

Urban Life at the Extensions A programme curated by AbdouMalig Simone

17 AU 21 AVRIL 2023

On Habitability—Propositions Beyond Capture

Extensions within and beyond home

Extensions of and beyond the notions of suburbs, peripheries, diasporas

Experiments on uncertain terrain: extensions as re-composition

Extensions of and beyond the concept of blackness

JEUDI 20 AVRIL
SOIRÉE DE SOUTIEN

**COUCOU
CREW**

Urban Life at the Extensions – Vie(s) urbaine(s) étendue(s)

A Week of Dialogues – Une semaine en dialogues

Curated by Professor AbdouMalik Simone

Curatorial Statement and Conceptual Exposition

A critical question incumbent in engagements with “the urban” concerns who can act, who is endowed with sensate capacities? Why has agency and affect become the purview of only certain “actors” and not others, and thus a sense of urban power constructed on the basis of a limited assignation of agential performance? Why sustain bifurcations among human, built, technical, and social domains, for are not these identifications themselves urbanized to assume a multiplicity of collective actions? How then to inhabit a pluriversal urban terrain?

There has been much consideration of the ways in which urbanization exceeds the city form—particularly in its peripheries and hinterlands. *Extended urbanization* conventionally refers to the multifaceted processes through which urbanization articulates different logics and territories. Yet *extensions* reflects a *going beyond* that can take place anywhere, and which is manifested not only in new territorial formations but also in ways of living and inhabiting. Acts of *extending* urban form and life do not simply reproduce the dominant modes of valuation but unsettle, disrupt familiar categorization, as inhabitants attempt to situate themselves in the midst of increasingly unsettled terrain. Extensions and extending then are at the heart of an interplay between attempts to resettle and unsettle, to extract as much as possible but also to operate where nothing apparent is to be gained, nothing useful to the prolongation, either of the urban or life.

Extensions thus reach outwards to be a “part” of (in) the world, to institute a rupture in the terms of belonging—a belonging that it too often hedged, parsed, recombined, securitized. To mobilize the expendability signaled by and through this rupture to be useful, to make a part, to insurrect. It is stance against *everywhereness* found in the proliferation of “dead exchanges”—where discourses of freedom and development become merely aspects of a social infrastructure of continuous assessment as to the exercised efficacies of particular bodies and their trajectories and interactions, a distribution of affective inclinations that can be steered along specific dispositions of expenditure.

Extensions draw attention to intensive entanglements across different locations, to different ways of living, different games of getting by, different logics and identities of what any given place might be. Extensions as augmentations of urban information processes, decision support systems, territorial management, surveillance and control, as well as the unforeseen ways in which urban spaces can offer inexplicable affordances. This is not only about seeking to overthrow the current system by suggesting new models or imposing utopian visions, but is about extending the possibilities for putting existing materials to new uses.

While the dialogues are organized according to a set of themes, their objective is to stage a cross-cutting, informal conversation among both French and international scholars and activists working in different disciplines, practices, and matters of concern. How, then, to practice *strange alliances*, that open up new questions and ways of doing things, without the pressure to defend specific institutions, research programs, or imaginations? Discussions will wander off, perhaps lose focus and coherence, or provoke awkward moments, but such are the characteristics of all experiments.



Photo : Marion Poussier

Résumé en français :

De très nombreux travaux existent qui se penchent sur les différentes modalités de l'urbain au-delà de la forme « ville » : banlieues, bidonvilles, périphéries... Très souvent ces extensions sont articulées à de logiques de territoires. Or, l'extension – l'étendu(e) – ne se limite pas à des processus spatiaux, à de nouvelles formations territoriales. Elle peut se jouer dans des lieux virtuels et physiques bien plus variés que ce répertoire ne laisse déduire, et prêter sa puissance à des modes d'existence et des manières d'habiter qu'il s'agira, pour nous, de tenter de repérer, ou de sentir. Étendre la vie urbaine – sa vie urbaine, des vies urbaines – n'est pas une simple reproduction des modes de valorisation existantes (immobilières notamment) mais bien une « mise en tension », un processus de déstabilisation, une redistribution de forces et par-là de catégories, qui se déploie par les efforts mêmes des habitant.e.s pour se situer dans et en rapport à des terrains de plus en plus instables. Agir par et dans des extensions, dans le fait d'étendre ses possibles là où l'on se trouve, est au cœur des tentatives de trouver une prise, de prendre une place – to settle and to unsettle : de se poser et de déranger. Bref, d'extraire autant que possible de là où rien d'évident ne semble à prendre, et rien d'utile n'invite à un quelconque développement, que ce soit de la vie ou de la ville...

Monday 17 April 2023 - ULIP

1. On Habitability—Propositions Beyond Capture
9:30-12:30

Today's conditions of *generic instability* point to the ways in which protracted histories of practice — through which the details of how the material and technical bases of cities have been articulated, disjoined, converted, juxtaposed, and amalgamated in both parallel and intersecting vectors of force—no longer are capable of holding the city together nor of being rejiggered and readapted to increasingly volatile atmospheres—climatic, financial, political. The specificities of what materials, actors, and technicities do are not easily constellated into patterns or evidence of macro-structural maneuvers. They figure their own *alliances*. Strange relations are being “designed” anyway, and what is important is not to try and settle things down, but to move with them, and learn how to modestly, without grand expectations, to turn or steer them into specific possibilities that often only accidentally present themselves.

For a future urban politics the need is to circumvent the tyranny of the systematic, the resilient, the humanitarian, and the metabolic (the predominant metaphors of habitability), and to focus on the propositional politics emerging from the grounds from which inhabitation is contested, in its embodied everyday assemblages. As the entire project, the circumvention is propositional too: in favour of relational improvisations, the generatively indeterminate—the process where practices, orientations emerge from an improvisatory reworking of the past, the mutual intra-action of matters (bodies, performances, concepts, materials) with themselves. Alliances are based not on negotiated settlements but on the mutual unsettling of provisional anchorage.

Here we are interested in habitability as a process: roads, buildings, pipes, wires, animals, viruses, humans feeling each other out, and the ways their alliances are conjoined as more than one and less than two—each folding the other in without being completely subsumed. As Brian Massumi has indicated, each occasion of sensing, of apprehension, always proposes for the world a surplus of patterned potential, a surplus of sensibility, a way of taking the combinations of the past and finding within them the potential of the recombinant—for sociality is always a matter of recomposing, recombining,

Key to a propositional politics around urban habitability is that the idea *that life might be an open, non-linear and exponentially chaotic system* is increasingly behind us. We seem to have reached a point where the market is re-imagined as the primary mechanism for the validation of truth. Since markets themselves are increasingly turning into algorithmic structures, the only useful knowledge today is supposed to be algorithmic. At the same time, Bernard Stiegler argues that only a diversity of local knowledge, engaged in a genuine contention of standpoints, possesses the wealth and the strength to produce genuine leaps. Here, differences generated, are *different*, in that there is no ready language to account for and incorporate them, and so they are marked initially by intensities and thresholds rather than conceptual categories. They act as sources of illumination that enable a visualization of the space in which distinct enactments are seen and felt as having a relationship with each other. As these differences within the differences are themselves situated ambiguously between the captive architectures of both subjugation and “freedom”, what *political technical* interventions hold out possibilities for new ways of looking, reading, and deciding. By steering improbable connections toward new instances of gathering and collaboration, a concrete imagination is made available to those otherwise increasingly uncertain as to how to act in an increasing precarious world.

How might we coax such connections along? How do we take on the challenge of enabling a more viable life for urban residents, when the very terms of viability may differ, may entail different maneuvers and emphases. How might such an exigent multiplicity “sing” in concert?

Speakers

Anne Alombert

<https://philosophie.univ-paris8.fr/nouvelle-enseignante-chercheuse-anne-alombert?lang=fr>

Cristina Cielo

<https://flacso2022.uy/cristina-cielo/>

<https://www.flacso.edu.ec/sociologiadgenero/profesores/cristina-cielo.flacso>

Giacomo Gilmozi

<https://internation.world/arguments-on-transition/chapter-2/>

Erin McElroy

<https://liberalarts.utexas.edu/ams/faculty/emm4732>

Irene Peano

<https://www.ics.ulisboa.pt/en/pessoa/irene-peano>

Moderator: AbdouMaliq Simone

<http://abdoumalisimone.com>

2. *Extensions within and beyond home*

14:00-17:00

In this session we present a reading of home and housing not as a 'thing', but as material-affective extension of wider economies, ecologies and histories. The invitation is to take 'homing' in its intersectional and relational nature, as a politics that exceeds what decades of 'housing' scholarship and policy approaches have made of it. Our invitation is to take the 'house' beyond policy, to excavate its urban extensions and their political meaning.

The 'house' and its mattering is taken as intersection. With its walls and its infrastructure of provisions; with its cements and its architectural and engineering calculations; with its caresses, the bags with groceries, runaways and hidings; with its being a nodal point in networks where resources are rendered marketable after their ecological extraction, and, in doing so, they are turned to function as channels for further user-extraction and value-generation; with its mirrors made of sand; its crackers and pillows, its modes of reproduction, metabolic functions an distribution of emotional and material labor, gendered economies. The 'house' and the 'homing' taking place through it are here taken not as the expression of these intricate ongoing assemblages, but as the ongoing itself, as the constant permutation, the ritornello, with the maintenance, repair and shifts needed to keep it going.

In such a view, the notion of how to acquire knowledge on the functioning of this machine of machines becomes a matter of epistemic stances: it is, first of all, a problem of epistemology and then of methodology. It is a problem of how the question is asked more than the kind of question one asks. Because again, one can enquiry about electricity as the finite point where offer and demand meets, or can enquiry about electricity as a strata where human-nature relationships comes to be defined as collective subjects, or arrangements, within the rule-book of contemporary capitalism and its geopolitical needs. One can enquiry about household violence as the effect of intimate deranged geometries of behaviours, or it can be read as the access point to long-term cultural formations - the ways in which the triad sex, gender, sexuality is made to work within the house to serve a wider economy of societal needs. The house can be asked - as an epistemic question - as form or as processes. The question of the house, to say it otherwise, can be posed as a problem in need of a fix - or as one of inhabitation.

We will provide a reflection in two acts. The first will focus on the underlying grammars of violence underpinning contemporary ideas and praxis of home, with cases taken from Palestine (Kotef) and Italy

(Lancione). In the second act we will focus on a number of specific cases unpacking the inherent relational spaces of the ontology of being at 'home', including intersections with race (Rosa), notion of uninhabitability (Trossat), urbanity and memory (Osborne), questions of habitability and sex work (Morpurgo), the aftermath of displacement (Cacciotti) and the politics of demolition (Shankland).

Home as violence

Hagar Kotef (home and coloniality) <https://www.soas.ac.uk/about/hagar-kotef>

Michele Lancione

<https://www.michelelancione.eu/>

Home as intersection

Elisabetta Rosa

(<https://bsi.brussels/en/researcher/rosa-elisabetta/>)

Marie Trossat (home in the uninhabitable).

<https://people.epfl.ch/marie.trossat?lang=en>

Alana Osborne (homing the urban).

<https://lamc.centresphisoc.ulb.be/fr/user/1516>

Daniela Morpurgo (sex and home).

<https://beyondinhabitation.org/team/daniela-morpurgo/>

Chiara Cacciotti (the aftermath of home).

<https://beyondinhabitation.org/team/chiara-cacciotti/>

Stefan Shankland

<http://stefanshankland.com/>



Photo : Marion Poussier

Welcome drinks at ULIP

Tuesday 18 April 2023 – Station-Gare des Mines

3. *Extensions of and beyond the notions of suburbs, peripheries, diasporas, part I.*

9:30-12:30

These notions of suburbs, hinterlands, peripheries, diasporas conventionally point to an outside, a volatile frontier, and sometimes something out of place, something that needs to be settled. For their social and material compositions are frequently viewed to belie an unsettling process, or alternately, an escape from the densities of the city. How might we extend their unsettling dimensions in generative ways, and yet go beyond that, to think of these things in their own provisional terms? Especially as in many instances they are the living contexts for the majority of urban residents. A platform of incessant racialization and estrangement. But also a platform for the elaboration of *popular economies*—new forms of generating value, livelihood, and reproducing social life. They often function “*diasporically*” as shifting mixtures things, positing and being folded into circulation systems different from the city, just as they act as the situating of multiple diasporas.

Metropolitan areas concentrate, on varying scales, the supply of services, jobs and goods in a center around which other areas, which are much less well endowed, find themselves subordinate. The downside of large metropolises is less glorious but just as spectacular: dormitory towns with no access to public services, suburbanization empty territories and even shrinking towns. It is this placing on the periphery that gives a primary form to many urban territories. The dynamics of polarization at work, which result in forms of unequal development, subordination, appropriation of resources or relegation, can be analyzed at global, regional or local levels. An important step then is to analyze not how capital constructs territories in its own image, but how the inhabitants invent their own vernaculars for dealing with the new contexts in which they live and work. How might we more judiciously engage and work with these vernaculars?

We know a great deal about how collective life is impacted by significant numbers of residents operating “off the grid” in their relation to urban provisioning and citizenship. For example, building up community-based organizations is an integral aspect of attempts to integrate many low-income residents into formal infrastructures. We know that the possibilities of collective life are greatly impacted by enduring poverty and social exclusion. We also know that organized forms of collective life, aimed at promoting greater social inclusion, do not necessarily produce improved livelihoods. Maximizing social capacity often entails residents generating their own forms of value and endurance. In part this is done through generating new imaginaries and instruments of belonging, particularly for populations spending large amounts of time in motion.

Livelihood formation and the figuring of viable units of care, provisioning, security and mutual responsibility is less a matter of the particular characteristics of a specific territory, but rather a matter of *itineraries of circulation*—the capacity of individuals and primary relations to articulate resources, opportunities, and connections across multiple locales, as well as navigate the often divergent laws, policies, and complexions of those locales. The viability of social reproduction is increasingly reliant upon *strategic situatedness* of varying temporalities across different types of territory rather than anchorage in place. How to assess the viability of itineraries, compare them, and understand their modes of production become an important methodological issues.

Silvia Aru

<https://beyondinhabitation.org/team/silvia-arua/>

Solomon Benjamin

<https://hss.iitm.ac.in/team-members/solomon-j-benjamin-2/>

Anne-Marie Bredin

<https://dioceseparis.fr/hiver-solidaire-un-magnifique.html>

Margherita Grazioli

<https://www.gssi.it/people/post-doc/post-doc-social-science-gssi-cities/item/4179-grazioli-margherita>

Jöel IDT

<https://www.cairn.info/publications-de-Jo%C3%ABl-Idt--97280.htm>

Irene Mboumoua

Urban School, Sciences Po

Fiona Meadows

<https://fiona-meadows.com/>

Devra Waldman

<https://beyondinhabitation.org/team/devra-waldman/>

Moderator: *to be announced*



4. Experiments on uncertain terrain: extensions as re-composition

15:00-18:00

Diverse geographies are replete with different forms and practices of experimentation. How to get the most from what is available; how to use it as a means of both consolidating positions and using it as an instrument to exceed to those positions, participate in other ways of being in the world? Given the countervailing pressures of intense fragmentation, the fractal replication of hegemonic forms of living, the subsumption of heterogeneous ways of living under the dominant rubrics of capital, the expansionisms of logistical operations, what is capable of holding things together in some kind of coherence?

The inclinations to interrelate everything and the inclinations toward singularity or particularism intersect to challenge the available *holds*. Distinctions among territories and geographies become blurred—e.g. what is the rural, the urban? People living in the same place increasingly find themselves distant from each other; physical distances sometimes become irrelevant as new forms of adjacency and intimacy are configured across scales. Precarity operates as a kind of “architectural design”, pushing inhabitants into

new arrangements of residence, income generation, and interdependency, but with the tacit presumption that nothing will last for very long. Institutions are not being built, but rather temporary arrangements, even autonomous zones, whose experimental nature is driven more by the inability to assume a normal life than a progressive social imagination.

The ability to jump scale, to suture together innovative connections among media, materials, cultural norms, physical settings, and money is less the curation of a new collective sensibility than a series of tactical improvisations in the midst of sociality falling apart, being dissolved into an expanding archive of details strewn across vast distances not really distant given the reach of social media.

So what kinds of experiments are taking place centered on new intermingling. Intermingling of so-called natural and human worlds, of different games of power, of discordant materials and ways of doing things? That provide inhabitants of particular settings with new affordances, opportunities. And the same time, usher in new forms of security, new holds—holds that both signify a sense of *taking care*, of stability in the midst of turbulence, but also forewarn of the holds of capture, of tying things down.

Here, extensions as speculative futurism, as various practices of *reaching out*, continuously *unsettle* existing arrangements—and so what happens with this unsettling, in the intersection of vulnerability, dispossession, care, justice, and sustenance? What might be spaces beyond the proletarianization of life, beyond poverty, beyond the aspiration to cohere as a “free subject”, instead emphasizing the extensions of self and collective across a body that is beyond race, ethnicity or any of the other social categorizations that might be applied.

Rémi Astruc

<https://as.nyu.edu/departments/complit/people/faculty/remi-astruc.html>

Camillo Boano

<https://www.polito.it/en/staff?p=camillo.boano>

Plateforme Art, design et société (Francesca Cozzolino & Sophie Krier)

<https://plateformeartdesignsociete.ensadlab.fr>

<https://www.ensad.fr/enseignants/cozzolino-francesca>

<https://sophiekrier.com>

Laurent Gayer

<https://www.sciencespo.fr/cei/en/users/laurentgayer>

Rupali Gupte

<https://crit.in/collective/rupali-gupte/>

Moderator: Anna-Louise Milne

<https://www.london.ac.uk/institute-in-paris/about-us/people/professor-anna-louise-milne>

Apéritif and film-screening

***Porte d'Aubervilliers* - Valérie Jouve - 20mn – what imaginaries, what fables can documentary images build to extend the utopias of living together?
with Valérie Jouve - réalisatrice**

***Vorrei tanto tornare a casa* - Anna Rispoli - 13mn25 – this film began with the simple project of signaling “I only want to go home” in morse by turning on and off the lights of a nearby housing block. A simple project that gave rise to a fabulous human experience.
with Madeleine Feix - production + a video from Anna.**

Wednesday 19 April 2023 - ULIP

5. Extensions of and beyond the notions of suburbs, peripheries, diasporas, part II (see above).

Celine Cantat

<https://www.sciencespo.fr/psia/celine-cantat.html>

Agnes Deboulet

<https://alter.univ-paris8.fr/Deboulet-Agnes>

Magda Maaoui

<https://www.magdamaaoui.com/>

Abou Ndiaye

https://metropolitiques.eu/IMG/pdf/pdf_met-ndiaye-et-al.pdf

Sebastien Radouan

<http://www.histoire-architecture.org/user/radouan>

Stephane Tonnelat

<http://stephane.tonnelat.free.fr/Welcome.html>

Feda Wardak

<https://villa-albertine.org/residents/feda-wardak>

Djemila Zeneidi

https://fr.wikipedia.org/wiki/Djemila_Zeneidi

Moderator: Mara Ferreri

<https://polito.academia.edu/MaraFerreri>



Photo : Marion Poussier

6. *Extensions of and beyond the concept of blackness, part I*

14:00-17:00

Extensions has proven to be a significant concept in black studies, reflecting the exigency and capacity of black operations to circumvent the constrictions exerted on “normative” social transactions and the building of discernible forms of collective life. Extensions are descriptive of practices and architectures of acting with non-human entities and diverse landscapes. The ways in which the prolongation of life—which anti-blackness acts to foreclose—gives way to an accentuation of “life’s priorities” – its wayward, open-ended trajectories and dispositions. Blackness here extends itself across uncertainties, founds its solidarities in both visible struggle and more indiscernible ways of being together, dependent on tacit recognitions and coordination.

More concretely, taking into consideration black social reproduction—as consistently unsettled by institutionalized anti-blackness and black attempts to autonomously create legacies, conveyances, and potentials within structures of racial oppression, what constitutes *black well-being*. Does such black well-being need to be considered in terms different to those now normatively applied? Is there something about the very *being* of blackness that is required to formulate any viable concept of *well-being*, as applied to black populations or any population?

Given the ways in which black populations are situated in conditions largely shaped through both enduring and shifting notions of what blackness means, and where how the nature and scope of specific social conditions impacts upon black existence has much to do with the blackness of the persons effected, what would be both the most empirically salient and political judicious terms through which to assess *black well-being*.

This is not just a conceptual exercise, but also a matter of methodological importance in terms of what researchers, activists and policymakers actually pay attention to in terms of building an empirical repertoire. It necessitates looking at a familiar behaviors and practices through new lenses as well as developing modes of engagement with black realities which enable the visibility of heretofore unrecognized domains of practice. First and foremost it entails amplifying the voices and analyses of black people themselves in terms of their own regard, and recognizing the concomitant conundrums entailed in a politics of representation—where important reservoirs of black capacity are held *in reserve*—away from general scrutiny as a self-protective measure. As such, consideration of *black well-being* concern not only questions of empirical validity and translatability into policy, but also is a matter of how particular kinds of persons are able to exist in a world where no matter how life is performed it may be immediately disqualified or considered of lesser value simply because of who that person is as a matter of race.

Across Europe and the Americas a range of what might be considered *black spaces* are being intensely scrutinized and altered under the auspices of being “closed”, overly “communitarian” or problematic spaces given their enclosures within what are deemed self-perpetuating circuits of dysfunction that resist more virtuous integration with the larger society. A social distancing from the larger social context is thus considered the responsibility of inhabitants themselves, which having been relegated to certain margins of the built environment (or built environments whose design now connotes social implosion instead of self-sufficiency).

Many social housing estates have been and are being dismantled or operated like places of incarceration, their residents distributed to either more peripheral urban locations or reassessed, through a process known as *decanting*, for their eligibility to occupy new housing developed *in situ* or elsewhere. It is not simply that physical structures are dismantled but also local institutions, social networks, and long-honed social infrastructures of care. In situations of displacement and resettlement, what kinds of continuities have been attained in terms of social reproduction practices; how are important linkages and distributions of care retained or translated into new forms; how can relations based on physical proximity be converted

into more distributed networks of support; what are the important processes of assigning value to particular practices and persons?

Within processes of *decanting*, which seek to apply judgments to specific black populations and households as to their relative *availability* to viable social reproduction, in what ways are black residents reaffirming particular values and practices of *collective life* aimed at mitigating these exertions of fragmentation?

Daphné Bédinadé

<https://cessp.cnrs.fr/-BEDINADE-Daphne->

Olivier Marboeuf

https://www.hkw.de/en/programm/beitragende_hkw/m/olivier_marboeuf.php

Àicha Diallo

http://kontextschule.org/en/akteur_innen/team/aichadiallo.html

Carmen Diop

<https://genderexperts.org/experts/70708-carmen-diop/>

Kenza Talmat

<https://thefunambulist.net/network/kenza-talmat>

Pascale Obolo Zugas

https://fr.wikipedia.org/wiki/Pascale_Obolo

Dominique Somda

<http://www.huma.uct.ac.za/huma/people>



Photo : Marion Poussier

A Serendipitous Evening at the Cité internationale des arts

Schedule

18h30 - 19h30: *Open Studios*

19h30 - 20h30: *Huddle Over Food, Stories and Kinetic Contemplations*

* Guided visit by Bénédicte Alliot, of the exhibition "Un art en apesanteur" and "Emersons: Living archive"

* Talk by Bénédicte Alliot on the magic of friendships and solidarities at the Cité internationale des arts

* An exposition by Jean-Christophe Lanquetir: <http://urbanscenos.org/>

* Provocations by Asha Best, Rupali Gupte and AbdouMaliq Simone

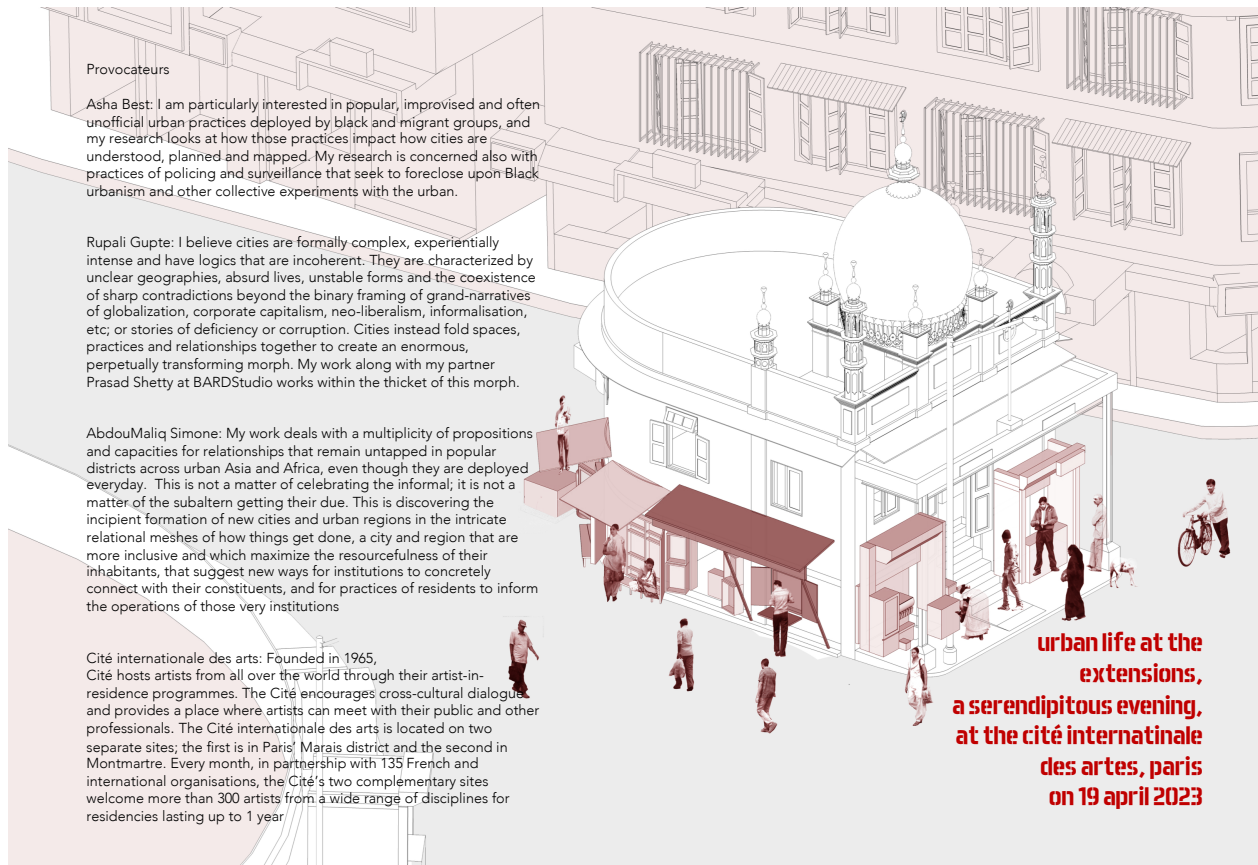
* Open conversations by artists in Residency at the Cité internationale des arts and participants of Beyond Inhabitation Lab, and Extensions Collective

A serendipitous evening conversation between artists in Residency at the Cité internationale des arts and Beyond Inhabitation Lab, and Extensions Collective curated by Asha Best, Rupali Gupte and AbdouMaliq Simone

Urban sites today are places for new reconfigurations of resources, technologies and relationships. They form force-fields of energies that are often unruly, ungraspable, unutterable as they have no known vocabularies to speak from, but are at the same time the fertile hopes from where one can prise open ways to think of a spatial and social justice.

The prompt for this multidisciplinary group assembled here at the Cité internationale des arts through various multidisciplinary lenses and forms, is to ask the question: What happens to the urban when strangers and acquaintances encounter each other in strange places? What do new kinds of friendships and solidarities mean for inhabitation, for institutions and/or organizations? What kind of collective affordances do new sites of encounters including this residency space offer?

We invite artists from the Cité and members from the two collectives assembled in Paris for the week long workshop "Urban Life at the Extensions" from April 17 "22" to come together in conversation and to present their expositions, drawing on their longue durée works on the above questions, in the form of a story, a song, a visual aid, a prompt that may bring along the sensoriums, feeble gestures, joys and frustrations that are often left out in the many forms of research and reportage



Provocateurs

Asha Best: I am particularly interested in popular, improvised and often unofficial urban practices deployed by black and migrant groups, and my research looks at how those practices impact how cities are understood, planned and mapped. My research is concerned also with practices of policing and surveillance that seek to foreclose upon Black urbanism and other collective experiments with the urban.

Rupali Gupte: I believe cities are formally complex, experientially intense and have logics that are incoherent. They are characterized by unclear geographies, absurd lives, unstable forms and the coexistence of sharp contradictions beyond the binary framing of grand-narratives of globalization, corporate capitalism, neo-liberalism, informalisation, etc; or stories of deficiency or corruption. Cities instead fold spaces, practices and relationships together to create an enormous, perpetually transforming morph. My work along with my partner Prasad Shetty at BARDStudio works within the thicket of this morph.

AbdouMaliq Simone: My work deals with a multiplicity of propositions and capacities for relationships that remain untapped in popular districts across urban Asia and Africa, even though they are deployed everyday. This is not a matter of celebrating the informal; it is not a matter of the subaltern getting their due. This is discovering the incipient formation of new cities and urban regions in the intricate relational meshes of how things get done, a city and region that are more inclusive and which maximize the resourcefulness of their inhabitants, that suggest new ways for institutions to concretely connect with their constituents, and for practices of residents to inform the operations of those very institutions

Cité internationale des arts: Founded in 1965, Cité hosts artists from all over the world through their artist-in-residence programmes. The Cité encourages cross-cultural dialogues and provides a place where artists can meet with their public and other professionals. The Cité internationale des arts is located on two separate sites; the first is in Paris' Marais district and the second in Montmartre. Every month, in partnership with 135 French and international organisations, the Cité's two complementary sites welcome more than 300 artists from a wide range of disciplines for residencies lasting up to 1 year

urban life at the extensions, a serendipitous evening, at the cité internationale des arts, paris on 19 april 2023

Thursday 20 April – Station-Gare des Mines

7. *Extensions of and beyond the concept of blackness, part II (see above)*

9.30-12.30

Sarah Fila-Bakabadio

<https://www.filabakabadio.com/home>

Asha Best

<https://www2.clarku.edu/faculty/facultybio.cfm?id=1123>

Michaëla Danjé and Xonanji for the Collectif Cases-Rebelles

<https://www.cases-rebelles.org/>

Veronique Clette-Gakuba

<https://metices.centresphisoc.ulb.be/fr/user/292>

João Gabriel

<https://joaogabriel.net/>

Crystel Oloukoï

<https://www.chrysteloloukoi.com/>

Moderator: Alana Osbourne

Alana Osborne <https://lamc.centresphisoc.ulb.be/fr/user/1516>

8. *Comparative work on life at the extensions*

April 20, 14:00-17:00

The grounds for comparison are not only a matter of geography, but the ways in which different manifestations of extensionality intersect, and what dispositions ensue from such intersections. For extensions are:

Spatial, corporeal, temporal and existential:

They are spatial in so far as sites, contexts and institutions overstep their boundaries and extend themselves out in the world. Dimensions are added on to houses, streets or neighborhoods, but then take on a life of their own, often emerging out of multiple overlapping tenure regimes or regulatory frameworks.

Extensions are corporeal, in the sense of how particular kinds of bodies extend themselves into the earth to preclude exhaustive extractions, and how bodies may be renewed beyond discernible modalities of social reproduction.

Extensions are a temporal matter, when time is extended or suspended during crisis or transition, through slow and fast forms of policy and governance, through waiting it out and anticipating better futures - when the city is haunted by all that might have taken place or by spectral propositions that interrupt any linear line of development.

Extensions are existential, both the terms of recomposing the intersections of life and death, the way each is concretized, and the way the powers of life and death are extended into each other through technicities in even more brazen, expanded displays.

With these multifaceted considerations in mind, how do extensions become a conceptual vehicle to exceed the bifurcations of urban space, its residual anchorage in divisions between the material and

immaterial, the built and social environments, official and popular economies. It is a means of constituting a different *sense* of things.

As such the extension of the urban is not the recursivity of some essential logic but a process of continuous inventiveness beyond the terms of whatever passes for a normative epistemology of the urban—where the same orientations to accumulation, rent extraction, affordability, domestication, and predation might take place, might assume different forms, but at the same time, in its provisional unsettling and extending opens up an interstice of new possibilities, often only actualized as compensations, but nevertheless brought into play. The Urban Extensions collective plus guest will discuss these issues in the week's final session.

Ya-han Chuang

<https://www.ined.fr/en/research/researchers/Chuang+Ya-han>

and *The Urban Extensions Collective*:

Nitin Bathla

<https://www.nitinbathla.com/>

Rodrigo Castriota

<https://beyondinhabitation.org/team/rodrigo-castriota/>

Tanya Chandra

<https://www.regionalstudies.org/people/tanya-chandra/>

Nehal El-Hadi

<https://www.nehalehadi.com/>

Niranjana Ramesh

<https://www.qmul.ac.uk/geog/staff/r.html>

Dominique Somda

<http://www.huma.uct.ac.za/huma/people>

Giulia Torino

<https://www.geog.cam.ac.uk/people/torino/>



COUCOU CREW

SOIRÉE DE SOUTIEN

Sentimentale Rave

HEIMAT

BERNARDINO FEMMINIELLI

19H-1H

Winter family

20 AVRIL

ENTRÉE
À PRIX LIBRE
10€ CONSEILLÉ

Friday 21 April 2023 – Station-Gare des Mines

Afternoon

Extending the sound, extending the news: a radiophonic experiment to extend the words of the previous days with the independent radio Station-Station (from 2.30pm in an open radio format).

<http://stationstation.fr>

plus

4pm: Dhanveer Brar in conversation with AbdouMaliq Simone, organized by Eugene Brennan

Dhanveer Singh Brar will give a talk which questions the discursive construction of a Chicago House sound as distinct from Detroit Techno. The talk aims to 'unsettle' the idea of House as singularly located and think through the broader stakes of music, urban context and the singularity of location.

ULIP is at 9-11 rue de Constantine, 75007 Paris. The nearest metro stations are Invalides (lines 8 and 13, RER C) and Assemblée nationale (line 12).

The Station-Gare des Mines is at 29 avenue Porte d'Aubervilliers, 75018 Paris. The Station can be reached by metro (Porte de la Chapelle, line 12), bus (35 from Gare de l'Est, La Chapelle), tram 3B, and RER E (Rosa Parks).

The Cité Internationale des Arts is at 18 rue de l'Hôtel de ville, 75004 Paris. The nearest metro stations are St. Paul (line 1) and Pont Marie (line 7).

In addition to the many people mentioned in this document and the artists who have gathered at the Cité internationale des arts and played in support of the Coucou Crew, many others have contributed food, support, interest, and enthusiasm, including Bénédicte Alliot at the Cité, Michael Lancione for the Beyond Inhabitation Lab, Olivier Le Gal and Lucie Robert Montana and the rest of the team at the Station-Gare des Mines, also Marie Lescure with Max-Antoine, Margot and Anne-Cécile for the radio, Juliette Delestre and Marion Poussier with the Coucou crew and the numerous people who gather with them regularly, the people of Actif18 for the meals, as well as the folk at Apollon for the lunch and more at ULIP, Lisa Damon, Kim Le Minh, Alex Lake, Liliya Alijeva and Rebecca Pouget at ULIP, as well as colleagues and students.

The Banister Fletcher Fellowship in Urban Studies is a University of London initiative to foster experientially embedded attention to urban dynamics of welfare, collective life, and inventiveness in and of solidarity. Much scholarship focuses on macro-factors in global city analysis, stressing the intensification of global competition between urban centres. This emphasis tends to occlude significant transformation of community-led innovation, knowledge and practices, which are increasingly shaping urban and design cultures of access to public and private spaces, just as they are generating new vernaculars and alternative forms of circular economies and infrastructures for living together. Can these processes be mapped, shared, rerouted from what are often perceived as 'only' local dynamics into a transnational frame?

The University of London Institute in Paris will be launching the new round of applications for the 2023-2024 Fellowship on **2nd May 2023** and will be inviting expressions of interest via the link on the ULIP website <https://www.london.ac.uk/institute-in-paris/research/banister-fletcher-fellowship>



**UNIVERSITY
OF LONDON**
**INSTITUTE
IN PARIS**