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Planetary Bricolage as Antidote for Planetary Destruction: Recrossing the first digital divide towards Homo sapiens becoming fully human

Renewed doing and thinking 'aloud'

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Introduction and Acknowledgement

Is this exhibit I seek to address the issue that overwhelms many of us today.¹ That is when faced with these challenges many intellectuals, simply give up or embrace *nostalgic fantasies of vanished unity* or seek a *techno-fix* through Transhumanism. Today are we all just ‘citizens of nowhere’ as Theresa May says?

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Becoming fully human - four requirements

This, dear readers, may well be *the principal critique of this exhibit*. Like all serious critiques, and this is such, there is an element of truth therein. Likewise however there is also an element of deeper truth, often within the very critique itself that points to a way through the seemingly endless conundrums, even towards a practical antidote in ready to take measured doses today – possibly hopefully this exhibit indicates one such possibility.

Enter stage left the Bricoleur

By Bricoleur dear readers I mean a DIY person jack and jill of all trades and master of some (related ones) such as a General Physician, who are comfortable³ in unfamiliar realms of thinking, learning, and doing. Someone who tries new things out till the figure out how do something often using and thus repurposing only the materials on hand by hand. More recently, qualitative researchers who ‘mix and match’ methodologies to generate a research design which fits the research situation. I have discussed this term and its nuances in English and other languages at length in my three eBooks referenced below.

The three meanings of Bricoleur: Bush Mechanic, Tinkerer and Artificer

Bricoleur as used in this exhibit **covers all three nuances**, each of which connote:

Bush Mechanic: working in the field to fix say a car with fencing wire or such. This nuance includes the ‘others’ such as indigenous folks, women, gardeners and so forth. See:

<http://www.abc.net.au/tv/documentaries/stories/s359476.htm>

Tinkerer: the shed and men (usually) tinkering with ham radios or other machines through their hobbies to innovate, repair and repurpose, includes hackers, re-purpose-ers, gamers etc.

<https://tinkering.exploratorium.edu/tinkerers>, http://terraria.gamepedia.com/Goblin_Tinkerer

Artificer: advanced technically often from an Engineering perspective i.e. Army Artificer.

See: <http://www.winmeen.com/indian-army-artificer-apprentice-recruitment-2017-sailors-august-batch-notification/>, https://en.wikipedia.org/wiki/Armed-forces_artificer

¹ I nominate these 10 key glocal issues to are:

(1) population explosion, (2) environmental decay, (3) global warming and warring, (4) transhumanism (https://www.scientificamerican.com/article/will-democracy-survive-big-data-and-artificial-intelligence/?WT.mc_id=SA_FB_POLE_NEWS), (5) the three key Abrahamic faiths belief in large families inc. (<https://progressivechristianity.org/resources/the-dark-cloud-forming-over-the-middle-east/>), (6) non-inclusive and non-democratic governance and institutions, (7) inability of humanity to transcend the Nation State politically even though capital already has, (8) failure of the left and hardening of the right https://www.theguardian.com/australia-news/commentisfree/2017/feb/25/just-as-neoliberalism-is-finally-on-its-knees-so-too-is-the-left?CMP=share_btn_fb while both fail to come up with alternative policies, (9) local (determined by that jurisdiction) & (10) TBA.

Background: Logic base

Logic base upload to AI/AR/IT likely at the coming singularity

A key consideration here is what the **Logic Base**² is uploaded to AI at the singularity?

AI/AR/IT here is used in its generic sense and includes Artificial/Augmented Intelligence/Reality and Internet of Things. AI for instance smart computers, IT is the internet connectivity in the emergent Internet of Things, for instance, home appliances and the home all talking to one-another, and AR is the augmentation of reality with an IT overlay placed thereon such as Google Glass(es) and Pokémon plus computer game with players walking around to 'capture' virtual (AR) Pokémon's in the 'real' world. These can be combined say in autonomous planes that once given the mission use their AI to put an AR overlay on the terrain to undertake their mission while using IT for connectivity to base to report in real time mission status for instance. These are three aspects of the Logic Base.

Clearly this is a continuation of what we see around us today³. For instance at the moment logic bases are being uploaded into AI for autonomous vehicles inc. drones, trans/post-humans etc. The West's logic base is the US one of managerial-ism and neo-liberal capitalism that through supposed competition and a naive belief in 'objective' (militarised) science is destroying the planet and thereby us. Like the US Vietnam dictum where the logic base was literally expressed as 'we had to destroy the village to save it'!!

I argue that there is no way to support the system that supports the development of the Singularity as it is presently constituted without understanding the modern world' and identifying a 'viable alternative' – which I hope CRAFT and Planetary Bricolage can prove to be. They are a contradiction in terms, the current paradigm/logic base is already mechanistic, linear, top-down, the singularity is just a progression of that and a view which posits intelligence in nature is most certainly not mystic it is simply another way of viewing and experiencing what is considered to be reality and for me a much deeper way.

² AI/AR/IT/(SR)=VR (Virtual Reality) here is used in its generic sense and includes Artificial/Augmented || Intelligence/Reality and Internet of Things. Already we use SR (Stimulated Reality) with meditation, exercise and drugs etc., in particular many indigenous cultures use ethnogens i.e. naturally occurring hallucinogenic substances for spiritual practices. So VR is 'messy' i.e. there is, as ever, overlap and these categories are not mutually exclusive. It is only in Enlightenment Rationality of 'either or' that messy thinking of 'either and' is excluded. Life is messy.

³ So we can look at today's Western Enlightenment Logic Base/Zeitgeist positively (as per above) and negatively (as per here) as to what the WELB is not viz. it is not 'emotional', 'mythical' (myths have now been reduced to falsehoods) and even incarnated (as the flesh is tainted by original sin).

Indeed for Plato (428-248BCE) intellect was our salvation. He compared this lifelong struggle to a chariot. The emotions are the horses. The charioteer serves as the intellect, who keeps the horses in line and steers them. This concept was carried throughout the ancient world until the advent of Christianity and the concept of original sin. And even more tragically steering the chariot (action) is seen always in Greek Philosophy as derivative, secondary, something for women and slaves to undertake. This in my view is where Greek Philosophy and its subsequent cultural derivatives such as Roman Empire and now the West took a catastrophic turn say compared to the earlier Ionian culture (for instance). See: <http://bigthink.com/philip-perry/compassion-is-weaved-throughout-our-nervous-system-researchers-have-found>

And again when Socrates (469-300BCE) died he requested his friends to sacrifice a cock to Æsculapius because his soul had recovered from the disease of bodily existence. Carus (2016/1900) Kindle eBook L2252-2253.

Also from a Macro-Historic perspective a cave person of even say 50,000 years ago, could consider us (with our cars, internet, IT, hospitals, satellites, round earth, massified society (whole earth population of humans about 2m), planetary exploration, plane travel, global wars & warming, and environmental destruction) as ‘post- (their sort of) -human. Thanks to Daryl Taylor for this insight. Here we see a type of ‘logic base’ upload say between the Paleolithic and Neolithic, with the advent of agriculture, say 10,000BP and the Renaissance 14-16C and then Enlightenment-Industrial Revolution 17-18C and the IT Revolution 21C.

Antidote Bricolage logic base

In today’s big picture many call for an overturning of our toxic Western developmental trajectory and a move to conviviality. This call I agree with and so I submit we have to go a step further and postulate a practical tangible antidote.

My research into this dilemma over the past 20years suggests that to be ‘fully human’ we need an antidote in the form of a logic base incorporating four broad and deep arenas: (1) Planetary Bricolage (this exhibit) approach to concretise a (2) Archaic Renaissance which uses (3) Participatory Governance all expressed through (4) a Deep Empathy with, and within, Gaia and ourselves.⁴ A resurgence of the wisdom from the past and a way of applying it today for the benefit of our children’s children, respectively. In this interfaced way ∞ we see that our human species pursues our adventure under the increasing menace of atomic and environmental self-destruction, the imperative has become to save Humanity by realising it!!! This then is the key thrust and practical hope of the dual complimentary lenses of Archaic Renaissance and Bricolage.

So I argue that an antidote needs to be about: how our social system governs, relates, practicalises, and futures, itself. Again these four considerations may be summarised as: Sympatico Governance that is DIO Back to the Future. Further this exhibit expands the first of these four requirements; Archaic Renaissance is covered in <http://www.crafters-connect.com/craft-issue-8/> and Participatory Governance includes various forms of deep and broad democracy. DIO – Do It Ourselves. These include demarchy, holarchy, direct democracy etc. and my choice – Sociocracy see: <http://sociocracy30.org/a-brief-history/> . The fourth requirement is for Deep Empathy is touched on later in this piece, however it is essentially outside the scope of this exhibit.

What then are the collective stories we may tell/bricolage ourselves about how and why another world is possible one beyond the destruction we see environmentally, socially and economically all around us today? I submit one such group of stories about a world tomorrow that our children’s children can live in can be seen in the crafters-circle – a convivial connection of bricoleurs – a concept we explore in this exhibit.

⁴ I submit that an antidote needs to address the four crucial aspects of present system toxicity poor governance, toxic commodified relations with the other inc. one-another and Nature, an approach to technology that deifies machines and IT without including the essential human need to work with ones hands and the inability to envisage a ‘convivial’ future other than MOTS more of this same. Illich (1973). So in my work I have identified these four key arenas, they are not mutually exclusive and others will add a fifth and even sixth I am sure as well as merging two of these say into a composite factor, while still many others, especially academics, will see this as just bunkum.

The probability of the efficaciousness of such an antidote is, I submit, given present trajectories in global war(m)ing and its associated pollution, population growth, and development overshoot (human breed, greed, feed and deed) is at best 1 in 1,000, 000,000.

There are no doubt other requirements and many folks will argue these are trite, flip outright stupid, vacuous and miss important aspects of life. To an extent all these critiques are valid however these disparate requirements will, I submit, be found in large part within the four requirements listed here.

While our human species pursues its adventure under the menace of self-destruction, the imperative has become to save Humanity by realising it.

Obviously, my concern with the bricolage in social research involves not only improving the quality of research but also enhancing the possibility of being a fully human being. Drawn from Kincheloe (2004:21).

Herein I posit the emergence of the 'fully'-human prior to the 'trans'-human let alone the 'post'-human we need deep empathy for our planet and ourselves expressed via. a 'hands-on' planetary citizenship through sociocracy and organised around the re-emergence of Homo Bricoleur based on an Archaic Renaissance apprenticeship model, in turn based on the Medieval European Apprenticeship to Journeyman's model⁵(Paul Wildman)

Four Planetary Bricolage requirements towards an Archaic Renaissance

In this exhibit the issue of Bricolage as a bona fide partner to Archaic Renaissance (see <http://www.crafters-connect.com/craft-issue-8/>) and is explored. Further it is established as a valid and authentic qualitative research methodology is explored. This report is a direct outgrowth of the 15years action research undertaken for the Australian Bush Mechanic Action Research Program in Brisbane Australia by the lead author. As such Bricolaging provides a valid 'upscaling' capability from the grounded research work reported in the 20 or so eBooks, reports and workshops from this Action Research project.

It is hoped that this exhibit may contribute to the 'situating' of Bricoleuring as a vital methodology for exploring real time lived life in accountable and transparent ways that can contribute to the wellbeing of all those involved.

Requirement 1: Planetary Bricolage - Definition

Planetary Bricolage may be seen as an interlocking planetary system of localism based on DIO Mutual Aid. DIO – Do It Ourselves – to an extent, and this is important, play by one's own rules. Wildman and Miller (2008).

Bricolaging: a meta-methodology

A term referring to the deliberate mixing of qualitative methods and ways of thinking in order to address a specific issue or problem. This can generate if we may, a certain 'ontological mutualism' where the pattern of relationships between the methods transcends Cartesian's emphasis on the thing-in-itself.

Standard science is an effort to standardise truth, to provide mono-logical answers to complex questions, and to mandate a universal set of steps necessary to the production of certified truth. Emerging in place of such multiplicity is Bricolaging. This is the same logic that underwrites the effort to impose curricula on educational institutions under the name of content standards—a process nearly complete in U.S. elementary and secondary schools and

⁵ Including mentoring, exemplar projects, community service, learning circles, adult ed., play and so forth i.e. community praxis systems of social action learning for both adults and children.

in process in higher education. How is it that educators need to be scholars who can interpret and produce knowledge when experts already know what constitutes the truth?

Such absolutist epistemological orientations threaten the very notion of a democratic education where students are exposed to diverse ideas and scholarly orientations taught in different ways by different teachers. Kincheloe (2010:6-7). In a broader and deeper sense we glimpse, through bricolage, how dominant power structures operate to exclude, and certify, particular forms of knowledge (and why), both overtly and covertly/tacitly. Freire calls this 'conscientisation'. Freire (1972), Kincheloe (2004:17).

Bricolage includes a two-way recognition of subjugated discourses in order to **weave them into a multi-logical theoretical and experientially empirical lived life tapestry** and back again. In this way Bricoleurs are able to make use of multiple generative narratives/tools/methodologies/skills/discourses/cultures emerging from diverse locales that themselves are dedicated, and together can be intervolved, to the production of new ways of making meaning and being/becoming human.

Bricolage, Agency, and Autonomy: Bricolage is particularly relevant to those arenas requiring agency expressed via. autonomy e.g. the classic tinkerer. For instance innovation, entrepreneurship and professions. For instance the a pilot of a plane where the motor is malfunctioning has to apply a range of methods to try to land safely and to do this she exercise her professional autonomy and express's her agency by deciding what ones to employ and in what sequence. These have to be integrated/intervolved at the point of enactment in the field (bottom up) and not bureaucratically at a distance (top down).

Here we can see how this PB 'combo' of: Hands On, Autonomy and Agency 'is making a come-back and making sense in terms of 'Retro-Tech-Sheik'. For instance as in <http://mobile.abc.net.au/news/2017-02-28/nokias-3310-and-the-growing-market-for-retro-tech/8307714> and seen in the following quotes from this article by Ozgur Dedehayir and Tomi Nokelainen 28-03-2017, where they laud retro phones, vinyl records, photographic film that requires development and manual typewriters (sic!!):

They are individuals who like to express a much higher degree of control and interaction than modern technologies would allow them

If current technological trends do continue, we expect to see a larger number of retro-adopters in a wider scope of markets.

Doula Bricolaging: In this sense a Doula approach to Bricolaging may be seen as a type of 'doula meta-methodology' wherein the space for this meta-methodology is held in the Doula sense of a validated, and for us valorised, space for the subset methodologies to compile and be applied.⁶ See Wildman (various) for an abbreviated list of the publications related to doula bricolaging over a 15year period.

⁶ In Bricolage practice an eclectic and direct DIY approach to methodology is required. In my Action Research work – I explore the Australian Bricoleur – the Bush Mechanic – technically termed Artificer that tend to exhibit a certain indigenous cunning which may also include sauvage, primal, dexterity, haptic and hand knowing. These issues are explored in depth in my CRAFT issue on Archaic Renaissance see: <http://www.crafters-connect.com/craft-issue-8/> . For instance this 'sauvage/bricolage' type approach applied to gardening see the depiction of Mary Reynolds's work in the brilliant 2015 Biopic 'Dare to be Wild'. <http://www.imdb.com/title/tt2989350/> and <http://www.telegraph.co.uk/gardening/chelsea-flower-show/meet-mary-reynolds-the-plant-whisperer-who-dared-to-be-wild/>

Bricoleur definition:

A 'bricoleur' means a jack-of-all-trades, and 'bricolage' has been used within academic qualitative research to describe a pragmatic and eclectic approach to qualitative research - one in fact similar to that adopted in most commercial research. It was introduced to British commercial researchers by Wendy Gordon (1999). <https://www.aqr.org.uk/glossary/bricolage>
See also: Berry and Kincheloe (eds.) (2004).

Also *Bricolage by creating or piecing together, together, using whatever is at hand - material, emotional, spiritual and epistemic shards*, for example; and links to:
Finally *Bricolage seeks to transcend reductionistic modes of fragmented knowledge inquiry and production, by assembling a gaggle of methodologies to reattach these shards/fragments and thus 'make up/artifice' a working montage.*

Animateuring:

(catalysing enlivenment / bringing to life, being generative, or even, if you like, resurrecting) the Archaic Renaissance via the initial agency of (y)our parents' generations' experience of the Great Depression and WWII as preparedness and platform.

Animateur definition:

A person who enlivens or encourages something, especially a promoter of artistic/'craftistic' projects. Plus someone whose job is to organise cultural projects or social events and get people interested in them.

A longing for what was woven together:

Fragmentation and compartmentalisation of knowledge keeps us from grasping this which was, and in some way and arenas is still, woven together. We long for this 'put back together' fabric of existence. This then is, for me, the essence of bricolage – a pedagogical technique where we can regroup and reconnect this scattered knowledge. Morin (1999:20). Here we metamorphose *existential* into '*praxistential*' (from: concerned with existence, especially human existence and its discontents to; concerned with the artifacts of existence especially human existence, and the process of making them)⁷.

Antidote Context: from chiro to cogno to chiro

As planetary economic globalism breaks down a planetary bricolage emerges of socio-ecological localisms.

Further this exhibit is based on the research outcome that our hands are essential to learning – indeed to our very humanity. Our brains are shaped by our hands and in turn have an enormous amount of processing capacity devoted to their activities. Unlike conventional theories espoused a century ago, and explored in my three eBooks, it is chiro that drove

⁷ Sartre claimed that a central proposition of Existentialism is that *existence precedes essence*, which means that the most important consideration for individuals is that they are individuals—independently acting and responsible, conscious beings ('existence')—rather than what labels, roles, stereotypes, definitions, or other 'preconceived categories the individuals fit ('essence'). The actual 'lived life' of the individuals is what constitutes what could be called their 'true essence' instead of there being an arbitrarily attributed essence others use to define them. Thus, human beings, through their own consciousness and its expression in action/praxis /lived life, create their own values and determine a meaning to their life. <https://en.wikipedia.org/wiki/Existentialism>

cogno not vice versa.

Recrossing the first Digital Divide (DD).

Becoming fully human then means re-crossing the first digital divide. Fingers are also known as digits and we have ten of them so in effect, in terms of our cognitive development (stimulated by our hands viz. fingers/digits) we are digital from within the womb. Today the second digital divide through CIT (Communications and Information Technology) and GNR (Genetics, Nanotechnology and Robotics) have rendered many children unable to hold a pencil that is unable to express what can only be expressed and developed through digital/manual dexterity.

Furthermore the second DD valorises abstract cognition based on digital processing of information and pejorates the first DD's valorisation of digital/manual dexterity and practical activities/praxis.

We engage the world and its wonders, sensing and creating primarily through the agency of our hands. We abandon our children to education in boredom and intellectual escapism by failing to engage their hands in learning and making, for instance through art, crafts (health dexterity art)⁸, manual arts, art, music, dance, Tai Chi, Qigong (health exercise art) walking etc.. Many of these along with affective emotions are 'non-cognitive' and so outside what is validated as learning in our Enlightenment rationality. Tragically this view of ER is only a part of what it is to be human.

I have already pointed to the intimate interdependence of hand and brain of manual and mental of chiro and cogno. Yet we seem to have lost respect for, and even recognition of, this interdependence as we valorise abstract theory in the lineage of the Ancient Greeks and leave the ground/manual work for the slaves/robots. We also see this in the removal of play, and play equipment from Early Learning Curricula for children.

That inter-dependence has long been recognised yet is now being 'ignored'. I hope my research, and that of more able others, can give renewed recognition of the phrase. It has been shown that there are in the brain distinct motor-centres, of which those of the hand are specially important; that these motor centres have a distinct but limited period of growth, extending over, roughly, **the period from the fourth to the fifteenth years**; that their development depends on adequate exercise of the corresponding muscles during this period; that these motor-centres are so intimately connected with other parts of the brain that if they are imperfectly developed there is apt to be a corresponding loss of mental power.

Still the child's hands and spoil the child's mind.

Through our hands we can directly be involved in making the fabric of our culture and thence humanity. See: [Wisdom of the Hands](#).

Sadly the movement towards the Singularity simply bypasses this entire dimension of what it is to be 'fully human' and moves from bite to byte by replacing incarnation it with the very yang oriented disincarnated IT involved in, what I call, our Turbo-Techno-Utopio Western society.

⁸ Spell-crafting (Wicca), hand-crafting, word-crafting/smithing, wood/metal-crafting, mechanical-crafting, food-crafting, clothes-crafting/seamstress, craft-beer, house-crafting, craft-tools, garden-crafting, crafter, arts & crafts, amateur, and of course bricoleur are some of the many forms of that craft takes within CRAFT.

Planetary Bricolage as Antidote to the second Digital Divide

PB then gives us an ‘antidote-rationale’ for re-crossing the first DD while simultaneously constraining the second DD and putting it in service of the first. Here cogno/second DD viz. CIT is placed in the service of the first/chiro DD viz. manual dexterity. In a sense the second DD has been a necessary and ‘natural’ outgrowth of Green thinking valorising the disincarnate abstract and ethereal while slaves and women do the rest – the messy incarnate first DD stuff. Chiro is incarnate digital language, 0’s and 1’s are abstract disincarnate language.

So in medical terms antidote must needs be able to: (1) counteract the disease it is targeted at and, (2) assist the body recover from that disease and finally (3) hopefully help prevent a recurrence thereof. In terms of this exhibit these three are covered viz.: (1) recrossing the first DD, (2) PB as an accepted social activity, (3) Pedagogy - Bricolage in School Curricula.

Survivalist to Thrivalist - BricCoin: In my micro-economics unit I interviewed my parent’s and a dozen of their friends on how they had survived the depression (1929-33). The outcome was that folks developed a practical ‘lived life’ methodology that could be seen as ‘bricolage’ by mixing this and that and finding out what worked with some key themes and trends (Grounded Theory). Here in larger scale we engage community economy development for instance local economics, and what may be called ‘BricCoin’ or ‘BushCoin’ for Bricoleur/Bush Mechanic Coin/Currency; based on the LETS system but integrated with BitCoin.

Here currency (local) can be differentiated from money (centrally ‘created’ by Government fiat and rationed by the banks. PB is clearly about the former, especially where the currency is based on real goods and services and created at the point of sale not rationed top down by central Government.

Social Innovation and PB

An antidote needs must recognise that the ‘dote’ that it needs to ‘anti’ is centrally planned and resourced responses are in almost all instances only making matters worse globally and indeed are *part of the problem not the solution*. So clearly More Of The Same (MOTS) scenario will simply produce more of the same.

PB recognises that almost all NGOs are locked into the vision of their founders and use the governance model of a top down operational hierarchy with their board at best operating on majority democracy in search of Governmental largess – in short NGOs in Australia are part of the Shadow State. This all but ensures change doesn’t happen and indeed cant. These NGO’s need to refresh and to do this they need a Social Innovation Process model (SIP). Such a model would show for instance that a proportion of their resources need to be allocated to outliers and environmental scanning.

A basic SIP would include three basic stages: (1) Issue identification viz. environmental scanning say using Emerging Issue Analysis methodology, (2) Translation of the prioritised issues into learning opportunities (pedagogy) viz. say action learning circles and finally (2) Empowering local groups to take action and ‘do something hands-on’ about said issue.

Philosophical aspects of Planetary Bricolage

Philosophical aspects of this planetary approach to bricolage include:

1. Localisms – inter-linked and overlapping methodological holons

2. Bottom up governance (beyond democracy e.g. Sociocracy)
3. Validation of Local knowledges and Grounded Theories⁹
4. CRAFT and craft <http://www.crafters-connect.com/> & <http://www.crafters-circle.com/>
5. Community/Home (Planet) economics/Village Economy inc. local currencies/LETS/Bitcoin/BushCoin & farmers markets etc.
6. Balance and intervolvement of yin and yang energies
7. Bricoleur/Artificer/Bush Mechanics inc. its six grounded principles
8. Permaculture
9. Indigenous spiritualities
10. Post-Christian, Post-Cartesian, Post-Newtonian, Post-Formal, Post-Cognitive Post-University, Post 'T'ruth and Post Post Post Modern; codified in the praxis for, and use of, the Exemplar Project = Bricolage/Artificer as a Qualitative Research Methodology (see next section)
11. Chiro drives (culture drives) Cogno approach to pedagogy
12. Chiro provides the context and glue for Cooperato!! (cooperation) & Cogno provides the mental & mythic rationale.
13. Therefore: Socio→Chiro→Cooperato→Techno→Cogno(→Chiro→...)
14. Biology as bricolage – where evolution uses and doesn't discard, existing capacities such as the reptilian brain etc. to add on eclectically for a completely new purpose
15. Practical hope inc. cognition and practice of hope. See: <https://www.facebook.com/search/top/?q=practical%20hope%3A%20mutually%20assistive%20anarchism>
16. Planetary pilgrimage ≡ Artificer Journeyman journey
17. Bricolage as process anchored in the lived life of the participants
18. Bricoleurs unabashedly are part of subjugated perspectives. Kincheloe (2010:8)
19. Non-totalising world views e.g. science's cp. Science, knowledges cp. Knowledge
20. The boundary rider and beyond is validated that is it is not an 'expert system' with all inputs from within the 'expertise' box, typically validated by Universities
21. Comfortable with the ambiguity, bricoleurs and post-formalists work to alleviate human suffering and injustice even though they possess no final blueprint alerting them as to how oppression takes place. Kincheloe (2010:29).

Specific attributes of Planetary *Bricolage*:

- (1) *Post Christian*: is the loss of the primacy of the Christian worldview in political affairs, especially in the Global North where Christianity had previously flourished, in favour of alternative worldviews. See: <http://www.brisbaneuu.org.au/> for an example of a PC Organisation.
- (2) *Post Cartesian*: Post dualism viz. 'a or b' and 'a' cannot be 'not a' i.e. Aristotles theory of the excluded middle, in say the overlapping circles of a Venn diagram where they overlap 'a' is 'a' and not 'a' as it is also 'b'. Cartesian Rationality is somewhat mechanistic and has consistently excluded subjugated and passionate knowledges from validated databases of valorised research. Eurocentric mechanistic quest for certainty and the social and personal damage such a trek produces. Kincheloe (2010:22).

⁹ Also I posit, separate to this exhibit and outside its terms of reference, this links strongly to grounded eclectic interwoven spiritualities and Earth Mother Yin oriented 'soulualities' e.g. Wicca cp. abstract 'heavenly' outside externalised Yang obsessed sky king (Platonic) philosophies, sciences and spiritualities.

Here we seek to transcend the ‘rational irrationality’ of formalism and mechanism, linearity and mono-logicalism. Cumulatively this produces a sort of mechanical nihilism – anything that does not conform mechanically etc. is verboten.

- (3) *Post Newtonian*: Post clockwork/determinist universe so to speak, post separation of subject and object = inter-subjectivity
- (4) *Post Formal*: Post unitary methodology viz. embracing of the eclectic with relevance to the application rather than theoretical purity. **Postformalism** operates to develop new ways of cultivating the intellect and defining intelligence, while concurrently working for social justice and a democratic redistribution of power. **PF** is always accompanied by the hermeneutic act of interpreting the meanings of such experience in light of particular contexts and processes. Kincheloe (2010:19).
- (5) *Post Cognitive*: PC rejects the Enlightenment belief that intelligence is denominated by say the IQ or cognition uniquely such as thoughts and words i.e. text other than praxis that is enfoldment within a lived life. This approach valorises abstract/grand theory by the elite and disparages/dismisses local knowledges, grounded theories and indigenous ontologies
- (6) *Post University*: (to Diversity even Subversity leading to a ‘University’) this means post universalism post the totalising episteme of University (one way of knowing) and valorising abstract reductionist knowledge above practical knowledge. Here the locus of authenticity of knowledge is (at last) outside academe. Outside in the sense of Bricolage inc. electronically the Net which places such knowledges inside itself yet outside the University. By its very nature Bricolage HAS to remain outside University to retain its integrity as a praxis methodology as University by its very nature stands for the destruction of such indigenous ways of knowing. Wildman (1999), (2000), (2013c).

For instance an actual bricolage/exemplar project - is a lifelong learning process that can be counter/hegemonic esp. as it is bottom up. Official University validated and rated research. See Kincheloe (2004:12). So Bricolage belongs by defin(ac)tion AND reaction outside University where we recognise what Kincheloe (2004:21) calls ‘the chaos of the contemporary’, our contemporary ‘mashup, even smashup, culture’. Fixed top down unitary research methods simply can’t hold coherence and this provides in effect the stage for the emergence of bricolage as a credible meta-methodology.

In short bricolage seeks to remove knowledge production and its benefits from the control and ownership of elite groups. To make the bricolage the exclusive province of professionals and scholars, however, is to perpetuate the same forms of elitism that have marred and scarred everyday life in Western societies for centuries. Kincheloe, (2004:18).

- (7) *Post Truth – what then is a fact?:* In this sense PT is used in the sense of challenging ‘factuality’ and ‘factoids’ (repeated supposed truth so often that it becomes accepted as ‘fact’) in the sense of the above in that contextualise, historicity and power are recognised as crucial in which truths are validated. Here we move outside and above the Uni(versal/versity/varsity) Truth of Enlightenment Science where one objective method ‘tortures’ universal ‘T’ruths out of Nature.

What then is a fact? What are the constituting, situating, historical and political aspects of such ‘facticity’? ¹⁰

(8) *Post Post Post Modern*: a critique of Modernity from within the Western Enlightenment Modernity Project; Post Post Modern = a return to Modernity albeit with constraints and critical awareness’s from PModernity (still within the Western Modernity/Progress Project), PPPModernity = Recapitulation to include Pre-Modern epistems and praxis subject to the strictures of the first two P’s also recognises of the historicity and futuricity of Methodology now including the Archaic (wisdom) of both our Archaic Ancestors (←Post)and Future Focestors (Post→).

Aspects of Bricolage

Bricolage et outillage - citations valables – Quotable Quotes

This translates from French as *Do-it-yourself and tools*.

Difference in this Bricoleur context is negotiated in the womb of solidarity. Kincheloe (2010:10).

Bricoleurs make sure that Western rationalism is removed from its sacred sanctuary as the only legitimate mode of knowledge production. They take rationalism into the epistemological bazaar where it assumes its place as simply another way of making meaning and producing knowledge about the world. Here it co-exists with traditions coming from different places and times. It encounters modes of perceiving that utilize both rational and emotional dynamics and make use of context and interrelationship in unique ways. Bricoleurs like their post-formalist counterparts like to hang out in the epistemological bazaar. In this locale they can engage in unimagined conversations that move them to new levels of insight derived from juxtaposing diverse forms of meaning making. Kincheloe (2010:12) see also Wildman (various).

Marshall McLuhan said ‘we shape our tools and thereafter they shape us’. We need to shape/bricolage some re-newed tools.

Still the child’s hands and spoil the child’s mind. Adapted from Doug Stowe see:

<http://wisdomofhands.blogspot.com.au/2016/12/an-important-thing.html?spref=fb>

Process Bricoleurs, believe that the benefits of being flexible when it comes to problem-solving for our products should also carry through to determining how we might approach our work. <http://blog.myplanet.com/making-the-case-for-bricolage> (in IT).

Global Manifestos cp. Planetary Bricolage:

Manifestos are valuable yet they are in counterpoint to Process Bricolage. For instance there are many Manifestos regarding the correct reverence for, maintenance of, and operation with, our Globe. They tend to harden, as a skeleton as it were, around a set of perspectives and brilliantly can galvanize a movement, yet these can also freeze frame the exoteric structure of the

¹⁰ My work in this arena includes the idea of ‘University’ as ‘Subversity’ wherein the Universities role becomes one of challenging the ontological position of fact that is Universal way of knowing a particular matter + my **Ultvansi Koan’s** Wildman (2013b, 2016d) wherein I consider in four to six line Koan’s whether for instance ‘is a rock a fact?’ and ‘is a rock a future fact?’ and so forth. Contextualising ‘facticity’ is explicated by Kincheloe (2004) in Berry and Kincheloe (2004:7). Thus we may well ask ‘What is a fact?’ A question for **Critical Hermeneutics** while using Bricolage to assemble that ‘fact’ in the first place.

organisation and its mission – frozen in time. This is constraining the mission in its directions and ambit.

While they can be a great tool for understanding and aligning value systems the dogmatic and normative language of manifestos can, in time, evolve be dangerous, esp. when externally focussed. <http://blog.myplanet.com/making-the-case-for-bricolage> (in IT).

Bricolage on the other hand by its very nature has to be proximate, dynamic, synthetical, morphogenetic in effect a direct counterpoint to the Manifesto Approach. Here a (life) mission is postulated and methodologies are assembled to achieve same rather than having a Manifesto (skeleton) prescribed which has the effect of proscribing potential, and to an extent flexibility and directions.

The Art of Bricolage A construction made with objects that are re-purposed, re-identified and transformed into part of the whole work of Bricolage as both art and craft, collage with dexterity/muscle. http://artofbricolage.blogspot.com.au/2014_09_01_archive.html .

Mr. Bricolage – a French DIY home improvement store

Mr Bricolage.fr, on peut compter sur lui

www.mr-bricolage.fr/ ▼ [Translate this page](#)

Fiches de **bricolage** avec un moteur de recherche à orientation technique. Description de cette entreprise et liste des magasins en **France**.

Search mr-bricolage.fr



Magasins Mr.Bricolage

Magasins Mr.Bricolage ... Cachan
- Magasin Mr.Bricolage de ...

Meuble de salle de bain


Colonne de salle de bain - Meuble
d'appoint - Vasque - Lavabo - ...

Chambre adulte

Concevez votre chambre sur Mr
... Chambre adulte : appuyez ...

Radiateur à inertie

Rayonnant mural - Thermostat -
Convecteur mural - Thomson



Map data ©2016 Google, Inst. Geogr. Nacional

A	Mr Bricolage Home Improvement Store Brive-la-Gaillarde, France · +33 5 55 87 88 80 Opens at 9:00 am			WEBSITE	DIRECTIONS
B	Mr Bricolage Home Improvement Store Champniers, France · +33 5 45 97 86 86 Opens at 9:00 am			WEBSITE	DIRECTIONS
C	Mr Bricolage Home Improvement Store Ambert, France · +33 4 73 82 00 90 Opens at 9:00 am			WEBSITE	DIRECTIONS

La créativité Bricolage

In Europe creativity and bricolage go together e.g. in Italy

<http://www.riminifiera.it/pagine/magazine%20mostra.asp?Codart=829&Codice=35>

Organisational Bricolage

Table 8.2 Examples mapped against the core elements of entrepreneurial thinking

Company/situation	Description	Opportunity seeking	Key drivers of culture	Emphasized process	Leadership (vision)	Leadership (implement)
3M	Product innovations	Seek new markets	"Tinkerers," 15% rule	Effectuation	Not as important	Market driven
Interface	Pursue sustainability	Save the planet	Save the planet	Bricolage	Critical	Critical, persistence
Nucor	Prune to mini-mills	Profitability	Team focus	Bricolage	Critical	Yes, team and shared benefit
Gore	Org. and product innovations	"Lattice" organization	"Dabble," peer	Bricolage and effectuation	Critical (all levels)	No bosses
IBM1 (1915)	Corporate culture	Employee loyalty	Essence of innovation	Bricolage	Critical	Critical
IBM2 (1935)	Expand in depression	Government work	Expand benefits	Bricolage	Critical	Critical
IBM3 (1957)	Solid-state circuitry	Transform core tech.	Speak Up!	Bricolage	Critical	Critical
IBM4 (1981)	Personal computer	PC growth	Market shift	Bricolage	Critical	Less important
IBM5 (1994)	Shift to tech. integration	Unique new concept	Research oriented	Bricolage	Critical	Less important

Dewald, J. (2016). *Achieving Longevity: How Great Firms Prosper Through Entrepreneurial Thinking*. Toronto: University of Toronto Press. 193pgs. pg. 156 Table 8.2.

Biology as Bricolage

previous epochs of the universe's history, many of them in the monster furnaces of the galaxies. The concreteness that defines us bears the marks of life's pilgrimage on our planet. **Bricolage** – constructing new things from the materials at hand – is evident throughout the biosphere. Whether we note the formation of jawbones from antecedent gill slits or the triune structure of the human brain that contains within itself the neurological ancestry of reptiles and ancient mammals, it is stunningly clear that the human being is a segment of a process that can be related reasonably, on the basis of empirical observation, to the whole of nature. When we add the testimony of genetics and the results of nucleotide sequence comparisons, including those that deal with mitochondrial DNA, the sense of our kinship within one human community and with the higher primates is rendered very intense indeed.

The ecological model also depicts our intense belonging to the rest of nature. In some ways, this is a simpler and more graspable model than that of kinship, particularly since the delicate balance and interweaving of the many factors that make our continued existence possible on the planet become more vivid to us every day.

Drees, W. (Ed.). (2003). *Is Nature Ever Evil?: Religion, Science, and Value*. New York: Routledge. 338pgs. pg 198.

Service as Bricolage

Here service as in community/eco/econo is seen as a 'convivial' contemporary possibility for

the expression of Bricolage. In a sense extending organisational systems such as Lions and Rotary (service clubs), Men's Shed's (practical collaboration) and so forth to include the six principles of the Artificer for instance we can envisage a Planetary Bricolage World Service. In this sense Bricolage becomes an ethic for re-orienting Service which in turn becomes a ethic for re-orienting community participation.

Bricolage and Civil Society – the Planetary Bricoleur – *mutualis communitas*

Bricolage as convivial Service to Gaia for instance illustrates how Civil Society can be enhanced though a 'maker', 'DIY', 'DIO', 'Artificer', 'Prime'atives/Primeactives', Prepper's, Communalists, Intentional Communities and so forth approach to sociability as mutual aid. Illich (1973), Wildman (2009).

Our mythopoetic world

In 1962, Claude Levi-Strauss (1996) (CLS) brought the concept of bricolage into the anthropological and philosophical lexicons. It has to do with thinking with one's hands, putting together new things by repurposing old things. It has since been applied to various areas such as social and corporate organisation, education and the internet. The term 'bricolage' uncovers something important about the Net, but it also covers up something fundamental about the Net that has been growing even more important.

In [The Savage Mind](#) ([relevant excerpt](#)), CLS argued against the prevailing view that 'primitive' peoples were unable to form abstract concepts. After showing that they often in have extensive sets of concepts for flora and fauna, he maintains that these concepts go beyond what they pragmatically need to know: *animals and plants are not known as a result of their usefulness; they are deemed to be useful or interesting because they are first of all known.*

It may be objected that science of this kind can scarcely be of much practical effect. The answer to this is that its main purpose is not a practical one. It meets intellectual requirements rather than or instead of satisfying needs. It meets, in short, a 'demand for order.'

CLS wants us to see the mythopoeic world as being as rich, complex, and detailed as the modern scientific world, while still drawing the relevant distinctions.

Bricolage as a bridge to our mythopoeic world

He uses bricolage as a bridge for our understanding. A bricoleur scavenges the environment for items that can be reused, getting their heft, trying them out, fitting them together and then giving them a twist. *The mythopoeic mind engages in this bricolage rather than in the scientific or engineering enterprise of letting a desired project assemble the 'raw materials.'* A bricoleur has what s/he has and shapes projects around that. And what the bricoleur has generally has been fashioned for some other purpose.

Here the conventional mono-methodological approach 'imposes' a unique methodology on a particular research questions – top down. The ability, however, to integrate/intervolve several apropos methodologies at the point/site of research, as with the Bricoleur approach, provides a sort of 'bootstrap' capability as it were to enhance relevance, efficacy and accountability at the point of contact between the methodologies and the lived lives of those being researched.

The development of technical-empirical-rational education has never annihilated the poetic, magickal, symbolic learning that human beings are capable of. Morin (1999:27 adapted)

Bricolage as 'mash-up' culture

It is a very useful concept for understanding the Internet's mashup culture, its culture of re-use. It expresses the way in which one thing inspires another, and the power of re-contextualisation. It evokes the sense of invention and play that is dominant on so much of the Net. While the Engineer is King (and, all too rarely, Queen) of this age, the bricoleurs have kept the Net weird, and bless them for it.

Clearly this metaphor is apt yet also needs extending and deepening with the inclusion of transformative potential.

Organisational Bricolage

Planetary Bricolage and Organisational Structure, Governance and Process (SGP)

Organisation structures that flow from PB (Planetary Bricolage) relate more to DIO (Do It Ourselves) SGP's, than to top down conventional hierarchical ones.

Conventional Organisational (CO) SGP's, both public, private and community are almost universally 'power over' ones that are thereby formal, hierarchal, bureaucratic, with governance systems that are majoritarian democracy inc. proxies, and operate within the provenance of the Nation State (created under its legislation) and in accordance with its requisite articles of association. Thus once formed they focus within their remit, which is often that of the ego of the founder, and so don't reach outside same. For instance Permaculture, Biochar and Transition Towns have become ossified within the purview of the founder – in my view.

They can have high levels of accountability to the executive yet not to the rank and file, and generally operate within the Articles Of Association (AOA) which act to limit innovation and lateral inclusion. Both vital in a PB and thus a PB organisation.

Furthermore these AOA's are universally built around the founders 'vision' and so lock in, and indeed freeze, the social analysis/issue, ego experiment at that time. So that over time, e.g. a decade or so, this type of organisation, especially NGO's (Non-Government Organisations) will have thoroughly lost its way as the society changes around it. Essentially conventional organisation structures are a recipe for More Of The Same (MOTS) i.e. they are historically moribund effectively from the instant of incorporation.

Do It Ourselves (DIO) SGP's are, on the other hand, are generally informal, collegiate, inclusive, use 'power with' governance systems, and fluid leadership, high levels of accountability and innovation. Yet, unlike CO's, DIO structures do not massify easily, one method of achieving this however, with which the author has had extended direct experience, is Sociocracy, others include demarchy and direct democracy etc. In short in some regards DIO structures.

Conventional SGP's eschew marginal, peripheral and contingent praxis ideas

So in short experience and philosophically I simply no longer can trust any NGO to be genuinely interested in Marginal, Peripheral, Contingent (MPC) ideas, innovation or praxis no matter how related they are to that NGO's Articles or Mission. Once an NGO is formed under the status quo Articles of Association from the Govt website they are a lost cause and will never be genuinely interested in what marginal and peripheral and contingent issues and innovations outside their increasingly focused remit that is what they are on about. This has been my direct experience with NGO's in Adult Ed, Senior Citizens, Lions Service club,

Historic Motorcycles, Permaculture, Biochar, Demand sided labour market programs and I could go on

Critique de Bricolage

Traditional bricoleurs don't have search engines that let them in a single glance look across the universe for what they need. **Search engines let materials assemble around projects, rather than projects be shaped by the available materials.** (Yes, this distinction may be too strong. Yes, it's more complicated than that. Still, there's some truth to it.).

Exemplars of our Bricoleur Creative Commons (BCC)

More important, we are now taking steps to make sure that what we create is available for re-use in ways we have not imagined. We do this by working within standards and protocols. We do it by putting our work into the sphere of reusable items, whether that's by applying the [Creative Commons](#) license, putting our work into a public archive, or even just paying attention to what will make our work more findable.

This is similar to the bricoleur's world in which objects are designed for one use, and it takes the ingenuity of the bricoleur to find a new use for it. The following are exemplars, to my mind, of Planetary Bricolage:

- (1) *Calm Birth (CB)*: Developed in California in the US in 1997, and now also in Australia. CB comprises meditation for childbirth in and out of conventional medical setting. *Iona Miller* is a key player in this nurturing praxis of childbirth. <http://www.calmbirth.org/>
- (2) *Lace Web (LW)*: Another system of practical mutual aid/self-help/DIO has been developed by *Dr Les Spencer* in lace web. A family and community healing movement spreading from Australasia through the East Asia Oceania Region evolving and enriching all aspects of wellbeing. Laceweb is a New Social Movement supporting people going beyond existing to [living](#) in sustainable ways tapping the fullness of wellness potential within and between us. <http://www.laceweb.org.au/>
- (3) *EarthShips (ES)*: ES in many regards demonstrate the essence of PB within a Creative Commons context. This is being applied in an ES build by *Daryl Taylor* in the Kinglake's area of Victoria as part of fire disaster recovery. <http://earthship.org/> EarthShip design principles see: https://www.youtube.com/watch?v=_ozX_nt5A4o&feature=youtu.be .
- (4) *CRAFT'ers Circle (CC)*: In this regard please see <http://www.crafters-circle.com/> and <http://www.crafters-connect.com/> . 'CRAFT' is intended to be seen as a 'big picture' take for our day to day 'craft' activities. It stands for Community Resilience through Artificering for Futures Transitions. CRAFT issues include:
[CRAFT 1: Biochar \(updated 06-10-2014\)](#)
[CRAFT 2: Brisbane radical movements - Part1](#)
[CRAFT 3: Brisbane radical movements - Parts 1 and 2 combined](#)
[CRAFT 4: Transhumanism](#)
[CRAFT 5: Letters to my Brother](#)
[CRAFT 6 – Disability Accessibility](#)
[CRAFT 7 – A Town Like Byron \(Bay\)](#)
[CRAFT 8 – Archaic Renaissance](#)
[CRAFT 9 – The Doula as a modality for community facilitation](#) (2016)

Extending our Bricoleur metaphor

Insofar as we are explicitly creating works designed for expected use through unexpected reuse. The bricolage metaphor needs to be extended, as all metaphors are. It usefully highlights the ‘found’ nature of so much of culture esp. sub cultures such as internet, steampunk etc. It puts into the shadows, however, the truly transformative movement we are now living through in which we are explicitly designing objects for uses that we cannot yet anticipate. **Source:** based on http://tagteam.harvard.edu/hub_feeds/17/feed_items/2179537 Joho (2012)

Requirement 2: An Archaic Renaissance

<http://www.crafters-connect.com/craft-issue-8/> and Miller and Wildman (2012).

Bricolage, CRAFT and the Australian Bush Mechanic Action Research Project

The first author’s research on the Bush Mechanic/Artificer/Australian Bricoleur research project of the last 15 years [Wildman (various)] reported under the rubric of Australian Bush Mechanic Action Research Project and subsequently codified in the CRAFT eZine is one of my ‘lived life’ bricolage involving the following methodologies:

1. Action Learning
2. Action Research
3. Gross and Fine motor skill development viz. manual dexterity
4. Detailed field work and journaling inc. learning insights journal
5. Exemplar project methodology
6. Grounded theory [Dick (2000)]
7. Local knowledge [Geertz (1983)]
8. Play Praxis - Adult Learning – Praxis Play
9. Critical futures praxis
10. Transformative activism [Stetsenko (2008 etc.)]
11. Exoteric and esoteric theses [Wildman and Cundy (2002)] and so forth.

Self-taught Doctoral program – outside official research cannon: As I (the first author) write about the process of becoming a bricoleur in my work on social, economic, and educational research, the multi/trans-disciplinarity and multi/trans-perspectival demands of the bricolage cannot be learned in an undergraduate, master’s or Ph.D. program. Becoming a pracademic (practical scholar) of post-formal Bricoleur’ing - such as becoming a praxiser (doer, recorder, reflector, sharer, carer and learner) of an actual bricolage/exemplar project - is a lifelong learning process that can be counter/hegemonic esp. as it is bottom up. Further because this form of engaged philosophical inquiry is typically excluded from the canon of official research. See also Kincheloe (2004:12).

Here we dedicate our lives to ‘getting into’ learning situations even moving to ‘love of learning’ situations the opposite of what society does to children and adults these days. We will not relinquish, and indeed will seek to reclaim, our disposition to explore ourselves and the world around us in praxial ways in order to better understand, and enhance, both. Here we seek to inhabit teacher and/or self-constructed Vygotsky’ian ZPD’s (Zones of Proximal Development).

These ‘barbarians’ us, from communities of color, indigenous backgrounds, working class neighbourhoods, Bush Mechanics and, God forbid, hillbilly hollersers from the southern mountains of Tennessee USA, indeed we the wretched of the earth can all seek to make their own post-formal ZPG’s and thus take their place as knowledges producers. Kincheloe (2010:26). Indeed there is a genuine substantial opportunity, and indeed call, for conventional Universities to link with these pedagogical exiles, refugees and outcasts.

Requirement 3: Direct participation in Governance - Sociocracy

These include demarchy, holarchy, direct democracy etc. and my choice – Sociocracy see: <http://sociocracy30.org/a-brief-history/>, Endenburg (1998) also Rawson (1956) re Kees Boeke's foundational work, towards Sociocracy, of the 1950's in post-war Holland. This requirement has been covered in various books on same esp. the above reference and is beyond the scope of this exhibit. Here we include social, organisational and economic democracy.

This approach to participatory governance achieves the following; (1) it moves beyond majoritarian democracy and, (2) it is strongly a bottom up small group method of governance with a strong resilient interface ethic for interface between dislike groups who may well be 'other' to one 'an-other'.

Requirement 4: Deep Empathy/Compassion

The fourth requirement for Deep Empathy' is both an inner↔outer and self↔other aspects for many readers this is the 'deep ethics', 'spiritual' or 'soulual' turn. Here empathy and compassion overlap substantially and could both be seen as 'love' both in practice and principle what I call 'praxciple'. This latter requirement is covered by many far better than I can plus it is also covered in my major research for the Bush Mechanic Action Research Project, and is beyond the scope of this exhibit.

Today with IT a new way of life is developing which prospers industry and the academy yet damages human relationships and community, and thus, ethical values. If a person does not perform up to expectations at various tests at school, they are stopped from studying. Further IT can connect individuals to individuals while often missing community and relationships. If a better job came along, a person moved on. Indeed empathy/compassion is inherently relational and bi-directional. Wildman and Inayatullah (1996).

Bricolage as a Futures Praxis methodology

Here the eclectic approach of Method Bricolage is brought to bear on a futures issue – say such as 'how then should we live?'. This approach is substantially different to say 'Futures Studies' which is an academic discipline and 'Futures Generations' etc. which are to varying significant extents intellectual academic pursuits not related to praxis. The Futures Studies community has made various attempts, and rejected others, in an attempt to (be seen to) become, sympatico with praxis. The nearest I can document is 'Critical Futures Praxis', Dick and Wildman (2013a).

Western academe esp. Anglo academe, unlike say Japanese and Indigenous academes, has never been able to grasp praxis and techne as more than operational and thus vocational. To me this harks back to Ancient Greece where praxis was essentially something for women and slaves (if there was a difference).

Bricolage (Futures Praxis Bricolage – FPB) is a bottom up eclectic approach that draws from real lived life issues/questions/problems/challenges and seeks to assemble a collection of apropos methodologies. This counterpoints the 'grand theory' approach of some social science and much physical science. So from a futures perspective Bricolage allows a participative collective collaborative multi-faceted approach to produce provisional improvable diverse response/solutions rather than a single silver bullet response/solution.

Here in FPB we seek out, and help generate, multi-logical and multi-local¹¹ Zones of Proximal Development (ZPD's) swarming with inklings, meanings and make-outs. Wildman (2016c).

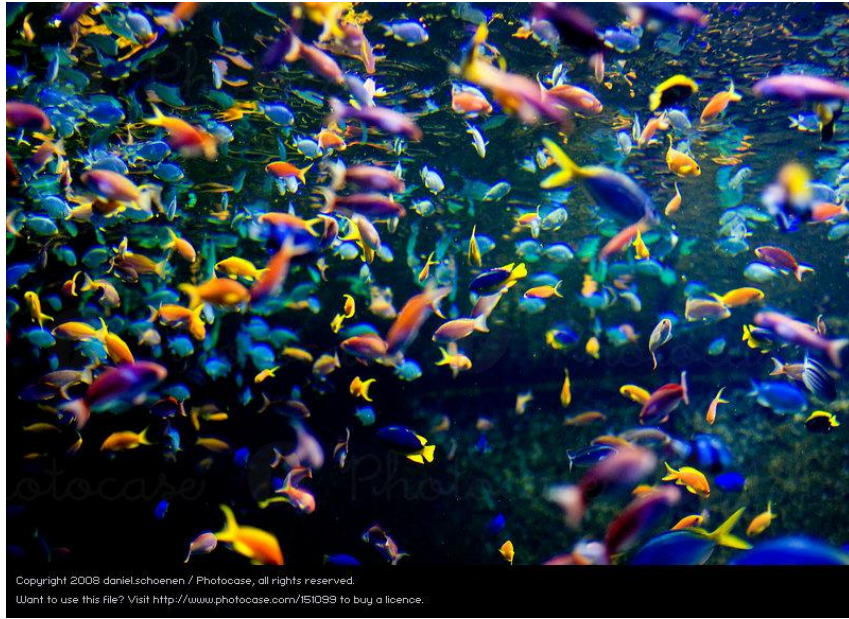
Conclusion

Now is the time when we need immediately to overhaul many our conventional top-down research methodologies. The ability of methodologies to be modified *ex localis* to take account of emergent, surgent and divergent issues, challenges and opportunities. This approach insists the local of authenticity for this type of research is now outside the University and rests with those involved in and accountable for and to the 'bricolage' research meta-methodology and its components methodologies.

In some small way it is hoped that this exhibit standing, on the shoulders of an increasing number of authors and my 15 year Action Research project into Artificering/Bush Mechanic (the Australian Bricoleur), will contribute to furthering the role that Bricolaging can, and should, play in Qualitative Research methodologies.



¹¹ These ZPG's swarm/schwarm with synergies, symbiotics and syncretics often as forms of life noologically vibrant and virile often only visible, initially, to those also swimming in the particular ZPG 'pond'. See: <https://www.google.com/search?q=schwarm&client=firefox-b&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwiF7I24sNHQAhWLPi8KHUTsArAQsAQIMA&biw=1779&bih=889>



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