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5. This is a point critically established and creatively expanded by Katherine McKittrick. See, for example, her “On Plantations, Prisons, and a Black Sense of Place,” Social and Cultural Geography 12, no. 8 (2011): 947–63.


10. Monder Ram and Trevor Jones have extensively explored this process among minority ethnic groups of shifting from one form of work precarity to another. See, for example, their “Ethnic-Minority Businesses in the UK: A Review of Research and Policy Developments,” Environment and Planning C: Government and Policy 26, no. 2 (2008): 352–74.


13. I draw on several invaluable perspectives of this elusive and uncertain simultaneity. See bell hooks, Feminist Theory: From Margin to Centre (Boston: South End Press, 1984); Veena Das, “The Signature of the State: The Paradox
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16. All research participants are anonymized. A person’s actual name is directly used only when I draw on publicly available sources.


27. Dorling, Inequality and the 1%, 144.


30. Dorling, Inequality and the 1%, 8.

31. In a series of recent blogs and articles, Gurinder Bhambra cogently reveals the limits of the “left behind” explanation as simplistic in its “white working
class” claims, neither attending to the empirical evidence of a far greater income and geographic spread in these voting patterns nor acknowledging the disproportionate effects of the crisis on racialized and minoritized groups. See Bhambra, “Brexit, Trump, and ‘Methodological Whiteness’: On the Misrecognition of Race and Class,” *British Journal of Sociology* 68 (2017): 214–32.


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49. “Worlding” is an essentially creative and transformative practice, and Aihwa Ong emphasizes a particular urban intensity: “Worlding in this sense is linked to the idea of emergence, to the claims that global situations are always in formation. . . . [W]orldings remap relationships of power at different scales and localities; but they seem to form a critical mass in urban centers.” Ong, “Worlding Cities, or the Art of Being Global,” in *Worlding Cities: Asian Experiments and the Art of Being Global,* ed. Ananya Roy and Aihwah Ong (Oxford: Wiley-Blackwell, 2011), 12.

50. While a great deal of joy comes from reading wider geographies, I acknowledge the limits of my anglophone reference points. I have benefited from the work of Hiba Bou Akar, Ash Amin, Nishat Awan, Gautam Bhan, Lindsay Bremner, Teresa Caldeira, Swati Chattopadhyay, Dominic Davies, Christine Hentschel, Tariq Jazeel, Sobia Kaker, Julia King, Michele Lancione, Thandi Lowensen, Colin McFarlane, Aidan Mosselson, Sarah Nuttall, Aihwa Ong, Ato Quayson, Jonathan Silver, AbdouMaliq Simone, Jenny Robinson, Ananya Roy, Huda Tayob, Tatiana Thieme, Alexander Vasudevan, Brenda Yeoh, and Austin Zeiderman.

51. The varied dimensions of this understanding are being explored in emerging ethnographic and qualitative engagements, and the work of Richard Bramwell, Antonia Dawes, Ajmal Hussain, Emma Jackson, Malcolm James, Hannah Jones, Helen Kim, Naaz Rashid, Victoria Redclift, Alex Rhys Taylor, and Siv Valluvan provides valuable new contributions. Their writings can be seen as part of an extended lineage emerging from Birmingham’s Centre for Contemporary Cultural Studies and the enduring influence of Stuart Hall and Richard Hoggart. This is reinforced by broader engagements with the teachings and writings on the cross-disciplinary analysis of cultural modes and forms. Although I build on many of these references throughout the book, I highlight here the important recent publication by Hannah Jones, Yasmin Gunaratnam, Gargi Bhattacharyya, William Davies, Sukhwant Dhalival, Emma Jackson, and Roiyah Saltus, *Go Home? The Politics of Immigration Controversies* (Manchester: Manchester University Press, 2017).


58. For an excellent account see Les Back and Shamser Sinha with Charlynne Bryan, Vlad Baraku, and Mardoche Yemba, Migrant City (London: Routledge, 2018).


60. Nadine El-Enany, (B)ordering Britain: Law, Race and Empire (Manchester: Manchester University Press, 2020).


1. THE SCALE OF THE MIGRANT

1. For a full record of the various stages of the bill as it progressed through Parliament, see https://services.parliament.uk/Bills/2013-14/immigration/stages.html.

2. Westminster Legal Policy Forum [WLPF], Next Steps for Immigration Policy: Regulation, Enforcement, and the Immigration Bill, published proceedings, March 27, 2014, http://www.westminsterforumprojects.co.uk/publications/westminster_legal_policy_forum. Note the condition for use of transcripts as indicated by the WLPF: “This document is intended to provide a timely reference for interested parties who are unable to attend the event to which it refers. Some portions are based on transcripts of proceedings and others consist of text submitted by speakers or authors, and are clearly marked as such. As such, apart from where it is indicated that the text was supplied by the speaker, it has not been possible for the transcript to be checked by speakers and so this portion of the document does not represent a formal record of proceedings. Despite best endeavours
by Westminster Forum Projects and its suppliers to ensure accuracy, text based on transcription may contain errors which could alter the intended meaning of any portion of the reported content. Anyone who intends to publicly use or refer to any text based on the transcript should make clear that speakers have not had the opportunity for any corrections, or check first with the speaker in question.” I additionally note that I was present at all of the forums from which I have quoted transcribed material.


7. See, for example, Luke de Noronha, Deporting Black Britons: Portraits of Deportation to Jamaica (Manchester: University of Manchester Press, 2020).


9. WLPF, Next Steps for Immigration Policy, 4; emphasis added.


12. A note on anonymity: where individuals are public figures and have made statements in a public capacity, they are not anonymized. By contrast, research participants all are anonymized in line with standard research ethics and individual requests.

13. WLPF, Next Steps for Immigration Policy, 8.


17. WLPF, Next Steps for Immigration Policy, 21.

18. WLPF, Next Steps for Immigration Policy, 48; emphasis added.


25. The European Economic Area (EEA) includes EU countries as well as Iceland, Liechtenstein, and Norway.

26. WLPF, Next Steps for Immigration Policy, 16-17.


35. For more on the performativity of “race” through political instruments see


38. Rudd was reappointed by Theresa May in November 2018 as work and pensions secretary.


40. The Mapping Immigration Controversy project, funded by the Economic and Social Research Council, has developed several excellent rapid-response outputs in relation to the ever-expanding tide of state-sponsored immigration controversy. A range of research resources are available at https://mappingimmigrationcontroversy.com/.

41. Jones et al., Go Home?, 69.

42. Jones et al., Go Home?, 69–87.

43. Jones et al., Go Home?, 75.


52. Wasis Diop, Bintu Were, A Sahel Opera, performed in Bamako, Mali, in 2008.

55. I have treasured reading and subsequently dipping into Howard Becker’s *Telling about Society* (Chicago: University of Chicago Press, 2007), in part because it displays the possibility for understanding the potential of different forms of representation that might also be brought into play with one another.

2. EDGE TERRITORIES

1. Immanuel Wallerstein articulates how the arrangement of centers and margins provides coherence to a “world-economy” of capitalism, and although he essentially reflects on empires and states, this chapter pursues these relational and entwined geographies across world and street. See Wallerstein, “The Time of Space and the Space of Time: The Future of Social Science,” *Political Geography* 17, no. 1 (1998): 71–82.
2. See also the valuable contribution of how the margins render the center visible by Michele Lancione, ed., *Rethinking Life at the Margins* (London: Routledge, 2016).

12. In exploring the logic of sectarian geographies in the peripheral geographies of Beirut, Hiba Bou Akar develops a rich conceptual set of understanding of the edge. *For the War Yet to Come: Planning Beirut’s Frontiers* (Stanford: Stanford University Press, 2018), 17.

13. See the “Visit Leicester” website for the West End and Golden Mile portrayals: https://www.visitleicester.info/explore/neighbourhoods/golden-mile.


20. This follows a long tradition of writings on “urbicide.” McKittrick both highlights “the interconnectedness of race, place and violence” and warns us that “linking urbicide to a black sense of place can foster a linear progression towards death, thus keeping in place our already existing knowledge system that calcifies racial codes.” See McKittrick, “On Plantations,” 950–53.


22. Dan Martin, “Leicestershire and Leicester Councils Set Budgets and


33. BBC News, “Ugandan Asians.”


40. Urban geographer Ed Soja refers to “whereness” as the constitutive process of taking place in Seeking Spatial Justice (Minneapolis: University of Minnesota Press, 2010).


49. See, for example, Kristin Surak, “What Money Can Buy: Citizenship by


52. Roy, “At the Limits of Urban Theory.”


63. On June 7, 2020, antiracism protestors tore down the statue of the slave trader Edward Colston (1636–1721). The protest was connected to the wider set of antiracism protests as part of the Black Lives Matter movement that emerged after the killing of George Floyd during a police arrest in Minneapolis on May 25, 2020, https://www.theguardian.com/uk-news/2020/jun/07/blm-protesters-topple-statue-of-bristol-slave-trader-edward-colston.


3. EDGE ECONOMIES


9. Kenny Monrose identifies the long histories of hustle on the thin margins, pointing to street economies that emerged in London in the 1970s and 1980s in Railton Road (Brixton), Sandringham Road (Dalston), and All Saints Road (Notting Hill). See “‘Struggling, Juggling, and Street Corner Hustling’: The Street Economy of Newham’s Black Community,” *Illegal Entrepreneurship, Organised Crime and Social Control* 14 (2016): 73–74.


12. The imperative of sociospatial texture to urban practices is expanded on through the literatures on infrastructure. See Suzanne Hall, Julia King, and Robin Finlay, “Migrant Infrastructure: Transaction Economies in Birmingham and Leicester,” *Urban Studies* 54, no. 6 (2017): 1311–27. For an excellent approach to the role of rudimentary infrastructure in shaping political processes at


23. Marion Werner, “Contesting Power/Knowledge in Economic Geography:


25. See, for example, Stephen Ashe’s research on two large-scale surveys on racism in the workplace commissioned by Business in the Community (2015) and the Trade Union Congress (2016–17). Ashe highlights: “One of the things that immediately strikes you when you start to read the testimonies gathered by the BITC and TUC surveys is that many participants situated their personal experiences in the broader context of EU Referendum, Brexit and, to a lesser extent, Donald Trump taking office in the White House. Indeed, this is the political backdrop against which many participants suggested that racist ideas have been legitimised and the people subscribing to such ideas emboldened.” Ashe, “Racism. Work. Brexit. Empire,” *Discover Society*, April 3, 2017, https://discoversociety.org/2018/04/03/racism-work-brexit-empire/.


29. See also John Akomfrah’s film *Handsworth Songs* (Black Audio Film Collective, 1986).


44. Based on a VAT registration threshold for the twelve months up to August 31, 2018.


46. Jones et al., “New Migrant Enterprise.”


49. In *Poetics of Relation*, Glissant expands his intellectual pursuit of multilingual collaboration, in accumulating a vocabulary different from and in challenge to orthodoxies of “Western” knowledge. Antillanité is “a method and not a state of being” for forging subversive collaborations, while marronage originally referred to “the political act of these slaves who escaped into the forested hills of Martinique” and “now designates a form of cultural opposition to European-American culture.” *Poetics of Relation* (Ann Arbor: University of Michigan Press, 1997), xx–xxii.


52. As written on the display cabinet, Manchester Jewish Museum, 190 Cheetham Hill Road.

4. UNHEROIC RESISTANCE

7. See also Gautam Bhan, “‘This Is No Longer the City I Once Knew’:

8. See the crucial work collaboration work of Just Space in this regard, where detailed analyses on the loss of varied forms of workplace have informed their activism, https://justspace.org.uk/.


16. A report on key housing data in Southwark further reveals that “in the 2011 Census Southwark had the largest proportion of households renting from the local authority at 31.2%, but down as a proportion from 42.3% in 2001.” Private rental tenure went from 13.5 percent in 2001 to 23.7 percent in 2011. See Southwark Council (Southwark Key Housing Data 2015/16, October 2015), 13, https://www.southwark.gov.uk/assets/attach/2583/Southwark_Housing_Key_Stats_October_v2_2015.pdf.

17. Imogen Tyler, “Resituating Erving Goffman: From Stigma Power to Black


21. “Clone-town,” a term coined by the New Economics Foundation in 2007, has been subsequently used to analyze the common format of town center and high street retail; https://neweconomics.org/2007/06/clone-town-britain


29. Major acquisitions are referred to as, for example, “properties with a minimum price of US$5 million in the case of New York City.” Sassen, “Global Cities,” 152–53.


34. See Emma Jackson and Michaela Benson’s valuable lineage of work on place-making and belonging in Peckham, and the distinctive signifier of Rye Lane as dislocated or off-center. For example, Benson and Jackson, “Place-Making and Place Maintenance: Performativity, Place, and Belonging among the Middle Classes,” Sociology 47, no. 4 (2013): 793–809.


39. See, for example, our project with Latin Elephant on “Socio-Economic Value at the Elephant and Castle,” https://repository.lboro.ac.uk/articles/Socio-economic_value_at_the_Elephant_and_Castle/9464105.

40. This included making much of our visual material available on our “Ordinary Streets” and “Super-diverse Streets” websites, as well as providing research material to Peckham Vision and writing a report for Just Space. In 2018 our research extended to working with Latin Elephant.


44. Smith, New Urban Frontier, front matter.


48. Available at https://www.youtube.com/watch?v=RbgZifpP68E.

54. Caldeira, “Peripheral Urbanization.”
55. For the historic listing of the Peckham Rye station building, see https://historicengland.org.uk/listing/the-list/list-entry/1392389.
57. I was present at the meeting. This quotation is taken from Elizabeth Cox’s oral presentation.
59. This point is made particularly stridently by Ash Amin in reimagining the logic of the community as communal. Amin, *Land of Strangers* (Cambridge: Polity Press, 2012).
60. See Just Space, https://justspace.org.uk/history/.

5. A CITIZENSHIP OF THE EDGE


5. De Genova refers to how “the mobility of the vast majority of people from formerly colonised countries—indeed, the vast majority of humanity—has been preemptively illegalised.” See “The ‘Migrant Crisis’ as Racial Crisis: Do Black Lives Matter in Europe?” *Ethnic and Racial Studies* 41, no. 10 (2018): 1766.


12. See, for example, the Independent Workers Union of Great Britain, which represents migrant workers including in the sectors of outsourced work and the gig economy.


16. This is a kind of analogy developed by Aimé Césaire, in which he connects the structure of racism within Europe’s system of colonization and atrocities within Europe. Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (Paris: Editions Reclame, 1950).


31. My knowledge is mostly limited to London, and the work of Just Space, Latin Elephant, and Cass Cities, to name a few, has been an inspiration.


35. Das Gupta, Unruly Immigrants, 4.

36. See the invaluable offering of “the richness of cultural struggle in and around ‘race’ and . . . also the dimensions of black oppositional practice which are not reducible to the narrow idea of anti-racism” in Paul Gilroy, "Diaspora,

37. Stefano Harney and Fred Moten, The Undercommons: Fugitive Planning and Black Study (Wivenhoe, UK: Minor Compositions, 2013), 26.


39. Das Gupta, Unruly Immigrants, 4.


42. AbdouMaliq Simone, “Infrastructures of Diversity,” Symposium, Max Planck Institute for Religious and Ethnic Studies, July 2015. While this talk was not recorded or transcribed, key thinking around assemblages of infrastructure can be found in AbdouMaliq Simone, Improvised Lives: Rhythms of Endurance in an Urban South (Cambridge: Polity Press, 2018).

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