

EDITORS' INTRODUCTION

In assembling this issue of the *IJIS*, we consciously employ process evocative of the *bricoleur*—one who collects seemingly disparate objects, meanings, formulations, then places these together to arrive at new understandings. Such “assembling,” however, is neither haphazard nor absent direction. Rather, the *bricolage* itself is a response both to what is and to what can be.

Readers will find a diverse collection of offerings—reflective of the range of topics which Illich himself and his friends (those who thought along with him) considered. Most notable is the collection of writings (19) authored by Illich friend and collaborator, Jean Robert. Organized and introduced by Sajay Samuel and Samar Farage (“A Pedestrian Thinker”), these essays reveal a kind of scholarship that is at once multi-disciplinary (historical, philosophical, sociological, political) and “grounded”—ever mindful of its implications for people and the places in which they dwell. In this latter sense, we learn from Robert even as we learn about Illich.

Learning and thinking with Illich are themes explored in Carl Mitcham’s essay, “Teaching with and Thinking After Illich on Tools.” As both an account of their teaching collaboration during Illich’s visits to Penn State University in the 1990s and an effort to build a philosophical “bridge” joining West and East—something Illich himself endeavored to do—Mitcham’s account, his “struggles,” provide a much needed and appreciated “thinking after” Illich.

In “Struggling to Live Within the Storm, with Ivan Illich” (Gustavo Esteva) and in “The Elections of 2016: Fears and Hopes of a Brown-skinned Immigrant (Lakshman Yapa), simultaneously commentaries on what has been, what is and on what might be, again we find a “thinking after Illich”—extended reflections on the social transformations, as well as the “reforms”—the turning around of one’s own heart needed in these times of multiple and interwoven crises.

Finally, in Shouse and Bai’s, “Critical Thinking and Convivial Learning in Central China” and Stuchul and Prakash’s, “Joys of Teaching Genius: Walking on Water with Ivan Illich,” themes of learning, of interculturality, and of possibilities beyond social constructions of scarcity bring this issue to a conclusion. We are humbled and delighted to offer this bricolage of possibilities for thinking, for acting, for being.

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