



Film/ Fiction/ Visualisations

Chimurenga Chronic. 2018. "The African Imagination of a Borderless World." <https://chimurengachronic.co.za/circulations-chronic-bibliography/> [Mappings]

Diop Mambéty, Djibril. 1973. *Touki Bouki* [Film]. Senegal.

Diop, Mati. 2013. *Milles Soleils* [Film]. Senegal/ France.

Patel, Shailja. 2010. *Migritude* [Performance]. New York: Khaya Press.

Core Texts

Chua, Charmaine. 2016. "The Container: Stacking, Packing and Moving the World." *The Funambulist: Object Politics*. 6.

Ellis, Nadia. 2015. "New Orleans and Kingston: A Beginning, A Recurrence." *Journal of Popular Music Studies*. 27.4, 387-407.

Gilroy, Paul. 1991. "Diaspora, Utopia and the Critique of Capitalism" in *There Ain't No Black in the Union Jack: The Cultural Politics of Race and Nation*. Chicago: University of Chicago Press. 200-302.

Simone, AbdouMalik. 2010. "Reclaiming Black Urbanism" in *City Life from Jakarta to Dakar: Movement at the Crossroads*. New York: Routledge. 263-332.

Migrating, moving, transporting, trading, intersecting, crossing, sharing, bordering, queering

Railways, markets, borders, music halls, spiritual spaces, solidarities

Circulating, whether enforced or intended, evokes a multiplicity of spaces, identities and capital flows. It points to spatial entanglements across vast geographies in the service of extractive (colonial) capitalism, and in the form of solidarities and practices of resistance. It speaks of the effort and ingenuity involved in undertaking a journey and the heightening of borders and controls that hinder and impede this movement. In this multiplicity, race is at times destabilised, reinforced and re-imagined. Containers, ports, borders and passports are associated with new practices of empire building, and colonial and neo-colonial violence acted out on racialised bodies. In circulating, the hardships and immense effort of journeys involving multiple displacements do not exclude collective affirmation and solidarity.

More Reading

Freeman, Carla. 2001. "Is Local: Global as Feminine: Masculine? Rethinking the Gender of Globalisation." *Signs*. 26:4, 1007-1037.

Garbin, David. "Marching for God in the Global City: Public Space, Religion and Diasporic Identities in a transnational African Church." *Culture and Religion*. 13:4, 425 - 447.

Gilroy, Paul. 1993. *The Black Atlantic*. Boston: Harvard University Press.

Gunaratnam, Yasmin. 2013. *Death and the Migrant: Bodies, Borders and Care*. London: Bloomsbury Press.

Kihato, Caroline Wanjiku. 2013. *Migrant Women of Johannesburg*. Johannesburg: Wits University Press.

MacGaffey, Janet. and Remy Bazenguissa-Ganga. 2000. *Congo - Paris: Transnational Traders on the Margins of the Law*. Bloomington: Indiana University Press.

Matsipa, Mpho. 2017. "Wozal Sweetheart! On Braiding Epistemologies on Bree Street." *Thesis Eleven*. 141:1, 31 - 48.

McKittrick, Katherine and Weheliye, Alexander. 2017. "808s & Heartbreak." *Propter*. 2:1, 13 - 42.

McKittrick, Katherine. 2016. "Rebellion/ Intention/ Groove." *Small Axe: A Caribbean Platform for Criticism*. 20, 79 - 91.

Niaah, Sonjah Stanley. 2004. "Making Space: Kingston's Dancehall Culture and Its Philosophy of 'Boundarylessness'." *African Identities*. 2:2, 117 - 32.

Nuttall, Sarah and Mbembe, Achille (eds.). 2008. *Johannesburg: The Elusive Metropolis*. Durham: Duke University Press.

Salem, Sara. 2018. "On Transnational Feminist Solidarity: The Case of Angela Davis in Egypt." *Journal of Women in Culture and Society*. 43:2, 245 - 267.

Simone, AbdouMaliq. 2004. "People as Infrastructure." *Public Culture*. 16, 407 - 429.

Tayob, Huda. 2019. "Architecture-by-Migrants: The Porous Infrastructures of Bellville." *Anthropology Southern Africa*. 42:1, 46 - 58.

Teriba, Adedoyin. 2012. "Using Notions of Beauty to Remember and Be Known in the Bight of Benin and Its Hinterland." *Pidgin Magazine*. 11, 246 - 255.

Projects & Resources

Burning House Press:
<https://burninghousepress.com>

Fugitive Feminism, ICA:
<https://www.ica.art/live/fugitive-feminism>

Moviement:
<https://moviement.gr>

Pan African Space Station:
<http://panafricanspacestation.org.za>

Rogue Economies, Unit 14 led by Threshen Govender and Sarah de Villiers (2018), Graduate School of Architecture University of Johannesburg:
www.gsauit14.com

An Open-Access Curriculum

This project asks what a curriculum on space-making and race-making might look like with architecture and the designed world as a key reference point. We engage with how understandings of race-making might be extended through imagined and constructed forms of architecture. Buildings, highways, suburbs and townships are constitutive of how individuals become positioned in a vast spectre of racial segregation, tangible in the shape of space and the materiality of concrete and corrugated iron. In this curriculum architecture is a way of imagining, building and validating a world. Architecture is bricks and mortar; the interior arrangements of culture in the positioning of thresholds, openings and objects; and the accumulation of these built forms and practices into social forms of association and dis-association. Architecture is also professionalised, existing as a highly mediated form of knowledge-making that interacts with speculators, planning authorities and local communities for its pay checks, compliance and legitimisation. It lays claim to the physical and experimental possibilities of imagining that is frequently communicated through the visual formats of drawings, models, exhibitions and buildings. At the project's core is an understanding of racialisation as a process of violent displacement - of person, of land, of future - simultaneously with an emplacement through citizenship status, territory, built objects and knowledge forms.

Our curriculum recognises a lineage of racialised hierarchies endemic to capitalist systems and cultural life that extends from colonialism to coloniality, slavery to incarceration, liberalism to subordination, and sovereignty to populism. We question both the subject of 'race' and the subject of architecture: how individuals are rendered as labourer, domestic worker, or immigrant in legal and cultural terms, with how the architectures of camp, compound and detention centre solidify the symbolic and lived forms of these positions. Yet within, around and beyond these structures of racial capital, is the substance of transgression. It conveys how struggles for social justice are galvanised through space in the convening powers of the margins, and in the arrangements of material and practices that together stake a place. Dance halls, streets, and spiritual interiors are counter architectures in which different circuits of connection, processes of validation and alternative ways of inhabiting the world are established.

The curriculum is spread over six frames and six posters. Alongside the curriculum are a series of commissioned engagements and shared resources hosted on the website: Racespacearchitecture.org

Six Frames

Centralising

The design of centrality - of city centres, public squares, museums, neighbourhood precincts and tourist zones - is invested in the question of value; what matters and by extension, who matters. Constitutions of 'authenticity' are rendered in the ethos and aesthetics of centralising and its modalities of 'whiteness', as well as spatial forms of ethno-nationalisms.

Circulating

Moving or having to be on the move speaks to the immense efforts and ingenuities required to undertake a journey and the heightening of borders that hinder these flows. In circulating, 'race' is destabilised and remade in markets, music halls and spiritual spaces, leading to new spatial displacements and solidarities.

Domesticating

Domesticating occurs through the dispossession of and entitling to land. Through the control and disciplining of home and the gendering of labour, inequalities are secured in forms of suburbanising, compounding and ghettoising, and recomposed in the makeshift modes of squatting.

Extracting

The stripping out of assets dislocates humanity, goods and responsibilities to an 'elsewhere', through the legal and material constitution of special zones such as mines, harbours and dumping sites. In this process, labour is also dislocated by being rendered less visible and without rights, increasingly apparent in new mutations of casualised economies.

Immobilising

The structure, technologies and rhetorical performance of the state is central to illegalising and limiting the mobility of racialised and classed subjects. The extreme violation of rights proliferates in partitions and borders but is also evident in the banality of waiting rooms and processing offices.

Incarcerating

Incarcerating is the surveillance and punishment of racialised, ethnicised and religious 'others'. Spatial typologies extend from detention camps to data capture technologies, to stop and search on street sidewalks.

RACE SPACE & ARCHITECTURE Towards an Open-access Curriculum Circulating



racespacearchitecture.org
[#racespacearchitecture](https://twitter.com/racespacearchitecture)

GSA GRADUATE SCHOOL OF ARCHITECTURE UNIVERSITY OF JOHANNESBURG

LSE LONDON SCHOOL OF ECONOMICS

ROYAL COLLEGE OF ART