



Film/ Fiction/ Visualisations

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Suburbanising, compounding, home-making, ghettoising, squatting, gendering, red-lining

Suburban house, hostel, ghetto, favela, gated-enclave, bantustan, village

The experiences and implications of race-making are profoundly shaped by the places where people live, their forms of housing, and their home-making practices. Central to these practices is the dispossession of land and gendered forms of control: disciplining enforced and enabled through housing and homes. These are recomposed and remade in modes of squatting and the homeplace (hooks) as spaces not reducible to imposed hardships. Domesticating as gendered, classed and racialised, is reproduced across scales ranging from the global displacement of domestic workers, to urban master planning resulting in the enclosing of fortified neighbourhoods, to the construction of suburbs as white spaces and the demarcation within houses of those serving from those served. These spatial typologies include labour hostels as sites for the exploitation of black labour, to new migrant detention centres in Europe and the renewed ghettoising of those deemed 'other'. These typologies are underpinned by systemic colonial and racial capitalism. Domesticating is therefore necessarily sited within larger processes of land expropriation, the economies of home and practices of displacement across time. Yet this category also recognises that despite imposed structures of racial capital, complex realities are negotiated through enduring forms of intimacy and sustenance.

More reading

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Projects & Resources

Architexx:
<https://www.architexx.org>

Restoring Hostel 33, Lwandle Migrant Labour Museum, Langa, led by Noëleen Murray and Leslie Witz:
<http://hostel33.blogspot.com/>

The Mobile Homecoming Trust Living Library & Archive
<https://www.mobilehomecoming.org>

Wages for Housework and Social Reproduction: A Microsyllabus
<https://www.radicalhistoryreview.org/>

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
Domesticating



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GRADUATE SCHOOL OF ARCHITECTURE
UNIVERSITY OF JOHANNESBURG

LSE
LONDON SCHOOL OF ECONOMICS
LONDON

RCOA
ROYAL COLLEGE OF ART
LONDON