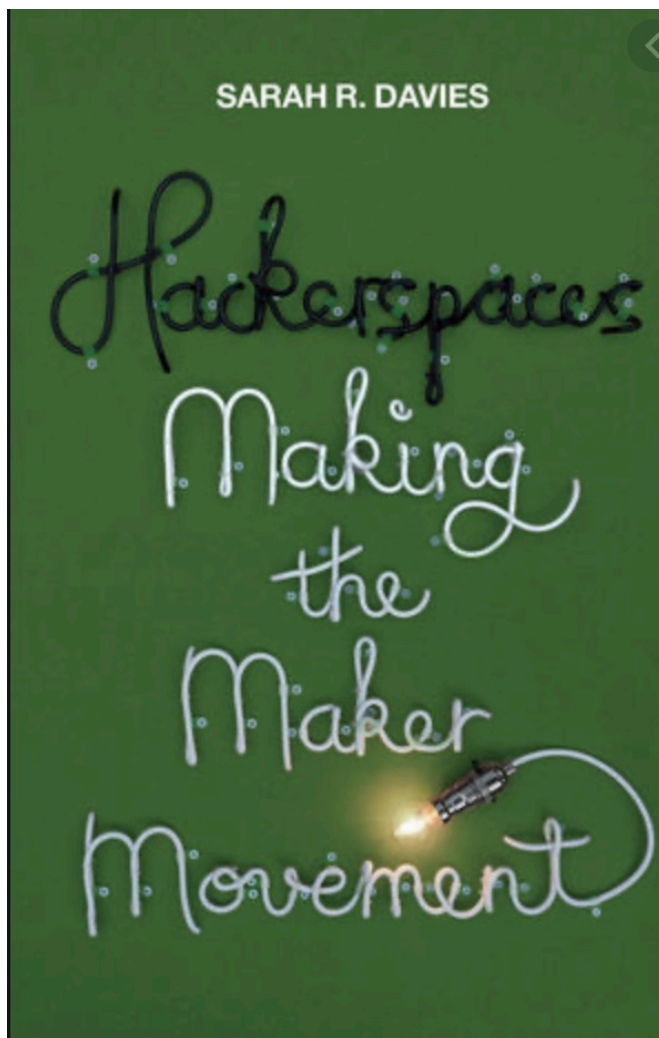


Davies, Sarah. (2017). *Hacker spaces—making the maker movement*. Polity press. — cf, [APA6th](#) style ([kildekompasset.no](http://kildekompasset.no)—English: top right).



“[Hertzian space](#) is located between the virtual and the actual, has caught the interest of designers [Dunne, 2005], and defined as an ‘electroclimate’ defined by wavelength, frequency, and field strength arising from the interaction between the natural and artificial landscape [op.cit., 104-105].”

In her book (2017) *Hackerspaces—Making the Maker Movement*, Sarah R. Davies draws a profile of the ‘maker-movement’ that aims at being global. However, her book is based on *field-research* mainly in the US and Europe, while her account of East Asian maker-spaces is based on *press-research*.

The maker-spaces—in her account—began with hacking-practices that went beyond computing and into a broader field of making. In some aspect based on the need to leave the digital world, in other aspects building on it. For instance, delving into bio-hacking at the living-digital *edge*.

Maker-spaces usually have 3D printers, CNC/mills, laser-cutters, production tools with digital components, and beyond. Where to draw the line, is one of the questions that Sarah Davies is interested in. For instance, do knitting and sour-dough baking fit in? She herself does not wish to draw that line.

On account of the equipment, KHiO, Fellesverkstedet—and other project workshops loosely connected to KHiO through the teaching staff—could in principle qualify as maker-spaces. But there are other qualities that defines the maker-space as such. For one the kind of project *activities* matters.

She’s rather concerned with what this variety might imply. In her research from the US, the recruitment tends to have a gender and ethnic bias.

However, neither gender nor ethnicity—nor, for that matter, age—are matters of concern in the spaces, but curiosity, activity and togetherness.

These qualities—along with the equipment—are define the maker-space as such: coming up with projects, pursuing interests and curiosity, listening to others, helping each other out. Without that the spaces are like tool rentals. Maker-spaces are more like libraries, as spaces with books and people.

Doing projects that you wouldn’t come up with on your own, is a bit like reading books at the library you *never* would have bought. Doing this in a congenial atmosphere, however not devoted to chatting but supporting the activities of the space, are qualities that seem to be sought among makers.

When the practical situation requires discussion, who breaks up the conversation by doing something has—in some sense—won the discussion. This is what Sarah Davies calls “do-ocracy”; which means that *doing* always ranks highest. This culture has some purchase at KHiO.

At some points, Sarah Davies story reminds me of the kinds of narratives Anthony Dunne evokes in his book on [Herzian tales](#). That is, the life-world one step off/onwards from the contents of a computer-screen, unto what he calls the life-space he names an ‘electro-climate’ (se epigraph, *recto*).

The critical note that Sarah Davies develops around groups and gender—relating feminism, queer identities and ethnicity—challenges the idea of drawing the line of maker-spaces by keeping the activities as the rim of engineering, and uses e.g. the example of knitting groups as a contrast.