

Bricoleur planétaire: towards CRAFTy Deep Humanity Communities

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Bricoleur exemplar: the Journeyman's piece as masterpiece that is the **ne plus ultra** (an exemplar's exemplar) crafted as an expression of **C'est la Vie and tres bon** (a good life as in **bonum vitae**) and showing **ones joie de vie** (joy of living) in the style of **le thème sous-jacent** (the underlying theme)

Bushie project links to the concept of the '**journeyman's-piece**' of the middle ages an **exemplar project or thesis** becomes a '**master-piece**' artisan level piece of trades work. If successful, as adjudged by a group of peers in the guild, this person would be admitted as master and could employ apprentices. The journeyman's piece embodied the person *and* the skills sufficiently to admit the journeyman (skilled apprentice called now a tradesman) to master tradesman status – Master of Plumbing or Master of Economics so to speak.

This is the ne plus ultra of Journeyman's' piece <https://www.chonday.com/15454/the-writer-automaton/>

And well may we ask 'What then is to be our Journeypersons piece?'

Quo vadis the Bricoleur: towards our redemptive future?

I submit that if the ultimate aim of neoliberal capitalism is to create a world where on one believes any other economic system can actually work then it needs to suppress not only any ideas of a redemptive future but really any radically different technological future at all. The proscription of alternatives and the normalisation of sameness. Thus Graeber (2015:86) argues since the 1970's we have seen the emergence and growth of the Anglo emphasis on technologies of fear viz. military/police and the bureaucratic state in contrast to the technologies of liberation viz. governance, arts and crafts and so forth.

Planetary Bureaucracy before Planetary Bricoleur'acy!

Even to the point where the former outlaws the latter and AI is directed to re-inscribing Planetary Bureaucracy only now same is hidden away behind our computer screens. Where is our liberation? See also Graeber (2015:83)

Towards a Crafter paradigm: Positive things can be good for our planet

'All in favour, raise your hands.' Or your voices. Or your pens. Or your hammers. We tend to focus on resisting that which will cause harm, but the world desperately needs us to pursue those things which do good and of which we are in favour of, the shape and shaping of things we love with links to the planet, and the possibilities that light our imaginations and help us help others. And if one is playing a game, the 'play' element is the unpredictable element, the degree to which one is not simply enacting rules, but applying skill, or rolling the dice, or otherwise embracing uncertainty with agency, skill and intent. This is the eros of craft.

Our humanity is best expressed in play and vice versa so, we have educational demands for serious playfulness, which this exhibit argues needs to become playful seriousness. Our play chiasmus. Morton(2016:115).

The Crafter's challenge 1: the Craft of craft – towards an emergent paradigm

This points us towards the 'craft of craft' so to speak whereby we carefully craft a mutual assistance community and ultimately society outside the nation state yet within. Much like a

block-chain crypto (and in a sense ultimately requiring same for exchange) this form of community is mutual aid, transparent, equalitarian and sustainable.

Indeed it is noteworthy that in Europe, basically all the key institutions of what later became the welfare state - everything from social insurance and pensions to public libraries and public health clinic - were not originally created by Nation State governments at all. Rather trade unions, neighbourhood and mutual aid guild type associations, cooperatives, and working-class parties and organisations of one sort or another crafted them. Graeber (2015:89-90). It could be argued that starting in Germany in the 1880's and beyond the Welfare State was in a sense a response by the elite through Bismarck¹ to the success of the bottom up mutual aid societies.

Every age has a challenge. Here is today's. Crafting a new—perhaps a radically new—paradigm of human organisation, that values, represents, respects, celebrates, elevates, and expands life. In short, we are crafting nothing less than a new planetary paradigm in effect a CRAFT paradigm. Such a crafty paradigm is for me a re-newed one where metaphorically speaking we re-find and re-evolve the stone axe of our archaic past.

A metaphor here is society as 'garden' or 'shed' rather than as 'treadmill' or 'factory'.

The Crafter's challenge 2: for our species' deep yesterday when the first art was craft

May I posit that the first human art was not painting or carvings or melodies No sir'ee it was..... craft. The first art came as craft in the form of shaped pieces of stone. Stone tools were symbols before ochre and jewellery. Stone tools embody aesthetics as expressed a supreme fitness in use.

Even five millennia ago more stone tools were made than used so symbolic and ceremonial use emerges as a possible, indeed probable use thereof. See also Fuentes (2017:L3480-84).

So paradigmatic change we so desperately need as a planet means not re-inventing the old 'isms' all of which still seem obsessed by maximising GDP and thus have the metaphor of society as factory. We need something truer, deeper, more radical—*changing the means **and** ends of human organisation*, the purposes to which our days, moment, ideas, relationships, careers, ambitions, dreams are devoted. This is the CRAFT of our time – what will our journeyperson's piece be(come)?

The Crafter's challenge 3: Craft as if your family depends on it – a family that crafts together stays together

Chiro drove Cogno 'in familia'

The Family is the sociological context for our socio-biological evolution.

Family in its various guises along with its context its community and more broadly its local culture are, I submit, the truly archaic nurseries for chiro drove cogno. That is the emergence of our larger brain and its associated features with our hands in the context of the family in both our

¹ As he put it to an American visitor at the time; 'My idea was to bribe the working classes, or shall I say, to win them over, to regard the state as a social institution existing for their sake and interested in their welfare'. Cited in William Thomas Stead, *On the Eve: A Handbook for the General Election* [London: Review of Reviews Publishing, 1892], p. 62). The quote is useful to bear in mind since I find that the general point—that the welfare state was largely created to pay off the working class for fear of their becoming revolutionaries—tends to be met with scepticism, and demands for proof that this was the self-conscious intention of the ruling class. However, here we have the very first such effort described by its founder quite explicitly as such. Graeber (2015:141 footnote 117).

species and others. Here I am referring to a process of social evolution that has a direct multi species lineage that stretches back well before *Homo habilis* that is 1.5million years+.

In its informality and multimodal appearance the family confounds statisticians, and even – heaven forbid - Governments attempts to define it thankfully To this end I have read that a statistical definition of family (for census purposes) is: *a group of people who regularly eat together under one roof!!* Go the statistician who like Government and taxes is inescapable!! However this has not stopped the Mafia doing so and many Gangs are designed and run on the ‘macho mum’ type of family patriarchy.

In the context of human society, a family (from Latin: familia) is a group of people affiliated, long term, either by consanguinity (by birth), affinity (by marriage or other relationship), or co-residence. The word ‘family’ can also be used metaphorically to create more inclusive categories such as community, nationhood, global village, and humanism. Wikipedia.

In most societies, the family is the principal institution for the socialisation of children. So as the basic unit for raising children, anthropologists generally classify most family organisation as:

1. *Matrifocal* (a mother and her children – quite frequent in indigenous communities)
2. *Patrifocal* (a father and his children - less frequent)
3. *Conjugal* (a wife, her husband, and children, also called the nuclear family)
4. *Avuncular* (for example, a grandparent, a brother, his sister, and her children)
5. *Extended* (parents and children co-reside with other members of one parent's family)
6. *Blended* (two adult parents with their own children cohabit)
7. *Monogamous* (two parents male and female)
8. *Polygamous* (one husband with several wives)
9. *Polyandrous* (one wife with several husbands)
10. *GLBTIQ* families (esp. now that Same Sex Marriage is legal – for instance in Australia) &
11. *Dysfunctional* families (I submit the direct result of the familial impact of the following technical and social technologies).

These categories are not mutually exclusive i.e. one can envisage a patriarchal blended GLBIT family for instance and there are other forms of family and various ways of mixing and matching, and adding to, these categories above. Sexual relations among the members are regulated by rules concerning incest such as the incest taboo.

Family values include:

1. **Face to face** time
2. **Mutual aid** inc. nurturance and ‘cajol’ance’
3. **Intergenerational craft’er’ship** an early intergenerational informal form of family based apprenticeship enhanced by....
- 3 **Intergenerational social learning** and
4. **Socio-cultural contextuality** with relatively minimised income inequality.²

These, especially last three are prime in indigenous cultures.

² See Wilkinson and Pickett (2010) in particular matrilineal indigenous tribes such as many Australian Aboriginal family groupings

Children, their toys and their role in our evolution

In many ways, children shape our future — through their love of play and ‘new things’ (particularly technology), ability to think outside the box and the ease with which they greet many new experiences and situations.

Now scientists are considering the importance of this capability of archaic children in shaping not only the development of our complex cultures, but our evolution as a species. Here we can see the beginnings of our modern-day apprenticeship system with children using their heads, experience and hands in shaping and making toys and using them to learn to be adults.

Source: <http://www.abc.net.au/news/2018-03-31/old-toys-prehistoric-society-children-archaeology-anthropology/9493204>

‘In familia’ becomes ‘in consumptor’ which becomes ‘in technica’

For millennia of millennia, the family as a type of guild has evolved in relation to values of mutual aid so to speak. That is ‘mutual aid’ helping one another survive, make household, and protective, items, participate in the broader community celebrations and religious festivals and so forth all of these in effect primarily face to face processes. So social evolution is moving us from *relations between humans* (indigenous/traditional communities) to *relations of the market place* (capitalism) to *relations within technology* (techno-utopianism) i.e. from *human to human* to *human to market (as consumer)* to *human in the machine*.

Nowadays, for the past generation, this mutual aid potential has become more and more problematic and distorted even. We have the intrusion of:

1. **CIT** directly into this process. That is Computer and Information Technology that is the web, smart-phones, apps and so forth
2. **Medication** via. BigPharma or BigMafia
3. **Singulais supplants mutualis**: enforced participation in the consumer oriented formal economy e.g. via individual/single consumer and employee as contrasted with mutual aid
4. **Corporate-State surveillance** via. BigData, AI Algorithms such as Facebook and so forth
5. **Eco-nihilo** - a profound separation from our organic roots i.e. the separation, by the above and especially CIT. A separation of body-and-mind and the reification of the latter with increasing manipulation of the former.

With the onslaught of this information technology etc. in the early 21st C well may we ask *quo vadis familia*? What then will the impact be on the archaic sociologic form ‘family’? I suspect the impact will be simply ‘disassembly’, ‘fractioning’, ‘frisson ’ing’ and commodification. That is *in familias* (face-to-face - archaic), becomes *in consumptor* (face to market – today), and then *in technica* (human in the machine). From *deus et machina* (god in the machine) – yesterday, to *hominum et consumptor* (humanity as market) – today, *hominum et machina* (human in machine) – tomorrow.

Statist alternative family: ‘in technica’ reconstructs ‘family’

We have seen both in Nazi Germany with its SS baby farms and in Australia with the Royal Commission into Institutional Responses to Child Sexual Abuse that the state, and its appendages such as religious institutions, perform appallingly as an alternative parent/carer/family.

<https://www.childabuseroyalcommission.gov.au/>

My concern is that given the forcing of the informal family into the formal technological structure, or technica, of our modern society whereby the archaic family exists in a sea of planned technical obsolescence and proactive bio-technical intervention though AI Algorithms.

Consequently, the forces on the informal family are now becoming overwhelming and it is fracturing into fractions with huge dependency on the state esp. for single female-headed families and dependency on anti-depressants esp. for children, alcohol, gambling and drugs in general etc. In these regards, I see the Statist alternative family as a pre-existing failure as well as the emergence of unprecedented forces of dissolution acting on the archaic informal family structures in the West and esp. in indigenous communities. On the other side of the ledger this is how a technocratic society is remaking ‘family’ and ‘human’ both in content, intent and extent.

Crafting ∞ family values

In village life, a vital practical activity was craft’ing, usually a family activity so in a sense as a village family crafted fabric say, it also crafted itself – the *external crafts the internal and vice versa*.. In turn, this fitted into the bigger contextual picture of community and village and so forth for example women’s craft quilting circles today, which are frequently based around a social justice issue. Therefore, I submit, craft is an important foundation of family values, which binds the alpha and omega.

So in contemporary regards family as crafters and crafting a family are opposite sides of the same coin. ***So in this regard, it is strongly recommend that each family needs a collective shared hands on agentic craft activity e.g. a family garden, cooking, home tasks, community and Gaian service and so on.*** This crafty activity is part of building Community Resilience through Action for Future Transitions i.e. CRAFT in a crafter community for example an intentional community such as say the Amish e.g. see following photo showing an Amish barn raising.



Therefore as we move towards the 2030’s craft, and family, becomes taken over by CIT and AI, a form of techno-eugenics we see in the Transhumanist movement, the alpha and omega of

family values become separated and ‘family’ as a sociological phenomenon is overwritten as a technological one.

The Crafter’s challenge 4: a crafty Bricoleur diet

This challenge is more fully developed in the exhibit on Bricoleur’s Diet. On overview is included here for completion and to illustrate that a crafty approach to life has a lot to offer from a (w)holistic perspective.

The seven components of the Bricoleur/Crafters Diet

Seven key components of the Bricoleur/Crafters/Arters/Paleo/Deep Craft/Sauvage Diet

A basic assumption to this diet is that humans are more than skin encapsulated beings i.e. individuals we are family and community and culture and Gaia so our individual humanness does not stop at our skins.³

1. *Food Diet component* – ongoing - explicated in this exhibit
2. *Exercise Diet component* – 5x30mt sessions per week - explicated in this exhibit
3. *Chiro/Craft Diet component* explicated in this CRAFT issue – Planetary Bricoleur at play so to speak – 3x1hr sessions/week links to Nos 5&7
4. *Social Diet component* - explicated in this exhibit – convivial mutual aid – once per week
5. *Gaia component* – service to our planet – to do the above in the context of sustainable lifestyles on a sustainable planet – once per month
6. *Learning component* – explicated in the rationale for CRAFT & CRAFTy vignettes - ongoing
7. *Deep craft component* – includes all the above with consciousness and inner outer harmony – inc. respect for the separateness and togetherness of femergy and menergy and where relevant wilding, solstices, Wicca etc.– ongoing

Further, controversially, one of the things missing above would be the Cogno or Thinking Diet Component. This is deliberate as the PB Diet takes the view that chiro drives cogno so by taking care of the above one is taking care of ones ‘head’ so to speak. Cogno can also be seen specifically in components 6&7 above.

The Crafter’s challenge 5: towards a Planetary Blockchain Bricoleur Crafters Currency

So for me the issue remains how to link the idea of a commodity (craft/labour/skill/gold) as currency with Crypto Blockchain? I.E. separate the C from the B use B with our Planetary Blockchain Bricoleur Crafters Currency (PBBCC) but not the C. Could this work we ask? Possibly.... read on...



For me the trick is to have actual **value created at the point of sale** by the two people doing the sale to the exclusion of the Government, that is possibly like a CB is what liberates us so that Government fiat is not involved. In this sense we do not necessarily need a commodity backed currency as we create the currency at exchange (like the LETS system I am in here in Brisbane – and I helped bring over from Canada in the 1980’s). LETS is a community currency based on

³ These components are presented in overview only as they are explicated in detail elsewhere in my work and especially in CRAFT 8 on the Archaic Renaissance and in this CRAFT issue. <http://www.crafters-connect.com/craft-issue-8/>

the labour theory of value cp. say to a commodity theory of value cp. say to a digital theory of value Crypto.

If we could separate the C from the B and use B to apply to a commodity currency⁴ then we could build good stuff⁵ into the system of the currency so the currency becomes its own ethical context. So the gravitas of the currency shifts away from C (as in Crypto, or, Commodity) to its process of operation (B) thus eliminating (hopefully) blue.

The Crafter's challenge 6: Craft in the Archaio-lithic Anthropocene?

Here we posit an eco-lithic attribute of the archaic even an-archo-lithic, whereby a primordial relatedness exists between humans and non-humans. Certainly, there is an argument by Raine Eisler that that pre-modernity/pre-agriculture there was such a time. One where co-operation was prime and co-mpetition was constrained in humans both among us and with nature. Eisler (1987).

'Nature' herein is enveloping of humanity at a time before agriculture was weaponised against nature. Thus, nature has become a term to separate man as culture therefrom. From a time before Nature was, as we see 'her' today anthropogenic harmonious periodic cycling. Today humans consume around 50% of Earth's productivity, and even more disturbingly, Humans represent roughly 32 percent of vertebrate biomass. The other 65 percent is creatures we keep to eat. Vertebrate wildlife counts for less than 3 percent. Morton (2016:44). Make no mistakes we are the ones behind this sixth mass extinction event.

Our precious planet has to be more than a blank screen for the projection of human desire. Today the human has become the key factor in the evolution of the biosphere. The Anthropocene/became the/Bureauocene/became the/Capitalocene/became the/Neoliberalocene/ and now masquerades as the/Technocene becoming Trans-anthropo-cene all are essentially entropic and thus we are reaching our 'hyperobject' meta-systems ecological limits just as it becomes aware post 1993 with the World Wide Web^{6&7}.

Instrumentum et Deus cp. manibus et Deus. The spirit is in the instrument/tool cp. the spirit is in the hand. In the former, the instrument/tool replaces the hand (minibus) ultimately the human becomes the tool - hominum et instrumentum and we become what I call The God machine - et Deus machina.

⁴ Currency as in community owned and operated cp. a monetary system based on Government fiat as in federal dollars and derivatives etc.

⁵ A community currency based on a communitarian cultural paradigm and a bio-centric bio-ethical blockchain eco-metric system.

⁶ This transition was in effect just one more step in the macro process explored in these issues of CRAFT that of the separation of thinking and doing stretching back to the Ancient Greeks. This difference, seen here as the separation of thinking and caring, has bedevilled the West for two and a half millennia and is, in no small sense, a generative influence speeding us as a species towards transhumanism.

⁷ Here we can locate the Holocene, the geologically stable epoch we now exist in from roughly the beginning of agriculture 11-12 millennia ago, and then within this epoch, we locate the Anthropocene, since the beginning of the Industrial Revolution viz. 1750 to present, where in human impact. Population escalation and industrial production, on our Planet becomes a dominant influence, with the primary impact, I submit, post Hiroshima i.e. 1945. The Archaic Renaissance in this regard dates to about the start of agriculture and well and truly predates the agrilogistics of Morton (2016) in a way that would 'do agrilogistics' inc. the 'green revolutions' differently and also requires implementation of a 'sustainable population' approach globally.

From a tangential, yet related perspective, what Morton (2016) calls the arche-lithic is a possibility space that flickers continually within, around, beneath, and to the side of the periods we have artificially demarcated as Neolithic and Paleolithic. The distinction of Neo versus the Paleo is evidence of a completely social and ecological program. Consequently, I shall spell arche-lithic in the lower case. It is not a proper name insofar as it does not designate something that has proper boundaries with distinct and rigidly definable properties, let alone propriety. The arche-lithic is not just the past it represents, as in say the Australian Aboriginals Dreamtime, potentials i.e. alethia's of the past present and future.

The arche-lithic haunts our twelve-thousand-year present and is not subject to linear time but rather that of the eternal return where History can be Future. Wildman (1996).

The Crafter's challenge 7: Transhumanism, AI and Trans-Anthropocene Eco-catastrophe
Therefore, as we move towards a transhumanism that imbibes neoliberalism and requires no criteria for value other than the market. CRAFT, CRAFTy and craft are all part of what may be called the Techniocene. Where we are the extension and intension of the Planet and in turn the tool is the extension and intension of us. Transhumanism reverses this order with the Planet and thus us becoming an extension of the tool. So that with the Anthropocene as in the previous challenge I foresee the emergence of TransHuman-Anthropocene.

TransHuman, life extension and AI, will be, and is, available to the elite, in their gated islands and communities, will be able; economically, socially, and to an increasing extent biologically, and also to a lesser extent, environmentally isolate themselves from us the hoi polloi. I anticipate AI and TH will hit first in the next 15years while environmental collapse will be buffered somewhat but will inevitable in 30 years.

The Crafter's challenge 8: the Crafters Guild as an instantiation of Stop Reset Go (SRG)

For SRG our Challenge – There is no question that there is an urgent need to simultaneously lower the total ecological footprint of humanity AND redistribute wealth more equally. The great challenges facing humanity are also the great opportunities for us to reshape the world into the one we wish to live in. Yet, progress seems to be dangerously slow. A recent study of emissions reductions in the UK (Capstick et al, 2015) shows that the impact of behavioral interventions account for a mere 3% of total emissions reduction. Clearly we have a lot of work to do in a short period of time.

SRG Deep Humanity lesson: progress traps... as the intellect outpaces a stagnant human emotional maturity and social innovation, that gap cannot but lead to progress traps. And now AI outpaces human intellect by at least 1million fold. Elon Musk already expressed his fear of AI gone amok using a neo liberal militarised logic base. Within our species, we still resort to AI logic base violence eg predator drones to solve problems. Whilst the "nature" part of our species still retains its primitive mammalian brain, we can only tame it with a universally improved "nurture" part.... in other words, radically improved whole being education that results in cultural wisdom and compassion, ...which we are far from achieving. And what is in the process of happening is that the human species is in the very instance of being overwritten by a self replicating AI Logic Base.

We have to first achieve a new level of practical synthesis ie praxis between science, especially physics, biology, neuroscience, ecology, psychology, language and spirituality. I have been following the work of Donald Hoffman for a few years: <https://m.youtube.com/watch?v=lSrZlkfA0jk>

His work, that of David Eagleman, especially exploring the umwelt, Ernest Becker, Steve Hagen (why the world doesn't seem to make sense), CLA, and the we- centrism of the human condition work need to be synthesized and added to ours. Thus we can work towards creating a human interior transformation process that can work for all of humanity and we have at most a decade to do it.

Our current condition is that a large percentage 99.8% of the world 's parents propagate, and continue the inertia of various forms of ignorance, through no fault of their own – yet the fault of the educational system. When that is coupled with a confused, directionless society, the results are exactly what we see.

We need to co-create a universal whole person within a sustainable intentional crafter SRG community, life-long education process that can undo our most persistent narratives. At its core it must recognize the sacred in every human being and if designed properly, nobody will feel left out. It needs to appeal to every human being with a normal thinking capacity, regardless of race, culture, religion, sexual orientation, political views, age, gender, wealth or educational capacity.

<https://www.ecologise.in/2018/03/24/red-alert-runaway-climate-change-begins/>

We don't have much time to act. The illusion of normality is so powerful that it lulls all of us into induction and procrastination. An engineer worth their salt will take immediate action when they see cracks forming because those tiny, barely noticeable cracks are a harbinger of a disaster waiting to happen. If we wait till the structure collapses, all we can do is collect the dead and hear the wounded.

Our race is chronically unable to choose prevention over treatment. The fight or flight response is mote tuned to the direct experience of danger then to the intellectual construction of it. Choosing and practicing proactive prevention and reactive remediation requires a proactive imagination that is capable of recognizing danger and acting courageously in the face thereof.

See: <https://stopresetgo.org/>

The Crafter's challenge 9: the Crafter's Guild as Planetary Bricoleur redux

The challenge here today is for CRAFTy redux (returning home and knowing home afresh for the first time) on the ancient guild system, and in more contemporary terms in certain regards, the Union movement⁸, as well as the importance of craft for family. Almost a view of craft as prodigal redressing the deracination of modern life.

By 'Union' I refer to the best expression of the Medieval Guild and in recent history authentic

⁸ To my mind **deep structural flaws** in the raison deter for the very existence of **Unionism** include:

- (1) corporatisation, and (2) decline and decline (along with religion!!) in union membership which are
- (3) based on the Nation State (say cp. international capital),
- (4) only concern themselves industrial phenomena in Australia, thus lose their raison deter in post-industrial world, and even well beforehand
- (5) they deserted the growing ranks of unemployed
- (6) utterly missed the small scale self-employed entrepreneur (the majority of employment in Australia) and ideologically opposed to
- (7) co-operatives and worker collectives inc. intentional mutual aid communities e.g. of 'creative crafters'. These were and are huge betrayals of the original remit from the century before last and this initial social analysis has been thoroughly squandered.

workers solidarity movements of the late 1800's and early 1900's not the neoliberal corporate unionism we see manifest so corruptly all over esp. in Australia today. These unions in the UK and the US developed the 'mutual aid' guild type system (health scheme, widows pension for miners and so on in the UK and struggled for the disposed in the desert bowl in the US). These led to the welfare programs of the State Unions are now a byword for the betrayal of the workers.

Also incorporated in our Crafters Challenge towards Crafter Communities are:

- *Employee Ownership* and *co-operatives* as *intentional communities* like Mondragon in Spain and Cheticamp in Canada. These are **crafter- based bottom up socio-economic mutual aid guild Artificer/CRAFT intentional community movements.**
- McKibben (2007, 2010) - *sustainable local economies*
- Mollison (1988) - *Permaculture*
- Peterson (2017) – the psychology of taking *practical personal responsibility*
- *Transition Towns - transitioning to a sustainable urban future*⁹
- *Superannuation* – as a source of conventional fiat finance for Crafter Communities - see Wildman (2009), (2012)
- *Bush Mechanics* - <https://shop.abc.net.au/bush-mechanics-the-series-1> and
- *CRAFT* (this eZine).

These various movements help to aggregate and thereby synergise the disparate crafter elements in society.

As with Jordan Peterson *save the world by starting by cleaning up your room* and I would add *and making something with your hands*. I hope that they are more than vestiges or dying embers or splinter groups of the original intent a century and a half ago. Hopefully they are a 'recoining, a 'redux' (*if ya make it ya dont want to beak it*), a 're-incarnation' of this same century and a half old historical struggle for justice.

The Crafter's challenge 10: Gaia as Planetary a legal entity

Latour and others argue, for me convincingly, that just as corporations have legal standing, as individuals so should Gaia. Presently Saudi Arabia gives citizenship to Robots and Argentina has recognised the human rights of Orang-utans. This is a huge step and will require say another house/chamber in the UN 1 nations, 2 NGO's and 3 Gaia inc. other species, rivers etc.

So in this regard, Latour argues that Gaia is not the Globe (as we understand it at present with its nations and tribes and religions etc., and no overall existence other than in reality of a planet in space!! Which, is not recognised on earths legal systems to date).

The present ecological mutation has organised the whole political landscape for the last thirty years. This could explain the deadly cocktail of exploding inequalities, massive deregulation, and conversion of the dream of globalisation into a nightmare for most people.

What holds these three phenomena together is the conviction, shared by some powerful people, that the ecological threat is real and that the only way for them to survive is to abandon any pretence at sharing a common future with the rest of the world. Hence, their flight offshore and their **massive investment in climate change denial.**

⁹ The terms **transition town**, **transition** initiative and **transition** model refer to grassroot community projects that aim to increase self-sufficiency to reduce the potential effects of peak oil, climate destruction, and economic instability. https://en.wikipedia.org/wiki/Transition_town

For Latour the Left has been extremely slow to turn its attention to this new situation. It is still organized along an axis that goes from investment in local values to the hope of globalization—and just at the time when, everywhere, people dissatisfied with the ideal of modernity are turning back to the protection of national or even ethnic borders.

This is why it is urgent to shift sideways and to define politics as what leads toward the Earth and not toward the global or the national. Belonging to a territory is the phenomenon most in need of rethinking and careful redescription; learning new ways to inhabit the Earth is our biggest challenge. Bringing us down to earth is the task of politics today.

I submit that a form of ‘Global Commons’ viz. a Gaian Copyright/Intellectual Property (GIP) could be exercised as exemplar linking big and micro pictures so to speak. With individual Bricoleur projects linking through the GIP seen in the six PB criteria¹⁰ to the planetary/Gaian perspective.

Sources: <http://www.bruno-latour.fr/node/754> .

The Gifford Lectures: <https://www.youtube.com/watch?v=MC3E6vdQEzk>

The ontological importance of craft for Deep Humanity

My approach seeks to explore the ontological reasons for arguing the future is in certain regards intrinsically open. This we try to obtain, maintain and retain with our praxis as Planetary Bricoleurs. While planetary bureaucracy seeks at every turn to close options proscriptively. These reasons do not rely on information and knowledge that is epistemology. Rather the real issues that the world, thankfully has a tendency towards an unfinished process. In addition, precisely because of this, we can see the world as an experiment, an unfinishing project that we have a practical role to play within that finishing. We then take the role of *homo manibus opus mundi* | *Homo habilis opus mundi* | *homo bricoleur mundi*.

To understand the ontological nature of this unfinishing world we need to appreciate (1) this tendency towards unfinishing/openness, rather than closed off end-points and (2) the provisional/unfinishing context within which this openness can be experienced and proacted upon and with. Furthermore, this unfinishing world is a world in counterpoint to the Planetary Bureaucratic worlds we see all around us today. One needs an ontology of the ‘not quite yet’ that is of ‘provisionality’ of ‘emergence’ of ‘coming into being’ of ‘alethia of being revealed’ of ‘unfinishing’ within a still unfolding reality. Such an ontology is indeterminate with respect to its endpoint, leaving room within its starting point/foundation for entirely new determinations prospectively and retrospectively adduced as well as for growing and maturing ones.

The future as an ontological category then makes sense to us only if entities are categorically open. It is our task to find these degrees and locations of openness of unfinishing and chart this terrain. Again, this means that the ontological nature of realities *and* these emergent entities is *not* thoroughly established in any expost sense. New determinations can always

¹⁰ These six criteria have been developed by the application of Grounded Theory to research field observations of Bricoleurs in action on various Bricoleur projects I have been personally involved in over the past 20years. Wildman (2005). These are – in proximate order: 1 Exemplar Project (my best shot), 2 Inner↔Outer harmony (work it out, hand work gives me an inner glow), 3 Social Holon (helping others through ones craft), 4 Global Problematique (the bricoleur is all too aware of the big picture and how her small project links thereto), 5 Component/part harmonisation and synergy (the parts and subsections work and fit together in a larger project that demonstrates ‘fitness in use’, 6 Bricoleur Learning that learning by doing the ancient apprenticeship system of ‘sit by Nellie, and mimesis with memesis). These all add up, in my view, to Adult Play!!

appear. ‘Categorical openness’ness that the entity is not maximally determined; some of its aspects are still hidden and some are ‘triggeral’ to their revelation.

Better still, some of its determinations may still be lacking. The difference being that hidden components are there, waiting for proper triggers to activate them. On the other hand, lacking components relate to incomplete or conditions incongruous with our anticipated and indeed should we say necessary futures. Such futures ontologically represent a chance/window/gap/trigger towards a practical differential to what we are seeing today in our lived lives and the various momenta in social and environmental conditions we see present. It is at such triggeral points we may with the reconceptualisation from the present predatory planetary bureaucratic Homo consummatio to Homo manibus opus mundi | Homo habilis opus mundi | Homo bricoleur mundi.

‘ne plus ultra’ the Journeyman’s piece

The Journeyman’s piece is in effect the exemplars exemplar¹¹ – masterpiece (is app about hands on learning or prep for/transition to work?). Such a work of craft can be called by the noun: **ne plus ultra** as the perfect or ‘most extreme’ example of its kind; the ultimate. As in, ‘he became the ne plus ultra of bebop trombonists’. Also means the last word, the ultimate example, the best example, the perfect example, the ultimate, the height, the acme, the zenith, the culmination, the epitome, the quintessence, perfection, the none-such. Also as in the French ‘le dernier cri’ meaning the last word or newest even fullest expression viz., ‘his jeans were the ne plus ultra/le dernier cri of the modish and modern’.

¹¹ Here I use Cornel West’s dichotomy of ‘Exemplarity’ rather than ‘Celebrarity’ when he compares Aretha Franklin with Beyonce. The former term being committed to the lived life of the untermenschen (under-man) the latter only to themselves, their wealth, their fame, and their fans as Übermenschen (over-man). See: Cornel West and Chris Hedges in conversation: 12-2017 <https://www.youtube.com/watch?v=6ub7ZCE8KnM>. In addition, the importance (but widespread lack of, especially in academia) integration of ideas and praxis viz. Jordan Peterson who sees this lack in a Nietzschean sense as hypocrisy <https://www.youtube.com/watch?v=taF8yk7MRV8> 01-2018.

Acknowledgement

All authors we rework and reuse others ideas and express these in words used millions of times before. Indeed as I do in this piece and all my work, without being too precious if such is found, and is unacknowledged, please let me know and I will remedy the situation immediately. A way forward here can be paraphrasing without direct quoting yet with ascription.

For instance, I have been called a plagiarist. So has someone I deeply admire, Chris Hedges, has been found to use others work, to paraphrase and plagiarise¹² a strange occurrence, as acknowledgement is de rigueur. Nevertheless, on reading this article on same, most of these plagiarisms are minor however, and can be called paraphrasing, several are however substantial and indicate an error on the part of Hedges. Such accusations though

Notwithstanding this every word, and most ideas, I have used, here and elsewhere, has been used millions of times before by others. Consequently acknowledgment and attribution can be a challenge as sometimes its specific words, phrases and paragraphs and sometimes intent, ideas and patterns¹³ as systemic as well as particular instances. So complete acknowledgement can be a challenging, and even overbearing, task. What I seek to do is to put them together in a novel, not even new, way, that can 'reflex' on our way forward. One has to strike a balance and I seek to do this herein.

Please also note that all my work is by way of Global Commons copyright and is public domain and I take no financial reward from this. In reality over the 20 years of this project, it has cost me thousands of dollars and hundreds of hours to edit, publish and web mount this information all in the public domain and all as a gesture of gratitude to Gaia.

In this piece and all my work as an independent scholar and practivist, without being too precious if such is found, and is unacknowledged, please let me know and I will remedy the situation immediately.

¹² <https://newrepublic.com/article/118114/chris-hedges-pulitzer-winner-lefty-hero-plagiarist>

¹³ The dissenting judges opinion: 'The majority allows the Gayes to accomplish what no-one has before: copyright a musical style,' Judge Nguyen wrote. 'Blurred Lines and Got to Give It Up are not objectively similar. They differ in melody, harmony, and rhythm'. So can one copyright a theme or a style? Maybe yes?
<http://www.abc.net.au/news/2018-03-22/court-rules-with-gaye-family-in-blurred-lines-case/9576518>

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