALC) (an Adult Learning Modality) Community Economy Development ALC (jointly with Life Long Learning Qld and Learning Circles Australia) 2005, and Biochar ALC (jointly with the Australian Biochar Project – Kunghur NSW) conducted 2012-2014 each with six circle meetings of around 10 folks attending (usually the same for each of the two circles) each meeting (15 yarns)

(4) As well as various other such discussions drawing from the Brisbane Hot Futures group 2001- (10 yarns). All up I estimate that around 100 such discussions, many of which I participated in, form the basis of this section of this exhibit within my overall 15year Action Research/CHAT/CAP Project commenced in 2001.

¹⁰ Dick (2000, 2007), Geertz (1983), Glasser (1995), Wildman (2002, 2007a, b, 2008, 2009 & 2013). I have applied GT several times over the past 20years generally in collaboration and with the supervision of Dr Bob Dick, particularly in relation to my 15year (Artificer): Bush Mechanics Action Research Project which generated three eBooks (2008, 2009 and 2013).



Outcome Grounded Theory attributes and attribute categories

I kept field notes, and experiences I had, during this process. Categories 2&3, and 5&7 may cluster together and thus be subsets of still larger categories. In systems theory this is called ‘chunking-up’ to a category that incorporates all the previous attributes. Thus the collective categories are grounded in field notes from observing, and participating in, sharing lived lives. In turn these grounded categories can be related and thus can form the basis for a theory.

Such a ground up approach to theory generates what is called ‘Local Theory’ that doesn’t seek to be universal or valid in a narrowly understood scientific manner. Generally speaking scientific theory is that is called ‘Grand Theory’ such as say $E=MC^2$ and is thereby top down and ‘supposedly’ universal that is applies across time and space. Grounded Theory is in many regards the counterpoint to this hubris.

Now in applying Grounded Theory I sought to identify, and then categorise, the key attributes of a ‘shed/shop chat-face’ that, to my experience, are a typical chat in a break in a kitchen, shed, garden etc. These are the ‘shed shanty’s’, ‘crafters corner conversations’ or more directly ‘artificer yarns’ and so forth, as I call them. These are almost always ‘face to face’ and colloquial and thus may be called ‘chat-face’.

In undertaking this process I found the following **27 attributes** collected into some **7 categories for these attributes**.

In my experience and research such conversations interweave, or more correctly interinvolve,¹¹ the following:¹²

¹¹ Intervolve: to roll, wind, or involve, one within another yet keep distinct.

¹² So in summary and overview these categories and attributes come out applying the Qualitative Research Methodology of Grounded Theory to my observations of the approximately 100 conversations I have observed, and been part of, between men in Shed situations in Brisbane Australia from 2007 to 2016 among primarily Caucasian males 50+. They are in no way prescriptive, objective or necessarily generalisable.

Emergent Grounded Theory Attributes of 'Boy's Talk'

(1) Lived Life Narrative

1. Narrative that draws its source context from **the lived life** experiences of the teller and braids around **Tips**, **Tools**, **Tales**, **Techniques** expressed and incorporated in, **Tasks**
2. As such incorporates a sort of interactive Action/Artificer Learning - **Head**
3. Identification with, and through, a shared project/object/exemplar¹³
4. Within a relatively relaxed informal, non-urgent, reflexive ambience

(2) Informal Format

5. Braided the 5T's are braided into an informal exchange drawn around the lived life of the teller



6. Informal collaborative multi-faceted format whereby **Tales** are braided poly-focus informal heuristic dialogic narrative (family chat about something or other) woven around the tellers lived life, rather than expert uni-focused algorithmic formulaic monologue (giving a conference paper, pilots flying a plane, Ikea flat pack assembly instructions!!!!)
7. Relatively spontaneous within say a 'smoko/kitchen cabinet/gardeners corner/workbench chat' feel/format
8. Informal asides with humour and pathos
9. Usually undertaken in a workplace in an informal circle format with up to 5 plus or minus two men participating (I have seen it work with a dozen men however that is unusual – in my experience)

(3) Inclusive Governance

10. With a fluid collaborative, informal power structure,
11. Open governance and agenda
12. Not PC

(4) Collaborative Practicality

13. Practical **Tips** on chosen **tasks** and topics – **Handy** hints
14. How-to's/**techniques** on **Tool** use and craft fabrication inc. step-by-step-how-I-did-this¹⁴
15. This circle is established WITHIN the direct task & its environment (with workplace ambience present i.e. smell, sight, touch, sound, tools, pots, pans, forks, spades, drills, sawdust etc.)
16. Critiquel i.e. includes what worked and what didn't and ways to improve in future
17. As such incorporates a sort of interactive Action/Artificer Learning

(5) Conviviality

18. Intervolvement of relationships involved around same¹⁵
19. **Heart**/Emotional investment/introjection into the story/tale/narrative
20. Relationships inc. those with people, animals, and matter involved

¹³ → Gen 3 CHAT (Stetsenko/Vygotsky) Cultural Historical Activity Theory

¹⁴ → Gen 1 CHAT Stetsenko/Vygotsky)

¹⁵ → Gen 2 CHAT (Stetsenko/Vygotsky)

21. Conviviality, even humour, braided with earnestness



(6) Non-reductive

- 22. An aside to theory yet is always conscious of ‘the big picture’ i.e. NOT reductionist
- 23. Mutual-Aid and non-commercial often overtly so e.g. sharing recipe processes
- 24. Relevant dots of content and meaning though in quite different life arenas are included and joined

(7) Yin orientation

- 25. Collaborative, inclusive/mutual aid and nurturing/journey cp. individualistic, competitive and finish line oriented
- 26. ‘Yinyi’ (not bitchy witchy talk though) rather than ‘Yangie’ (see below) i.e. girl’s talk rather than boy’s mucho macho talk (I suspect)
- 27. Focused more on helping others achieve/learn/grow a task than expositing on how great thou art with thou being me.

Such craft’ers discourse has many ‘yiny’ aspects and can seem a waste of time to many committed to ‘yangy’ type direct minimalist discourse (which very much as a role to play say in an emergency) as so many ancillary (to what?) topics are included, however for participants ‘tis the stuff of life’.

Links to other aspects of my research

As such this grounded discussion format and content meets, I submit, the six following principles of the Australian Bush Mechanic/Artificer which, in turn, have been generated through the application of Grounded Theory as detailed in the 3 eBooks of the 15year Australian Bush Mechanic Action Research Project viz.:

- 1 Exemplar project
- 2 Inner-outer Harmony
- 3 Social Holon/Mutual Aid
- 4 Global Problematique/Big Picture
- 5 Synergy/Harmony between the parts/holons
- 6 Action Learning/Learning by Doing.

Wildman (2008, 2009, 2013).

Conclusion

I posit that in a sense many of the above 27 or so CHAT/CAP attributes represent, existentially at least, those attributes that are vital for 'holding a safe space' for boy's talk to occur. These discussions then are part of a valorisation of the role of Artificer/Artisan/Hand Werker so to speak. This then in accordance with the definition of Doula as developed in this exhibit and in this Issue of CRAFT.

PS1: I submit that, not co-incidentally, many of these attributes are also evident in children's play, in particular No's: 1, 2 (as socialisation), 3, 4, 6, 7, 8, 11, 12, and 14,

PS2: I suspect and posit many indigenous conversation streams may well parallel the relatively despised 'shed yarn' as I have attempted to explicate above.

PS3: I suspect and posit this is the form of conversation between Artificers relatively irrespective of gender or class.





The original Man Cave Round Table



References for Boy's Talk exhibit section

[a] Acknowledgement

All graphics, in this exhibit, are public domain have been obtained from a Google search. To my mind the three quadrant circle jpg best illustrates CRAFT as a modality of education/ learning/pedagogy. This then is the multidimensional leaning space that the CRAFT doula seeks to hold via. HHH the following:

[b] Web

<http://www.changecatalysts.com/> Barbara Trautlein

https://en.wikipedia.org/wiki/Lev_Vygotsky https://en.wikipedia.org/wiki/Zone_of_proximal_development

https://en.wikipedia.org/wiki/Cultural-historical_activity_theory#cite_note-54 3 CHAT generations
<http://www.executivestyle.com.au/shedding-inhibitions-2hkzp>

[c] Text

Dick, B. (2000). Grounded Theory: a thumbnail sketch. Resource Papers in Action Research. Retrieved 8-5-03, 2003, from <http://www.scu.edu.au/schools/gcm/ar/arp/grounded.html>
<http://www.scu.edu.au/schools/gcm/ar/arp/arphome.html>

Dick, B. (2007). What can grounded theorists and action researchers learn from one another? In A. Bryant & K. Charmaz (Eds.), *Handbook of grounded theory* (pp. pgs370-388). California: Sage.

Cullen, P. (1980). *Report: Overseas Study Tour - by the Director of Primary Education Queensland April-May 1980* (pp. 90pgs). Brisbane: Qld Dept of Primary Education.

Fox, M. (2008). *The Hidden Spirituality of Men: Ten Metaphors to Awaken the Sacred Masculine*. Novato, California: New World Library. 300pgs equiv.

Geertz, C. (1983). *Local Knowledge: Further Essays in Interpretive Anthropology* USA: Basic Books.

Glaser, B. (Ed.). (1995). *Grounded Theory 1984-1994. Vol1*. Mill Valley, California. Sociology Press.

Jung, C. G. (2012). *The Red Book: A Reader's Edition: A Reader's Edition* (Philemon) (Kindle Locations 7464-7465). W. W. Norton & Company. Kindle Edition.

Little, R. (2006). *A Confucian-Daoist Millennium?* Bacchus Marsh Australia: Connorcourt. 280pgs.

Little, R. (2010). *The Role of Confucian Civilisation in the 21st Century Global Order*. Paper presented at the International Confucian Association (ICA) 4th International Conference. Seoul: Available from the Author- reglittle@yahoo.com . 33pgs.

Sander-Scott, M (undated) Confucian Reciprocity and Feminist Ethics of Care Southwest Minnesota State University <https://wpsa.research.pdx.edu/papers/docs/sanderstaudt.pdf>

Stetsenko, A. (2004). Introduction to 'Tool and Sign in the Development of the Child'. In R. Vygotsky, Robinson, & Bruner (Ed.), *The Essential Vygotsky* (pp.501-512). New York Kluwer Academic/Plenum Publishers: Scientific Legacy series.

Stetsenko, A. (2008). From relational ontology to transformative activist stance on development and learning: expanding Vygotsky's (CHAT - Cultural Historical Activity Theory) project. *Cultural Studies of Science Education*, 3, pgs.471-491.

Stetsenko, A. (2011). *Darwin and Vygotsky on Development: An Exegesis on Human Nature*. In Kontopodis, M, Wulf, C. and Fichtner, B (Eds.), *Children, Development and Education* (pp. 25-40). New York: Springer Science.

Stetsenko, A. (2012). Personhood: An activist project of historical becoming through collaborative pursuits of social transformation. *New Ideas in Psychology*, 30, 144-153.

Stetsenko, A. Ho, P. (2015). The Serious Joy and the Joyful Work of Play: Children Becoming Agentive Actors in Co-Authoring Themselves and Their World through Play. *International Journal of Early Childhood*, 47, pgs221-234.

Stetsenko, A., & Vianna, E. (2011). *Bridging Developmental Theory and Educational Practice: Lessons from the Vygotskian Project*. In O. Barbarin & B. Wasik (Eds.), *Handbook of Child Development and Early Education: Research to Practice* (Ch3, pp. 38-53): The Guilford Press.

Wildman, P. (2002). *Developing Grounded Theory into Local Theory - through an Action Research Process aimed at developing a community economy to support exemplar projects* (pp. 15). Brisbane: Prosperity Press - Research Report No. 1.

Wildman, P. (2007a) *The Artilect - Exploring the application of Grounded Theory and its extension into Local Theory - through a Bush Mechanic Action Research Process aimed at developing and supporting exemplar projects*. 2007, Kids and Adults Learning Pty Ltd: Brisbane. p. 30pgs.

Wildman, P. (2007b). *A Grounded Theory based issue analysis of the immediate aftermath of the 2003 invasion of Iraq identifying the major successes and errors during the term of the Coalition Provisional Authority as identified in the media and relevant literature from a concerned citizens perspective* (pp. 12pgs). Brisbane: Brisbane Hot Futures Group.

Wildman, P. (2008). *Zen and the Art•ifice of Ingenuity: An action research report (2001-2008) into the practice and prospectivity of the bioneering Artificer/Bush Mechanic (Australian term) in the process of Exemplar System Development (ESD) for a better world: Vol 1- the Artificer*. KALGROVE/Prosperity Press - eBook 1 - Bush Mechanic Action Research Project (BMARP): Report No. 1: Brisbane. p. 370pgs. Codifying the results of a 7 year research program. Project commenced late 2001 and Learning Insights coding started in early 2003. V71 by 02-2008.

Wildman, P. (2009). *Zen and the Art•ifice of Ingenuity V-II: Comparative Educational Pedagogy's – towards an emergent Chiro-pedagogy*. . Kalgrove. Brisbane. eBook 2. 220 pgs.

Wildman, P. (2013). [BMARP11] *Zen and the Art•ifice of Ingenuity eBook 3. Archaic Renaissance: Reprising the Bushy ~ towards the emergence of a post-capitalist political class and pedagogy, based on experience and transcendence rather than commodification and exploitation*. Brisbane: The Kalgrove Institute. 230pgs.

[E] Direct Instruction Learning V's Collaborative Discovery Learning & Play

Which one of these is the best model for teaching and learning in classrooms? Stetsenko and Vianna (2011:52) argues strongly that this dichotomy is misguided. Rather the demarcation needs to be drawn between *inert top down knowledge* and *bottom up generative knowledge* on the other. Vygotskyian pedagogy is strongly oriented to the second and links learning to the lived life of the student with 'teaching' and 'classrooms' being inducted as a part of this CHAT/CRAFT process., allowing and indeed encouraging them to appropriate cultural tools and through mimesis to learn how to adapt and ultimately improve them for their own life context where in thinking and doing are not poles apart rather they are simply moments of an underlying urge to learn.

So in this Vygotskyian sense teaching-learning is about engaging the world and solving problems encountered in the course of such engagements. Viewing knowledge in this manner that is a form of practice in Stetsenko's system based on Vygotsky is not about trivialising knowledge as merely hands-on manipulation of objects, rather it is about using such manipulation to focus on the practical relevance and origins of concepts thus embodied through the students life life as a way to reveal the general, (theoretical) patterns, regularities and features. Stetsenko and Vianna (2011:51).

Stetsenko builds on Vygotsky's arguments for a considered pedagogy that embraces play which can also be expressed through craft. Here through play the child develops gross and fine motor skills as well as sociability and social relations, innovation, improvisation and environmental awareness. All of these are removed in the typical egg-crate classroom arrangement and format especially viz. testing.¹⁶

Clearly such 'active appropriation and mimetically reproduced' knowledge, as with artifice knowledge, is simultaneously both general and particular viz. theoretical and practical. Further such knowledge is developed collaboratively between the teacher, student and classroom. This is not the unidirectional top down transmission model used in the Anglo-West nor is it the bottom up independent constructivist approach that emphasises children's independent construction of knowledge, without direct instruction. Such knowledge and tools while being introduced by the teacher in accordance with a 'curriculum guide' has to be actively re-constructed/re-enacted/re-capitulated by each student in her or his circumstances.

Jung's call for an Archaic Renaissance

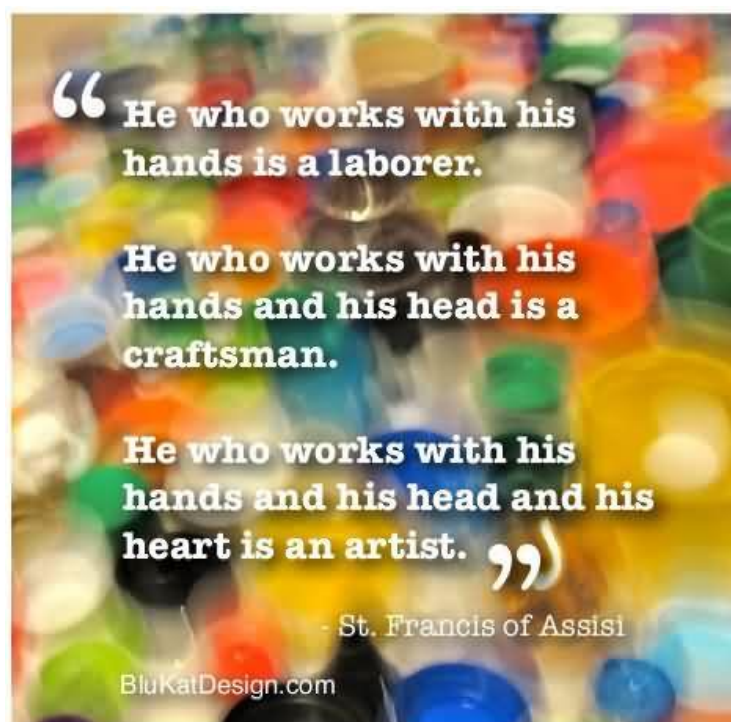
Jung's renewed call for an Archaic Renaissance: But what is the resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. **To give birth to the ancient in a new time is creation.** This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way. Everything that comes up in a constant movement from below to the heights was already there.

There is no part of the wheel that does not come around again. Hence everything that has been streams upward there, and what has been will be again. For these are all things

¹⁶ **NB:** Detailed discussion of Play and its relationship to Vygotsky and Stetsenko's work is beyond the scope of this exhibit, although Play is extensively covered in my three principal eBooks in the Artificer series within the Artificer Renaissance Issue of CRAFT.

which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns. Only the ignorant can marvel at this. Yet the meaning does not lie in the eternal recurrence of the same, 261 but in the manner of its recurring creation at any given time. Jung, C. G. (2012: Kindle Locations 7464-7465).

Our Assassin of the horizontal spirit comes from the depths + I become a savage rapacious beast + I revolve around self + the two spirits have civil war + worship before the most profound lowliness which is the most profound highness + when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. Your realm will be touched by the hands of those who also worshiped before the most profound lowliness. Jung, C. G. (2012: Kindle Locations 1231&3097).



[F] Appendix A: CHAT explicated

Vygotsky's theory of cultural mediation, which was a response to behaviourism's explanation of consciousness, or the development of the human mind, by reducing 'mind' to a series of atomic components or structures associated primarily with the brain as 'stimulus – response' (S-R) processes. Vygotsky argued that the relationship between a human subject and an object is never direct but must be sought in society and culture as they evolve historically, rather than in the human brain or individual mind unto itself. His cultural-historical psychology attempted to account for the social origins of language and thinking. **To Vygotsky then, consciousness emerges from human activity mediated by artifacts (tools) and signs.**



During his lifetime Vygotsky's theories were controversial within the Soviet Union and indeed were banned by Stalin. In the 1930s Vygotsky's ideas were introduced in the West where they remained virtually unknown until the 1970s when they became a central component of the development of new paradigms in developmental and educational psychology. While initially Vygotsky's theories were ignored in the West, they are today widely known, although scholars do not always agree with them, or agree about what he meant. The early 21st century has seen scholarly re-evaluations of many of Vygotsky's central concepts and theories.

B: Nov 1896; D: June 1934

Crucially this approach insists on the importance of (cultural-historical) context: individuals could no longer be understood without their cultural environment, nor society without the *agency* of the individuals who use and produced these artifacts. This then is an approximate explanation of his [Zone of Proximal Development](#) (ZPD), meaning, as advanced in *Mind in Society* (1978), '*the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under mediation of (1) artifacts (tools), (2) signs (language and culture), (3) skills (technical and social), and (4) adult guidance or in collaboration with more capable peers*'. ZPD is one of the major legacies of Vygotsky's work in the social sciences.

An outline of various CHAT generations

First Generation CHAT - craft

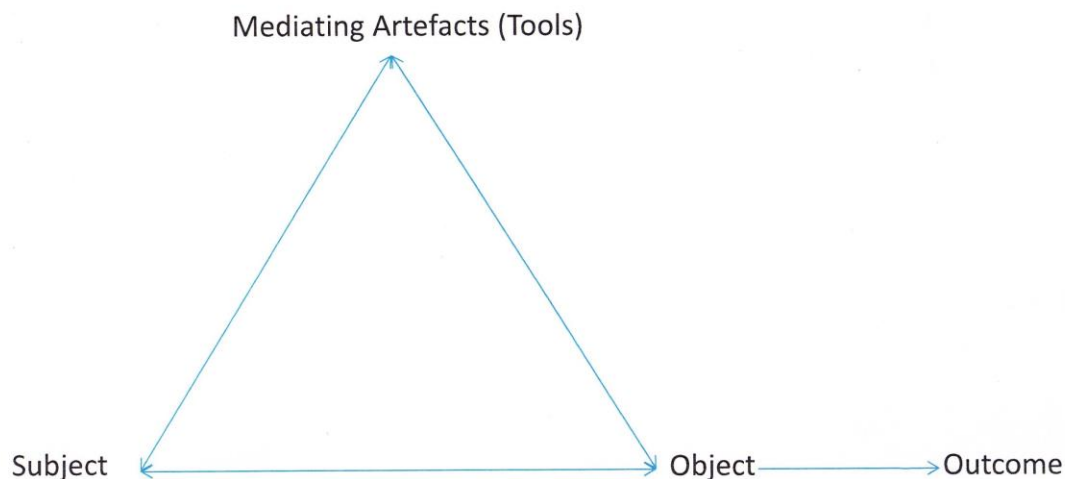
In the 1920's Vygotsky was arguing that the relationship between a human subject and an object is never direct but must be sought in society and culture as they evolve historically, rather than in the human brain or individual mind unto itself. His cultural-historical psychology attempted to account for the social origins of language and thinking. To Vygotsky, consciousness emerges within a Cultural Historical perspective and specifically therein from human activity mediated by artifacts (tools) and signs (inc. language). In this exhibit I use the term Tools to include Signs and Language and associated Behaviour.

For Vygotsky then the unit of analysis is Subject, Object, and Artefact and how they stand in a dialectical relationship with one another, wherein mediation is whereby each affects the other and the activity as a whole.

Vygotsky argues that the use of tools leads to a specific structure of human behaviour, which breaks away from mere biological development allowing the creation of new forms of culturally-based psychological processes – hence the importance of (cultural-historical) context: individuals could no longer be understood without their cultural environment, nor society without the *agency* of the individuals who use and produced these artifacts. The objects became cultural entities, and action oriented towards the objects became the key to understanding the human psyche.

To my mind this is the arena of 'c'raft.

First Generation – Vygotsky

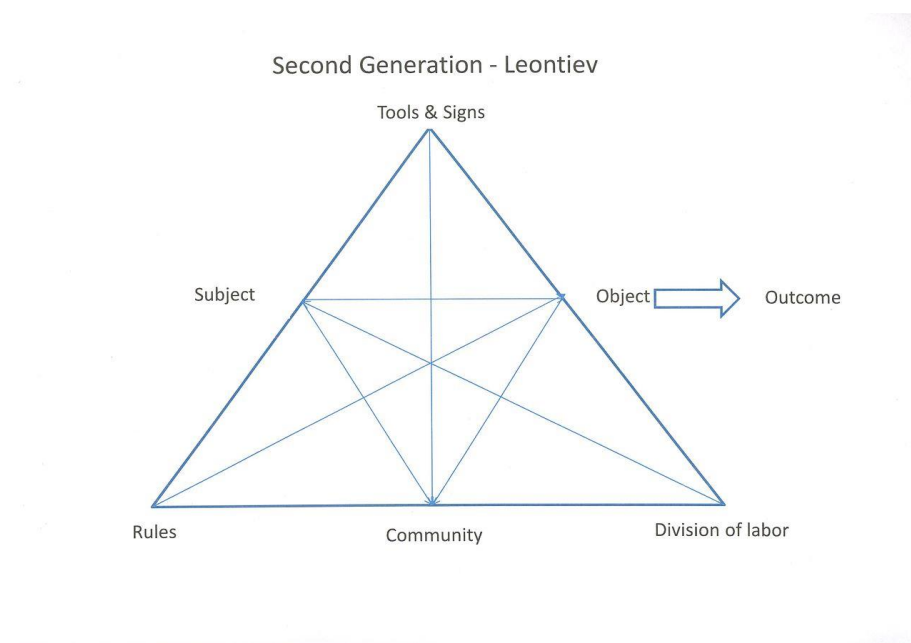


Second generation CHAT - CRAFT

In the 1930's insisting that activity only exists in relation to rules, community and division of labour.

Leontiev expands Vygotsky's unit of analysis for studying human behaviour from that of individual activity to a collective activity system. (PW).

The collective activity system includes the social, psychological, cultural and institutional perspectives in the analysis. In this conceptualization context or activity systems are inherently related to what it may be argued are the deep-seated material practices and socioeconomic structures of a given culture. These societal dimensions had not been taken sufficiently into account by Vygotsky's, earlier, 'basic' and still valid triadic model: in Leontiev's understanding, thought and cognition should be understood as a part of social life – as a part of the means of production and systems of social relations on one hand, and the intentions of individuals in certain social conditions on the other. To my mind this is the arena of 'craft'.



Third generation CHAT – Ecology of CRAFT's

Here third generation CRAFT becomes Communities' Resilience's through Artificering for Futures Transitions i.e. plural possessive i.e. many communities interacting for mutual resilience's as per the two triangles below.

Engestrom then expands Leontiev's unit of analysis for studying human behaviour from that of individual activity to a collection of collective activity systems. (PW).

After Vygotsky's foundational work on the individual's higher psychological functions and Leontiev's extension of these insights to collective activity systems, questions of diversity and dialogue between different traditions or perspectives became increasingly serious challenges, when, especially in the post-1990s, activity theory 'went international'. The work of Michael Cole and Yrjö Engeström in the 1970s and 1980s – mostly in parallel, but occasionally in collaboration – brought activity theory to a much

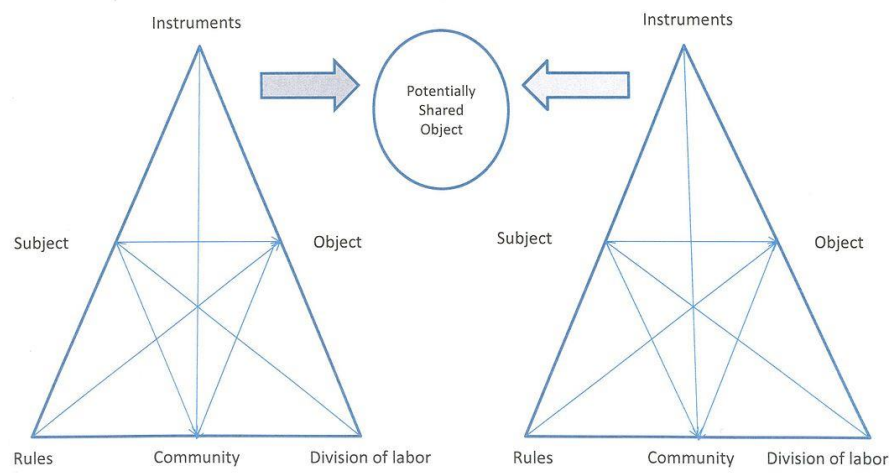
wider audience of scholars in Scandinavia and North America. Once the lives and biographies of all the participants and the history of the wider community are taken into account, multiple activity systems need to be considered, positing, according to Engeström, the need for a 'third generation' to 'develop conceptual tools to understand dialogue, multiple perspectives, and networks of interacting activity Systems'.

This larger canvas of active individuals (and researchers) embedded in organizational, political, and discursive practices constitutes a tangible advantage of second- and third-generation CHAT over its earlier Vygotskian ancestor, which focused on mediated action in relative isolation. Third generation activity theory is the application of Activity Systems Analysis (ASA) in developmental research where investigators take a participatory and interventionist role in the participants' activities and change their experiences.

Engeström's now famous 1987 diagram, or *basic activity triangle*, – (which adds rules/norms, intersubjective community relations, and division of labour, as well as multiple activity systems sharing an object) – has become the principal third generation model among the research community for analysing individuals and groups. Engeström summarizes the current state of CHAT with five principles:

1. The activity system as primary unit of analysis: the basic third generation model includes minimally two interacting activity systems
2. Multi-voicedness: an activity system is always a community of multiple points of views, traditions and interests
3. Historicity: activity systems take shape and get transformed over long stretches of time. Potentials and problems can only be understood against the background of their own histories
4. The central role of contradictions as sources of change and development
5. Activity Systems' possibility for *expansive transformation* (cycles of qualitative transformation): when object and motive are reconceptualised a radically wider horizon opens up.

Third Generation CHAT



Source: https://en.wikipedia.org/wiki/Cultural-historical_activity_theory

[G] References for this Exhibit

[a] Acknowledgement

All graphics, in this exhibit, are public domain have been obtained from a Google search. To my mind the three quadrant circle jpg best illustrates CRAFT as a modality of education/ learning/pedagogy. This then is the multidimensional leaning space that the CRAFT doula seeks to hold via. HHH the following:

[b] Web

<http://www.changecatalysts.com/> Barbara Trautlein

https://en.wikipedia.org/wiki/Lev_Vygotsky

https://en.wikipedia.org/wiki/Zone_of_proximal_development

https://en.wikipedia.org/wiki/Cultural-historical_activity_theory#cite_note-54 3 CHAT generations

[c] Text

Cullen, P. (1980). *Report: Overseas Study Tour - by the Director of Primary Education Queensland April-May 1980* (pp. 90pgs). Brisbane: Qld Dept of Primary Education.

Fox, M. (2008). *The Hidden Spirituality of Men: Ten Metaphors to Awaken the Sacred Masculine*. Novato, California: New World Library. 300pgs equiv.

Jung, C. G. (2012). *The Red Book: A Reader's Edition: A Reader's Edition* (Philemon) (Kindle Locations 7464-7465). W. W. Norton & Company. Kindle Edition.

Little, R. (2006). *A Confucian-Daoist Millennium?* Bacchus Marsh Australia: Connorcourt. 280pgs.

Little, R. (2010). *The Role of Confucian Civilisation in the 21st Century Global Order*. Paper presented at the International Confucian Association (ICA) 4th International Conference. Seoul: Available from the Author - reglittle@yahoo.com . 33pgs.

Sander-Scott, M (undated) Confucian Reciprocity and Feminist Ethics of Care Southwest Minnesota State University

<https://wpsa.research.pdx.edu/papers/docs/sanderstaudt.pdf>

Stetsenko, A. (2004). Introduction to 'Tool and Sign in the Development of the Child'. In R. Vygotsky, Robinson, & Bruner (Ed.), *The Essential Vygotsky* (pp.501-512). New York Kluwer Academic/Plenum Publishers: Scientific Legacy series.

Stetsenko, A. (2008). From relational ontology to transformative activist stance on development and learning: expanding Vygotsky's (CHAT - Cultural Historical Activity Theory) project. *Cultural Studies of Science Education*, 3, pgs.471-491.

Stetsenko, A. (2011). *Darwin and Vygotsky on Development: An Exegesis on Human Nature*. In Kontopodis, M, Wulf, C. and Fichtner, B (Eds.), *Children, Development and Education* (pp. 25-40). New York: Springer Science.

Stetsenko, A. (2012). Personhood: An activist project of historical becoming through collaborative pursuits of social transformation. *New Ideas in Psychology*, 30, 144-153.

Stetsenko, A. Ho, P. (2015). The Serious Joy and the Joyful Work of Play: Children Becoming Agentive Actors in Co-Authoring Themselves and Their World through Play. *International Journal of Early Childhood*, 47, pgs221-234.

Stetsenko, A., & Vianna, E. (2011). *Bridging Developmental Theory and Educational Practice: Lessons from the Vygotskian Project*. In O. Barbarin & B. Wasik (Eds.), *Handbook of Child Development and Early Education: Research to Practice* (Ch3, pp. 38-53): The Guilford Press.