

Makerspaces and Inclusivity - 3-2-1 Critique

Journal Article	Kye, H. (2020). Who is welcome here? A culturally responsive content analysis of Makerspace websites.	Melo, M. (2020). How do makerspaces communicate who belongs?
Summary	<p>Kye (2020) poses the argument that a traditionally very narrow definition of maker activities and the featuring of predominately white experts in maker literature excludes traditional non-white forms of making and that of women; overlooking the fact that ingenuity and creativity are fundamental human practices and that making and tinkering are indigenous to non-dominant communities. To avoid unconsciously perpetuating the cycles of racism and sexism in making fields, Kye (2020) proposes that equity and diversity should be at the forefront of makerspace guidance and development, advocating for the use of Culturally Responsive Pedagogy (CRP) in the design and implementation of makerspaces. Experiences and materials should be based in a variety of cultural perspectives, led by instructors who honour the cultural background expertise that users and their families bring with them in spaces designed to ensure access to rich learning opportunities for traditionally marginalized students (Kye, 2020).</p>	<p>All users of makerspaces arrive with a set of lived experiences and biases that inform their use, or not, of the space as a whole and/or areas within the space as determined by the use of journey mapping (Melo, 2020). The equipping and layout of most makerspaces tends to favour perceived male gendered making activities, leading to women and non-binary makers feeling restricted and less engaged in the spaces (Melo, 2020). Melo (2020) recommends for systemic changes in the makerspace movement, specifically equitable and affective interventions in the design and equipping of makerspaces to promote the mobility of women within the spaces.</p>
Bridge	<p>In investigating the claims of makerspaces as inclusive spaces, both Key (2020) and Melo (2020) contend that access and the presence of tools alone does not lead to use, that all women and minorities especially need to feel recognized and valued to make use of the spaces initially and on a continuing basis. Key (2020) and Melo (2020) also advocate for a broadening of the definition of what constitutes making to incorporate and encourage a broader demographic of makers.</p>	
Question	How does a teacher from a dominant culture effectively engage learners of a non-dominate culture in activities that are culturally relevant and respectful?	What mixture of technologies and layouts would enhance the mobility and comfort of women and marginalized communities in a makerspace?

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References:

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Melo, M. (2020). How do makerspaces communicate who belongs? Examining gender inclusion through the analysis of user journey maps in a makerspace. *Journal of Learning Spaces*, 9(1), 59-68. Retrieved from <https://libjournal.uncg.edu/jls/article/view/1942>