Using '*space in the expanded field*' as a overarching topic for teaching the theory-classes this year—where contingency was our topic last year—is explained by the way the C19 restrictions will prevail on us in 2020: we will be forced to *innovate* in order to produce quality in research and education.

With Norman Potter's precepts in mind (1991) we may ask: what does it mean to always 'seek the resident principles' under the *present* circum-stances, and what does it mean to 'find them where they belong…in the *job itself*'? And also to 'start with zero': our ground zero is the *hybrid* classroom.

With one half of the class present, the other with remote connection, we will have a class-situation which is broadcasted unto itself in real time. The *ex-panded field of space* will feature in the arrangements that are adequate: ones that do *not* solve problems, but *programme for solutions* (K. Gerstner).
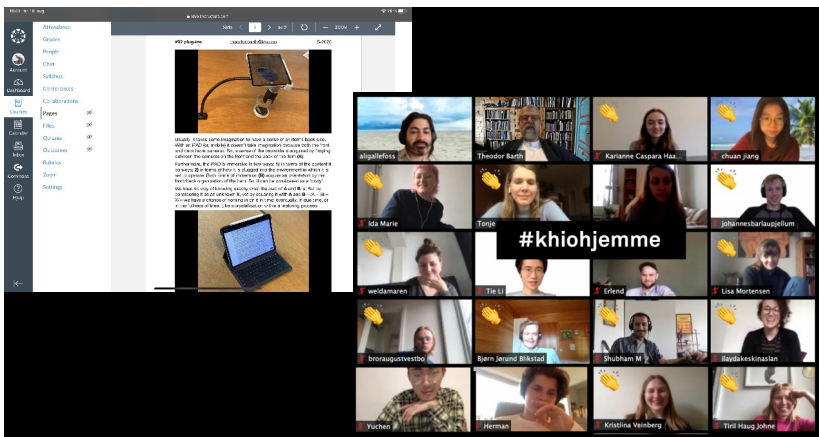
Arguably, what is here coined as 'space in the expanded field' is a *cross-roads* between a *variety* of spaces. For one, there are the spaces that combine in class (with the self-broadcasting hybrid classroom). Then, there are the spaces that each of class-members (students and teacher) *string up*.

We *combine* spaces in our minds and practice—the students and teachers alike—by structuring them into *tasks* and *occasions*: **1)** the tasking that breaks down the work-load into *planned* progress, **2)** the occasions to accomplish these tasks in the structure that the course *curriculum* imposes.

My question is whether it is possible to *programme* a self-broadcasting hybrid classroom (SBHCR) such that it *comes through* to the participants as *one hub* in the school as a *maker-space*. Sarah Davies' largely ethnographic book on the 'making of the maker-movement' here formulates a *critique*.

She asks—what are the factors in the current maker-spaces that have generated gender-, group- and age-biases (GGAB)? Though the maker-movement largely targets *empowerment* amongst its members, it *also* has a tacit recruitment tactic that works in *exclusionary* ways. It is *not* a public library.

However, the book largely celebrates the idea of public culture in the maker-movement, in their sense that maker-spaces should be *as common* in urban neighbourhoods as public libraries. Still, the question of exclusionary recruitment policies is of relevance to what presently concerns us at KHiO.

In Jaron Lanier's book *You are not a gadget* the aspects pertaining to **a)** the security-and-surveillance *paradigm* that currently is emerging from the developments (e.g. AI) alongside **b)** the cultural impact from the developments and ubiquity of digital technology, Lanier's query on *intelligence* is key.

To the question 'where do we locate intelligence?' the two obvious alternatives, discussed by Lanier, are **1)** in the computer [AI]: **2)** in human being [VR]. However, if we transpose the question of how we locate intelligence in the self-broadcasting hybrid class-room (SBHCR), alot of things change.

Firstly, the items that determine whether the *set-up* is intelligent/not are *not* reduced to digital equipment, but extends to the *mixed-media assemblages* that make the situation work (analog and digital). Secondly, the other indicator of intelligence is how *efficiently* participants connect work-spaces.

That is, not only the ones *at hand*—that are public and shared in the self-broadcasting hybrid classroom (SBHCR)—but the ones in *mind* (that *extend* when the participants are *not* in the classroom): i.e., learning-assets from the *class* view-point, since they raise class-*intelligence* in time.

So, candidates for intelligence are correspondingly found in **3)** *mixed media assemblages* that make up the scenography of the learning theatre; **4)** *the class-intelligence* that comes out in **a)** book- and media-presentations; **b)** the *logbooks* developed in the theory courses. These address the GGABs.