



Film/ Fiction/ Visualisations

Christiansé, Yvette. 2006. *Unconfessed* [Novel]. New York: Other Press.

Koleka, Putuma. 2017. "Water" in *Collective Amnesia* [Poetry]. Cape Town: Uhlanga Press.

Loewenson, Thandi. 2016. *Field Notes*. [<http://thandiloewenson.com/conversations-about-detritus>]

Neale Hurston, Zora. 1937. *Their Eyes were Watching God* [Novel]. New York: J.B. Lippincott & Co.

Core Texts

Baderoon, Gabeba. 2014. "Kitchen Language" in *Regarding Muslims: From Slavery to Post-Apartheid*. Johannesburg: Wits University Press. 46 - 65.

McKittrick, Katherine. 2011. "On Plantations, Prisons and a Black Sense of Place." *Social and Cultural Geography*. 12:8, 947 - 963.

Zeiderman, Austin. 2016. "Submergence: Precarious Politics in Colombia's Future Port-City." *Antipode*. 48:3, 809 - 831.

Mining, industrialising, disaccumulating, harbouring, farming, scaling, dumping, off-shoring

Factories, ports, plantations, mines, zones of exception, tax havens

Extracting involves a stripping of assets which results in perpetual displacement of humanity, goods, responsibilities and rights moved 'elsewhere'. Mines, harbours, dumping sites and plantations are some of the spaces where the exploitation of labour and resources reproduce spatial injustices. These connect with and continue earlier colonial forms into new mutations of zones of exception, from off-shore territories and tax havens, to out-sourcing territories and casualised economies. Extracting is centred on the disposability of labour and value, yet is not always reduced to absolute deprivation and degradation.

Port cities are among the socio-material sites of extractive infrastructures to the world beyond; sites marked by the racialisation of labour and ecological harm. Yet as suggested by Katherine McKittrick, while a 'black sense of place' is central to practices of domination, it is also constituted by transgression as evident in the everyday life of post-slavery and post-plantation societies. These alternative narratives suggest an analytic of love and resistance, 'looking sideways' in the archive for archival silences, and the possibilities inherent in poetics, rumours, drawing and performing. This resistance responds to the extreme violence of displacements. Extracting attends to the extreme violations displaced elsewhere, along with the narratives and practices of resistance and remaking.

More reading

Apter, Andrew. 2005. *The Pan-African Nation: Oil and the Spectacle of Culture in Nigeria*. Chicago: University of Chicago Press.

Boehmer, Elleke and Davies, Dominic. (eds.). 2018. *Planned Violence*. London: Palgrave Macmillan.

Crinson, Mark. 1997. "Abadan: Planning and Architecture under the Anglo-Iranian Oil Company." *Planning Perspectives*. 12:3, 341 - 359.

Cusicanqui, Silvia Rivera. 2010. "The Notion of 'Rights' and the Paradoxes of Postcolonial Modernity: Indigenous Peoples and Women in Bolivia." *Qui Parle*. 18:2, 29 - 45.

Easterling, Keller. 2016. *Extrastatecraft: The Power of Infrastructure Space*. London: Verso.

Gqola, Pumla Dineo. 2010. *What is Slavery to me?* Johannesburg: Wits University Press.

Hartman, Saidiya. 1997. *Scenes of Subjection*. New York, London: Oxford University Press.

Hecht, Gabrielle. 2018. "Interscalar Vehicles for an African Anthropocene: On Waste, Temporality, and Violence." *Cultural Anthropology*. 33:1, 109 - 141.

Kurniawan, Kemas Ridwan. 2011. *Postcolonial History of Architecture and Urbanism: Power and Space of Indonesian Tin Mining in Bangka Island*. Saarbrücken: VDM.

Lipsitz, George. 2007. "The Racialization of Space and the Spatialization of Race: Theorizing the Hidden Architecture of Landscape". *Landscape Journal*. 26:1, 10-23.

Menoret, Pascal. 2014. *Joyriding in Riyadh: Oil, Urbanism, and Road Revolt*. Cambridge: Cambridge University Press.

Mupotsa, Danai. 2017. "Food Challenges: Feminist Theory, Revolutionary Practice." *Agenda*. 30:4, 1-5.

Purbrick, Louise. 2017. "Nitrate Ruins: The Photography of Mining in the Atacama Desert, Chile." *Journal of Latin American Cultural Studies*. 26:2, 253 - 278.

Sharpe, Christina. 2016. *In the Wake: On Blackness and Being*. Durham: Duke University Press.

Wynter, Sylvia. 1971. "Novel and History, Plot and Plantation." *Savacou*. 5, 95-102.

Projects & Resources

An African Almanac, Unit 12, led by Sumayya Vally (2019), Graduate School of Architecture, University of Johannesburg:
www.unit12.africa

Black Quantum Futurism
<https://blackquantumfuturism.tumblr.com>

Errant Praxis, led by Patti Anahory:
[@errantpraxis](https://errantpraxis)

Keleketla Library:
<https://keleketla.org/>

Thandi Loewenson, Field Notes. 2016:
<http://thandiloewenson.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 Extracting



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

