19 SEPTEMBER 2019 – 5 JANUARY 2020

...AND OTHER SUCH STORIES

CHICAGO ARCHITECTURE BIENNIAL

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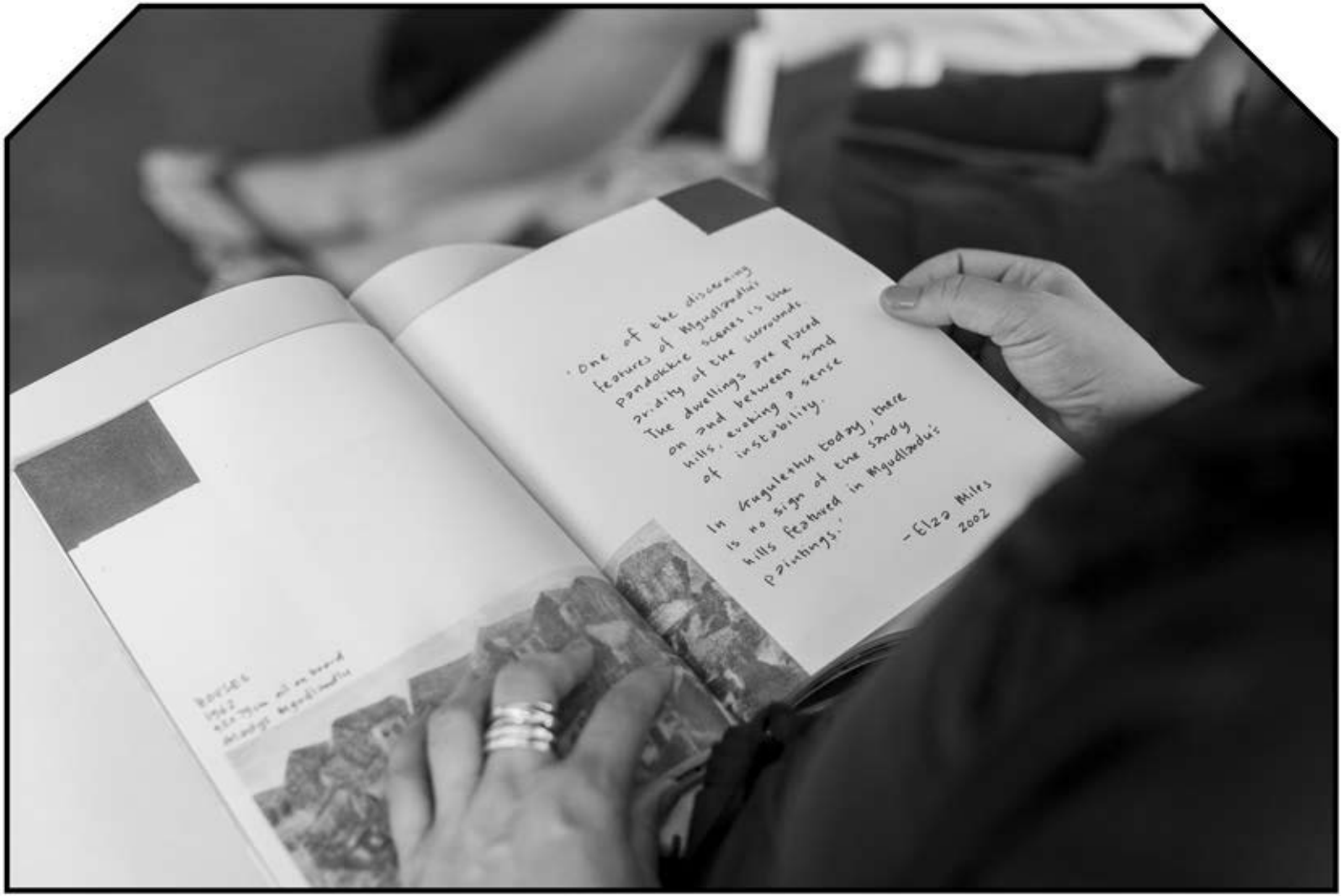
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In Mngulethu today, there
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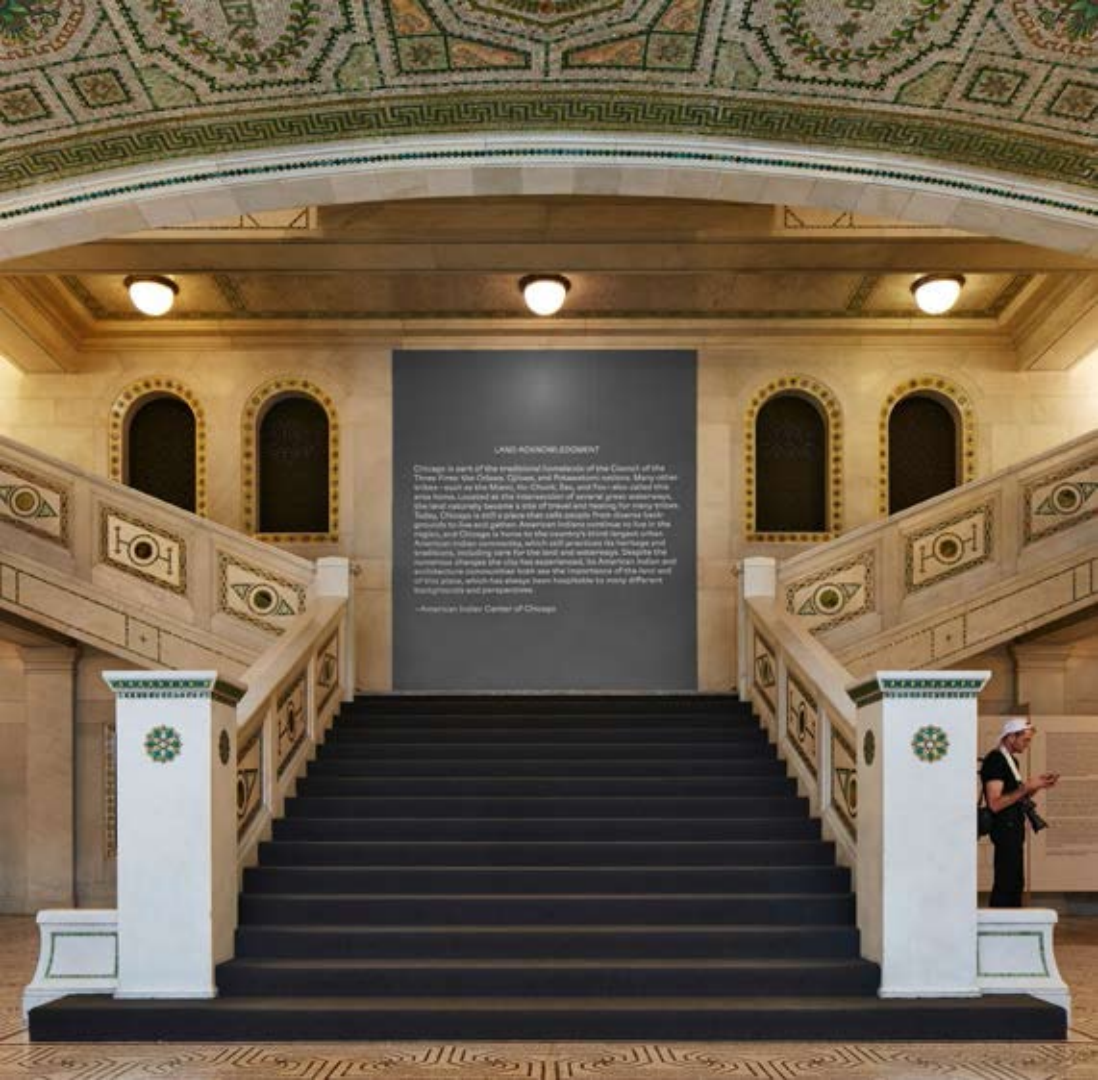
-Elza Miles
2002


FLATS TO LET


Property/Ownership
Land value
Demolition
Subsidies
Inclusionary zoning
Affordable housing
supply/demand
Speculation
Empty homes tax
Colonization
Co-op housing
Supportive housing
Land assembly


FIRST NATIONS ACROSS NORTH AMERICA
COUGAR
安居!
立即停
逼遷


LAND ACKNOWLEDGMENT
Chicago is part of the traditional homelands of the Council of the Three Fires: the Ottawa, Ojibwe, and Potawatomi nations. Many other tribes—such as the Miami, Illinois, Chippewa, Sac, and Fox—also called this area home. Located at the intersection of several great waterways, the land naturally became a site of travel and trading for many tribes. Today, Chicago is still a place that calls people from diverse backgrounds to live and gather. American Indians continue to live in the region, and Chicago is home to the country's third largest urban American Indian community, which still preserves its heritage and traditions, including care for the land and waterways. Despite the numerous changes the city has experienced, its American Indian and architecture communities both see the importance of the land and of this place, which has always been hospitable to many different backgrounds and perspectives.
—American Indian Center of Chicago


MSTC
MOVIMENTO SEM TETO DO CENTRO


EVERY
PRIDE


THIS IS ODAWA, OJIBWE, AND POTAWATOMI LAND
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Vacant Land per Zoning
(RE)GENERATING DETROIT
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SINGER

...AND OTHER SUCH STORIES

NO LAND BEYOND APPEARANCES

2019 CHICAGO ARCHITECTURE BIENNIAL

RIGHTS AND ERASURES

RIGHTS AND RECLAMATIONS

COMMON GROUND

What constitutes the social context of architecture? What kinds of stories can be told about how lived experiences across global communities, cities, territories, and ecologies resonate with architectural and space-making practices? The 2019 Chicago Architecture Biennial explores the implications of architecture and the built environment as they relate to land, memory, rights, and civic participation—drawing buildings, planning, art, policy making, education, and activism into new conversations at global and civic scales. This volume expands on the Biennial's curatorial focus through a range of essays, interviews, research materials, and visual dossiers.

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...AND OTHER SUCH STORIES

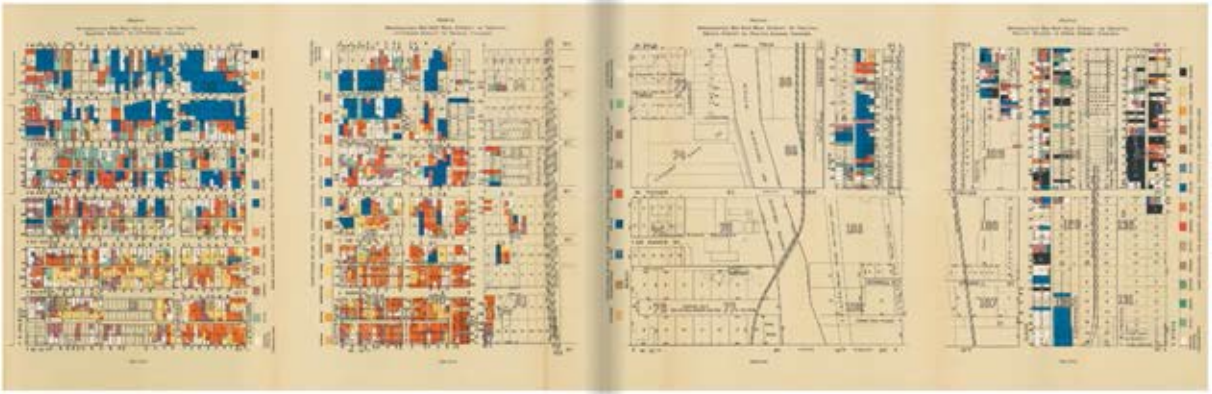
UMOLU ANGIAMA TAVARES

C|A|B

LAND ACKNOWLEDGMENT

Chicago is part of the traditional homelands of the Council of the Three Fires: the Odawa, Ojibwe, and Potawatomi nations. Many other tribes—such as the Miami, Ho-Chunk, Sac, and Fox—also called this area home. Located at the intersection of several great waterways, the land naturally became a site of travel and healing for many tribes. Today, Chicago is still a place that calls people from diverse backgrounds to live and gather. American Indians continue to live in the region, and Chicago is home to the country's third-largest urban American Indian community, which still practices its heritage and traditions, including care for the land and waterways. Despite the numerous changes the city has experienced, its American Indian and architecture communities both see the importance of the land and of this place, which has always been hospitable to many different backgrounds and perspectives.

—American Indian Center of Chicago



Nationalities Maps from Hull-House Maps and Papers, 1895. Courtesy Cornell University–PJ Mode Collection of Persuasive Cartography

Lori Lightfoot, Chicago's newly installed mayor, the first African American and openly gay woman to hold the office, declared in a post on Twitter on June 21, 2019, "Chicago will always be a welcoming city and a champion for the rights of our immigrant and refugee communities." Just a little over a month after she became mayor, Lightfoot publicly refused to assist a federal order to seize and deport undocumented residents, bringing the city of Chicago back to its beginnings as a sanctuary for immigrants and migrants. Jane Addams and Ellen Gates Starr founded the Hull-House settlement

in 1889, intentionally placing it in Chicago's most diverse immigrant neighborhood. Determined to fight xenophobia, expose the root causes of poverty, and break down class boundaries, these visionary social reformers conducted an unprecedented neighborhood sociological study. They went door-to-door, asked residents about their daily lives, compiled information, and analyzed conditions of different ethnic groups living on the West Side. They included color-coded maps outlining the ethnicities and family income of residents. Hull-House reformers went on to use the data, maps, and essays to help pass laws in support of fair housing, to close sweatshops, to advocate for more services for the community, and to address other social inequities.

—Jennifer Scott

CHAPTER 1

RIGHTS AND RECLAMATIONS

Casa Aztlán, Chicago, 2017. Photo: Sebastián Hidalgo

In June 2017 the murals that once surrounded the entrance to Casa Aztlán, one of the oldest Mexican American community centers in Chicago, were covered in gray paint as developers prepared to convert the space into a luxury apartment building. Community members and activists gathered outside the Casa—the Spanish word for "house"—to mourn and protest this act of erasure, one of many signs of the ongoing process of urban gentrification and displacement occuring in the historic Mexican American neighborhood of Pilsen.

THE RACIAL QUESTION(ING) OF JUSTICE

DENISE FERREIRA DA SILVA

"This ... is called a rubber bullet, it hurts when it hits the body," says Cláudio dos Santos. He refers to the action of the military police (MP) of the metropolitan civil guard in Comunidade do Cimento, in the eastern zone of São Paulo (SP), which burned Saturday night. [São Paulo, 2019]

[Jessica] Patrick was a member of the Lake Babine First Nation and had a young daughter. . . .

Johansen received confirmation from a family member about Patrick's death Saturday night, and asked the family for permission to conduct a vigil, which included a drumming ceremony, in Patrick's honour.

About 200 people gathered at Bovill Square Sunday afternoon. Many attendees wore red as a reminder of the national issue of missing and murdered indigenous women, which includes 18 murders and disappearances along the so-called Highway of Tears, the stretch of Hwy. 16 between Prince George and Prince Rupert that goes through Smithers, since the 1970s. [Smithers, British Columbia, 2018]

"Yes there was taunting of the police. We were telling them to go."

A tear gas cannister was lobbed into the crowd as another school group approached and children started scattering in all directions.

The policemen—mostly black—got back into their vehicles, which were stoned. "Their only way out was to drive through the crowd."

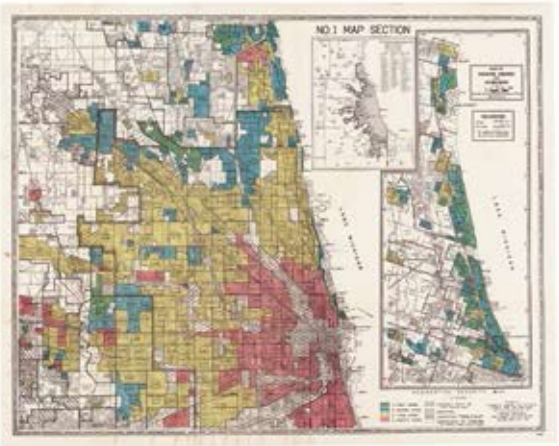
Morobe said what struck him was that most of the policemen at the scene were black, "pointing guns at their own children," and that the commanding officer was white.

"That crowd of policemen still have something to explain," he said. [Soweto, 1976]

Two colored men are reported to have been killed and approximately fifty whites and negroes injured, a number probably fatally, in race riots that broke out at south side beaches yesterday. The rioting spread through the black belt and by midnight had thrown the entire south side into a state of turmoil. . . .

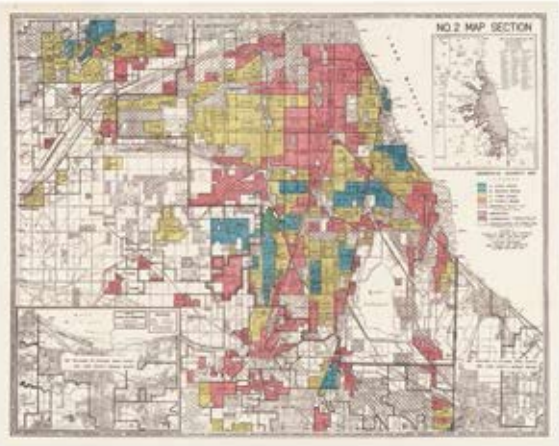
One Negro was knocked off a raft at the Twenty-ninth street beach after he had been stoned by whites. He drowned because whites are said to have frustrated attempts of colored bathers to rescue him. . . .

A colored rioter is said to have died from wounds inflicted by Policeman John O'Brien, who



Chicago Residential Security Maps produced by the Home Owners' Loan Corporation, ca. 1930–40. National Archives, College Park, MD

In the United States the term *redlining* originally referred to the practice in the early twentieth century of systematically steering racial minorities into specific neighborhoods. It has since come to refer to the continued denial of resources and services to these neighborhoods' residents. The residential maps most often associated with the practice of redlining, however, contain no red at all. Instead the maps produced by the Home Owners' Loan Corporation (HOLC) between 1930 and 1940 rank residential values using lush pastels: a grassy green denotes so-called first-grade properties associated largely with stable white neighborhoods; sky blue and canary yellow, respectively,



indicate second- and third-grade regions; and the lowest-rated, or fourth-grade, areas appear in a rosy pink. The HOLC made its maps in secret, intending these documents to circulate to a few select bureaucrats. Critics today disagree about how much the HOLC weighted race in its lending decisions, but its maps undoubtedly paved the way for more blatantly racist mapping procedures and policies carried out by both public and private lending agencies in the ensuing years. No one knows exactly how the HOLC used these maps. Their vibrant coloring suggests, however, that someone worked to make the maps appear visually pleasing even as they delivered damning assessments about neighborhoods. Inaugurating nearly a century of discriminatory residential practices, the HOLC maps do so in a color palette that buoyantly blunts their calamitous impact.

—Adrienne Brown

Protesters in front of a Chicago real estate office, 1966. Photo: Bernard Kleina

Martin Luther King Jr. is usually associated with civil rights campaigns in southern cities like Birmingham, Selma, and Montgomery, all in Alabama. But in 1966 King moved to Chicago for six months to participate in the Chicago Freedom Movement. Centered on open housing, the Chicago Freedom Movement targeted discriminatory practices in public housing, the rental market, and private ownership as essential to securing civil rights for blacks in the North. King acknowledged the challenges of fighting segregation in the American North. Whereas "in the South, we always had segregationists to help make issues clear," King observed, the "ghetto Negro has been invisible so long."

This photograph captures one of the movement's efforts to make the magnitude of northern housing segregation visible: organizing demonstrations against realtors who enforced the city's dual-market housing system. Protesters carry signs bearing the movement logo, which nests the letters MOVE into one symbol, denoting their efforts to "move slums together." It is likely that the mayor's office deliberately deployed black cops to the scene for the preferable optics. But the photograph also points to the thin line separating the officers—who wield batons resembling the sticks that support the protesters' signs and who were just as likely as those they surrounded to be discriminated against by Chicago realtors—from the activists.

—Adrienne Brown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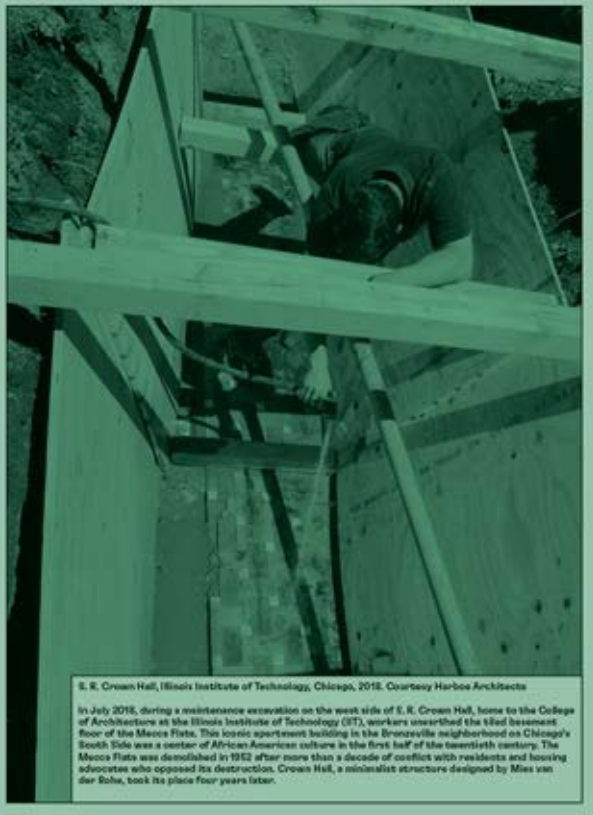
CHAPTER 2

APPEARANCES AND ERASURES



S. R. Crown Hall, Illinois Institute of Technology, Chicago, 2018. Courtesy Harboe Architects

In July 2018, during a maintenance excavation on the west side of S. R. Crown Hall, home to the College of Architecture at the Illinois Institute of Technology (IIT), workers unearthed the tiled basement floor of the Mecca Flats. This iconic apartment building in the Bronzeville neighborhood on Chicago's South Side was a center of African American culture in the first half of the twentieth century. The Mecca Flats was demolished in 1952 after more than a decade of conflict with residents and housing advocates who opposed its destruction. Crown Hall, a minimalist structure designed by Mies van der Rohe, took its place four years later.

AFRICAN SPACE MAGICIANS

LESLEY LOKKO

Chicago and Johannesburg are separated by hemisphere and history. Both have long histories of migration and segregation, diaspora and displacement, protest and prosperity. With ten million and eight million inhabitants, respectively, within their greater metropolitan areas, they are simultaneously outward and inward looking, famous for—and scarred by—their architecture, which plays a role that is at once literal and conceptual. Chicago is sometimes referred to as the "city of big shoulders," a reference to the many skyscrapers that line the shores of Lake Michigan. Johannesburg's northern suburbs form the world's largest man-made forest, trees planted by European settlers wishing to remake the landscape in an image (real or imagined) of that which they had left behind. Windy City, City of Gold, Chi-town, e-Goli … affectionate nicknames abound.

Each city, in its own way, desperate to project an image of itself that in some way corresponds to the aspirations of its citizens—at least those with material and cultural capital.

But the brash confidence required to transform a "place of wild garlic"[1] into a metropolis of ten million people and an isolated, dusty farm stop a gold reef into one of the fifty largest urban areas in the world is also a foil for other, more hidden narratives, including complex and often contradictory relationships with the past and a stubborn inability to reconcile the historical geographies of race and class. For one who (although not native to either) has lived and worked in both cities for a number of years, the 2019 Chicago Architecture Biennial affords an unmissable opportunity to reflect on the myriad ways in which space both marks and is marked by memory, particularly in the context of oppression, resistance, and liberation. This text draws together a number of threads from seemingly disparate sources: architecture, alchemy, memory, and magic. It is rooted in South Africa's recent history, yet it speaks to the difficult relationship between power and place that is both the impetus for and the consequence of every act of settlement.

UMQAMBI WESINO

The Zulu term for an architect, *umqambi wesino*, is a haunting and beautifully complex phrase, meaning alternatively and in no particular order "magician of space," "maker of a situation," or "maker of a sensation." I can think of few equivalents in any language that so aptly describe the

Residents of the Mecca Flats meet to oppose the building's demolition, Chicago, 1950. Courtesy Chicago History Museum (ICHi-025338)

The Mecca Flats had prestige—not because of the architecture, though it was remarkable, but because of the kind of people who lived in or near the building. In the first half of the twentieth century, residents included African American bankers, professionals, businessmen—such as Anthony Overton and Jesse Binga—and important musicians and artists. Together they invigorated the neighborhood and helped form the Stroll, the stretch of State Street that served as the culture and entertainment center of Bronzeville and the entire Black Belt (or the "ghetto," as others called it).

The Mecca Flats gave physical form to the history and positive aspects of the Black Belt. The successful people who lived there were role models for members of the African American community whose families had fled the South looking for a better way to live. That was true until

after World War II, when the population of the neighborhood began to change. The second wave of the Great Migration brought to Chicago a new influx of African Americans who were socially, culturally, and economically less fortunate than those who arrived in the first phase, from roughly 1916 to 1940.

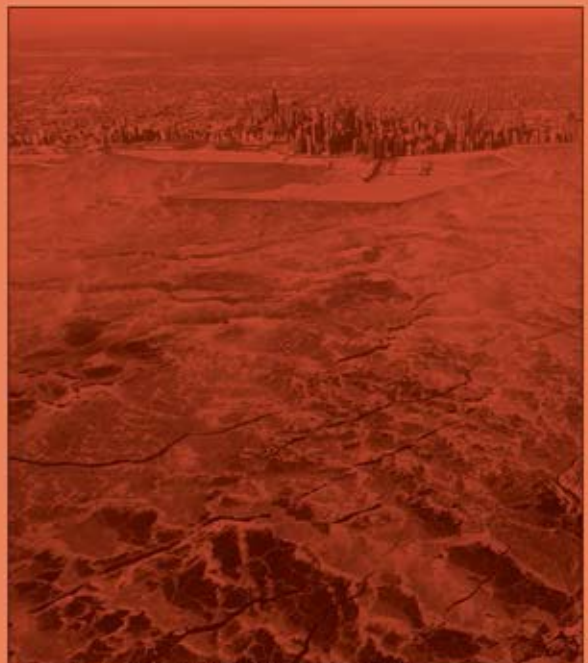
It was also in that period that the Illinois Institute of Technology began building a new campus, designed by Ludwig Mies van der Rohe, to accommodate a growing student body. The institute was able to capture almost all the space surrounding its original campus and planned to raze the buildings in that area in a process of "urban renewal." The Mecca Flats was a victim of that process. For people who lived in the building and their relatives and friends, the building was emotionally and historically very precious. They wanted the building landmarked and saved from demolition, and so they protested, unsuccessfully.

—Timuel Black

Page 84: Photo: Michael C. Wilcox, 2013
Page 85: Photo: Bettmann / Getty Images
Page 86: Photo: Chris Smith / iStock
Page 87: Photo: Metro Nashville Police Department
Page 88: Photo: © Capitolshots Photography
Page 89: World History Archive / Alamy Stock Photo
Page 90: Photo: TheTandD.com, 2016
Page 91: Photo: Associated Press
Page 92: Photo: Dennis MacDonald / Alamy Stock Photo
Page 93: Photo: MP 1980.01 WLBT Newsfilm Collection (top); Associated Press (bottom)

CHAPTER 3

NO LAND BEYOND



Lake Michigan, Chicago, 2019. Photo: Cover Images / Associated Press

In early 2019 the polar vortex brought the coldest weather in decades to the midwestern United States. In Chicago large portions of Lake Michigan were frozen, and the city was virtually stalled for more than two days. The impacts of what has been called a "lethal cold" were felt most severely by the city's homeless population, and warming shelters were established throughout Chicago. Scientists have established a strong link between warming Arctic temperatures and severe winter weather in the American Northeast and Midwest. In this age of global climate emergency, extreme weather events of this kind and their devastating social and economic impacts are likely to become the new normal.

FOREST FOR THE TREES

EDUARDO KOHN

"ECOLOGIZING" ETHICS

We are living in an age of unprecedented anthropogenic climate change, that much is clear. It has also become apparent that our human-centered ethical frameworks—those that orient our conduct, dictate our norms, inform our core values, and ultimately allow us to imagine a better way of life—are inadequate to the challenges humanity faces. The task before us is to radically rethink just what it means to be human and to reimagine how to conduct our lives on a planet we share with the vast but fragile web of life of which we are a part. Grasping the magnitude and urgency of this task demands that we develop the conceptual equipment—the ideas and methods—to create a form of ethics that goes beyond the human. We need, in short, to "ecologize" ethics. Given our scholarly traditions, which continue to treat ethical questions as strictly human affairs, and our political traditions, which still equate the good with unfettered human progress, this is a daunting challenge.

Such an "ecologized" ethics would build on the "green ethics" that emerged with the environmental movement of the 1970s. That movement focused largely on the important task of finding a better way to act toward nature, but our current times require something else: that we derive an ethics from the ways nature acts on us. For we are now seeing the planetary effects of seemingly unconstrained human agency. This demands an ethics that inverts the terms of the agential relationship. The challenge is not so much to actively apply an ethics to ecology but rather to listen patiently and learn how an ethical practice can be derived from the ecological relations that hold us.

THE WORK OF DESIGN

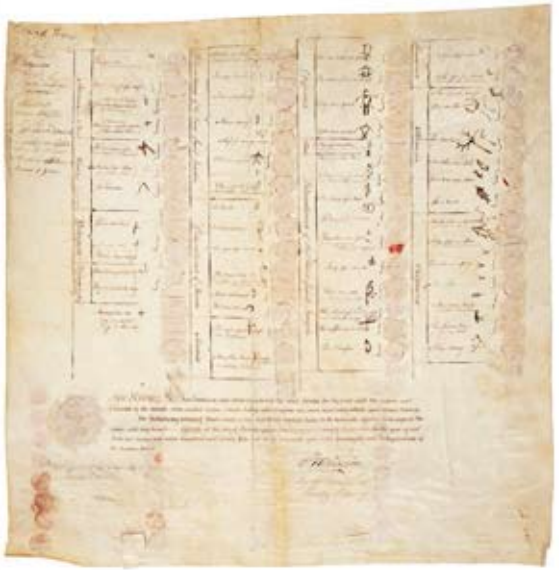
This challenge forces me to rethink my vocation, anthropology—the study of what it means to be human. For it asks me to consider the human not by virtue of what is distinctive to it but with a view to that which lies beyond it and sustains it. This shift in perspective has in turn led me, perhaps unexpectedly, to think about "design." That is, it has led me to think about the centrality of configurations of regularity, form, and pattern as constraints on possibility; the ways in which such configurations inform action, human and otherwise; and how a reflection on such configurations, which I take to be the central task of design thinking,

Cutover field in Michigan, n.d. Courtesy Archives of Michigan

This ghost forest is an image of Chicago—past, present, future. The photograph was taken near the temporary town of Deward, Michigan, and later reproduced in William Cronon's book *Nature's Metropolis: Chicago and the Great West* (1991). It shows the sacrificial landscape left behind by the lumber magnate David Ward, whose vast timber holdings were swiftly liquidated by his heirs after his death in 1900. From the mid-nineteenth to the early twentieth century, majestic stands of white pine across the Great Lakes region were cut, milled, and transported by ship or rail to wholesale lumberyards along the Chicago River's South Branch. The wood—in combination with a newfangled

invention, the steel-wire nail—was used to build the "balloon frame" houses of the city, but much greater volumes were sold to homesteaders across the treeless expanse of the Great Plains. The ghost forest, sprawling market, and commercial hinterland together exemplify the role of metropolitan centers in literally sprouting, absorbing, transforming, and redistributing the basic components of the living world, in the process of global ecological change now called the Anthropocene. There are no more lumberyards along the South Branch; nor are there any significant white pine forests in the Great Lakes region. But the financial derivatives markets that emerged from Chicago's commercial past still govern extractive operations across the earth.

—Brian Holmes



Signature page from the Treaty of Greenville (Ratified Indian Treaty #23, 7 STAT 49), which ended the Indian War on the Northwest frontier, 1795. Courtesy National Archives, Washington, DC

At the Battle of Fallen Timbers (1794), a confederacy of Indians organized by the leaders Blue Jacket (Shawnee) and Little Turtle (Miami) was defeated near Maumee, Ohio. The following year the tribes of the Great Lakes tried to ensure peace with the United States by signing the Treaty of Greenville (1795). The final page includes the names of the Indian leaders and signatories. In that treaty much of what is now Ohio was ceded to the United States. The treaty established a temporary peace between the United States and the American Indian tribes that lived in the region but encouraged non-Native immigration to the area. Federal government officials promised the Native leaders that they would be treated fairly in future dealings. Article 5 of the treaty specifically provided that the Indians would retain the right to quietly enjoy their lands until and unless sold to the United States.

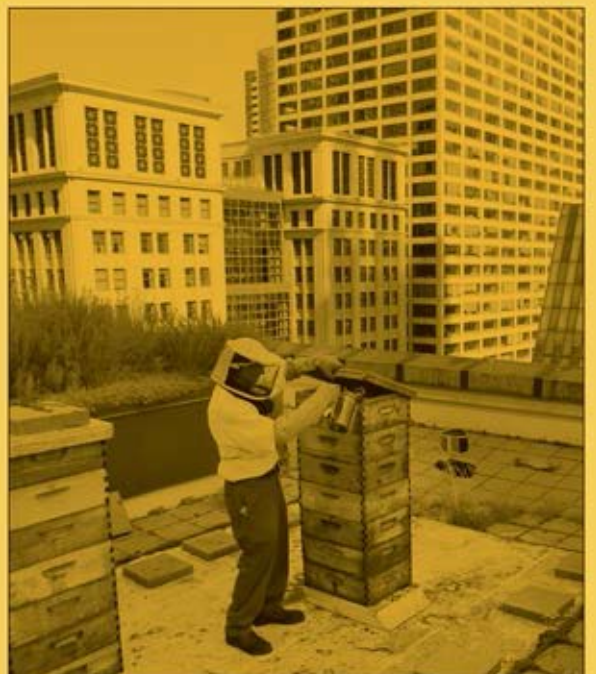
Signing on behalf of the Wyandot, Delaware, Shawnee, Ottawa, Miami, Eel River, Wea, Chippewa, Potawatomi, Kickapoo, Piankashaw, and Kaskaskia nations were twenty-three leaders. Those tribes would, in later years, either flee north into the upper Midwest and Canada or be removed west of the Mississippi River pursuant to the 1830 Indian Removal Act, as Ohio became a great scatter zone of ethnic cleansing and diaspora. While the treaty itself is evidence of the intent of the settlers of European descent to wrest the lands away from the first peoples of the region, the document also reflects the cosmopolitan nature of Indigenous life and community in the number of tribes and signatories involved and their desire for peaceful coexistence.

The treaty also provided for the establishment of several American forts, including one at the mouth of the Chicago River. This would represent the first cession of lands by Indian peoples of the Chicago area. Fort Dearborn would be built at this location and become a site of both trade and conflict. The fort was burned by the Potawatomi and other tribes in 1812, but the settlers returned shortly thereafter and by 1833, only thirty-eight years after the Treaty of Greenville, the Treaty of Chicago ceded the last of the Chicago region. In one lifetime the Indigenous peoples of what is now Chicago had been hustled out of town.

—John N. Low

CHAPTER 4

COMMON GROUND



City Hall, Chicago, 2011. Photo: Charles Rex Arbogast / Associated Press

The City of Chicago maintains beehives in four rooftop locations around the city: two atop City Hall, including the one pictured here; two at Gallery 37; two at Lurie Garden in Millennium Park; and four at the Chicago Cultural Center, a primary venue of the Chicago Architecture Biennial. Cook County is home to more than 1,800 honeybee colonies, many of them managed by civic organizations. Urban initiatives of this kind seek to avert the planetary trend of honeybee die-off caused largely by the massive use of pesticides in global agriculture, a telling indication of the ways anthropogenic-led environmental shifts are driving species extinction and severely impacting the food supply.

THE SCALE OF COMMONS AND SOLIDARITY INFRASTRUCTURES

PELIN TAN

How do we build the commons? How do we create the basis for commoning practices in architecture and design? How do displacement, migration, and contested spaces affect the notion of the commons? According to Massimo De Angelis, "Commons are a means of establishing a new political discourse that builds on and helps to articulate the many existing, often minor, struggles, and recognizes their power to overcome capitalist society."[1] He defines three notions in order to explain the commons not merely in terms of the resources that we share but as a way of commoning, that is, a social process of "being common." It is the way in which resources are pooled and made available to a group of individuals, who then build or rediscover a sense of community.

Spaces where commoning practices are developed in relation to design and architecture are often related to physical spaces in the realm of social design. The ultimate role of spatial design is that the physical structure or form at any scale should serve the practice of commons. Commoning practices require a social assembly process, however, including common decision-making and noncapitalist accumulation; thus it is difficult to develop a consistent design program. The dilemma in design and architecture is rooted in the question of whether an existing act such as squatting in an abandoned building is also a practice of architecture or design. For some architects and designers, even a self-organized refugee camp that has gone through several "intifadas" can be a space of commoning that can inform us about design and architecture. The Palestine-based collective Decolonizing Architecture Art Residency (DAAR) uses the term *al mosha* (communal land) instead of commons: "Mosha is shared land, which was recognized through practice in the Islamic world . . . . Mosha could only exist if people decided to cultivate the land together. The moment they stop cultivating it, they lose its possession. It is possession through a common use."[2] DAAR uses *mosha* as a practice of commoning as direct participation and common taking care of life.

In my experience, practices and discourses on commons vary according to scale and territorial specificity. Space-based solidarity practice is one part of practicing the commons; others span from the urban to the rural at different scales. Here the question of scale is not only a physical

1. Massimo De Angelis, in An Architekton, "On the Commons: A Public Interview with Massimo De Angelis and Stavros Stavrides," e-flux, no. 17 (June 2010), www.e-flux.com/journal/17/67551/on-the-commons-a-public-interview-with-massimo-de-angelis-and-stavros-stavrides/.

2. Alessandro Petti and Sandi Hilal, "A Common Space in Fawar Refugee Camp," April 2, 2010, theatrum-mundi.org/library/lorem-ipsum/?pdf=165. See also Alessandro Petti, "Architecture as Exile," in *Adhocracy: Athens: From Making Things to Making the Commons*, ed. Ethel Baraona Pohl, Pelin Tan, and César Reyes Nájera (Barcelona: dpr-barcelona; Athens: Onassis Cultural Center, 2016), 103–4.

employees and "specialists"—can run one of the best spaces for housing refugees in Greece, then the model of the "camp" becomes a question of political choice. Through the counter-example of City Plaza, we challenge the dominant narrative that "there is no alternative" to camps, within the discourse of the "emergency" and "refugee crisis."[14]

In conclusion, commoning practices require creating models of criticality that are connected to new forms of communality through places, infrastructures, and buildings. Commoning practices enforce "collective" effort (collective action) and forms of cohabitation and collective preciousness. According to J. K. Gibson-Graham, "The 'collective' in this context does not suggest the massing together of like subjects, nor should the term 'action' imply an efficacy that originates in intentional beings or that is distinct from thought. We are trying for a broad and distributed notion of collective action, in order to recognize and keep open possibilities of connection and development."[15] Collective action requires the ethics of a community economy. Self-organization is not a simple hierarchy based on certain labor activities and their division but, conversely, a work/labor structure that allows activists and refugees to engage in different kinds of labor and share tasks. To reiterate Stavrides's analysis, collaboration is not about affirmation but about negotiation. City Plaza as a space of a commoning practices among activists, citizens, and refugees presents a solidarity infrastructure based on shared vulnerabilities at a small scale, one that may serve as a model.

14. Olga Lafazani, "1.5 Year City Plaza: A Project on the Antipodes of Bordering and Control Policies," Antipode Foundation, November 13, 2017, aup.ma/p/1899C-1F0.

15. J. K. Gibson-Graham, "Introduction to the New Edition: Ten Years On," in *The End of Capitalism (as We Knew It): A Feminist Critique of Political Economy* (Minneapolis: University of Minnesota Press, 2006), xvii.

Dearborn Park, looking north from Washington Street, ca. 1890. Courtesy Chicago Public Library Special Collections

Dearborn Park became a park almost as an afterthought. Located on land left over from a former military encampment, the park got its name from the recently decommissioned Fort Dearborn. By the mid-nineteenth century Dearborn Park's lakefront location was surrounded on three sides by industry and warehouses. It became a place of organized labor rallies and political speeches; attempts to landscape the grounds were often thwarted when plants were trampled during spirited public gatherings. Following the US Civil War of the 1860s, proposals were made to dedicate Dearborn Park as a place of memory and a memorial to the war dead. A gathering place and museum were planned for the site. Instead, the entire block was covered with a monumental Beaux-Arts structure built to house the first permanent home of the Chicago Public Library, marking the final years for Dearborn Park. Completed in 1897, the building incorporated the proposed war memorial in the Grand Army of the Republic Memorial Hall and maintained its identity as a place of open public gathering, often referred to as the People's Palace. By the 1970s the library had outgrown the building, which underwent a gradual conversion into today's Chicago Cultural Center, a public forum for cultural activities and the "living room of the city."
—Tim Samuelson

Fight school segregation!

LET CHICAGO KNOW YOU WANT EQUAL EDUCATION FOR YOUR CHILDREN! HIT BACK AT CZAR BEN WILLIS AND HIS DOORMAT SCHOOL BOARD!

This is your chance to tell the world how you feel about the die-hard, obstructionist Public School officials who refuse to give ALL of Chicago's children an equal chance to get a good education.

Help put an end to inferior, overcrowded schooling! Help to end the ruinous segregation of our children! Help to rid Chicago of Ben Willis and the School Board members who have surrendered to him! Support this great protest — and get your friends to support it — RIGHT NOW!

KEEP YOUR CHILDREN OUT OF SCHOOL for this one day!

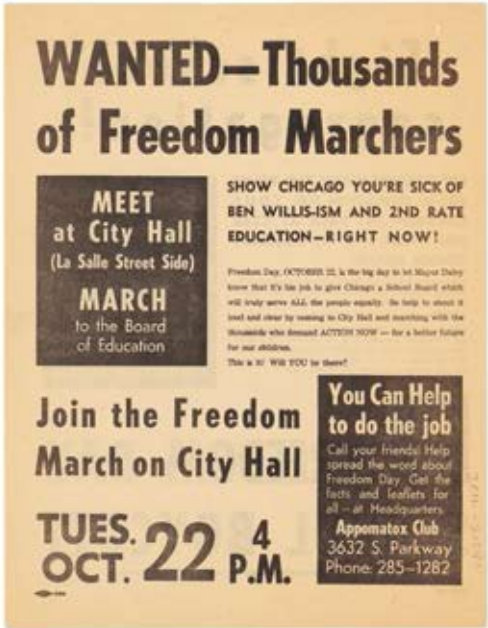
Let them know you want a better future for them

OCT. 22

FREEDOM DAY SCHOOL BOYCOTT

Sponsored by Coordinating Council of Community Organizations

Lyn Collins Educational Council, Inc.
Est. 1964
Education Chicago
[1963]



WANTED—Thousands of Freedom Marchers

MEET at City Hall (La Salle Street Side) MARCH to the Board of Education

SHOW CHICAGO YOU'RE SICK OF BEN WILLIS-ISM AND 2ND RATE EDUCATION—RIGHT NOW!

Freedom Day, OCTOBER 22, is the big day to let Mayor Daley know that it's his job to give Chicago a School Board which will truly serve ALL the people equally. So help to show it loud and clear by coming to City Hall and marching with the thousands who demand ACTION NOW — for a better future for our children.

This is it! WILL YOU be there?

Join the Freedom March on City Hall

TUES. OCT. 22 4 P.M.

You Can Help to do the job

Call your friends! Help spread the word about Freedom Day. Get the facts and leaflets for all — at Headquarters.

Appomatox Club
3632 S. Parkway
Phone: 285-1282

Flyer advertising the Freedom Day School Boycotts to protest school segregation (recto and verso), 1963. Courtesy Chicago History Museum (ICHi-020839 and ICHi-020840)

On October 22, 1963, nearly 225,000 students stayed out of school for the citywide Freedom Day boycott. Downtown Chicago was filled with black students, parents, and supporters protesting racism in Chicago Public Schools (CPS). Organizers from the Coordinating Council of Community Organizations argued that CPS superintendent Benjamin Willis was maintaining a segregated, separate, and unequal school system. Black children attended schools that were under-resourced and underfunded, operating on double shifts to accommodate overcrowding. The school system installed mobile classrooms—dubbed Willis Wagons—to relieve overcrowding in black schools rather than allow black students access to open seats in white schools. At black neighborhood schools, demonstrators, often led by black women and parents, increasingly protested the installation of Willis Wagons. Freedom Day organizers built on the energy of these neighborhood-based protests. In addition to calling for desegregation, organizers put forth a vision of the equitable access to resources that they wanted and deserved. "Every child should have an equal opportunity to get a good education," the protesters insisted. Black children marched and chanted, "What do we want? Books! When? Now!" Not all their demands were met, but after a protracted struggle, Superintendent Willis stepped down.

—Elizabeth Todd-Breland

THE HAYMARKET MEETING.—"In the Name of the People, I Command You to Disperse."

THE HAYMARKET RIOT. The Explosion and the Outcome.

Above and opposite: Illustrations of the Haymarket Meeting and the Haymarket Riot, Chicago, from Michael J. Schaack, *Anarchy and Anarchists*, 1889. Courtesy Illinois History and Lincoln Collection, University of Illinois at Urbana-Champaign Library

People and persons. Two idioms. Providing people with security and welfare is a foundational conceit of the modern republic (*res publica*: the common thing). It gives meaning to the idea of political accountability, but it is not the terrain of responsibility. To be responsive to the ethical, political, and aesthetic demands of a moment is perhaps the defining quality of a person. Different persons respond differently, but respond we must. In May 1886 workers across Chicago demanded an eight-hour day. Only a government acting in the name of a people could guarantee such working conditions.

The police ordered the workers to disperse in the name of the people. Someone hurled a bomb. The police opened fire, surrendering all personal qualities. Although the bomb thrower's identity was never discovered, seven workers were sentenced to death. The British Arts and Crafts theorist William Morris described their persecution as a menace to the liberal ideals of the American republic. Law cannot guarantee the common good, but it is right to want good laws. This is a quotidian desire. Ordinary. Commonplace. Demanding. It necessitates spaces where a person can reflect on their habits of response without remorse or recrimination. Where we can see ourselves and the world as others might.

—Ishan Banerji

19 SEPTEMBER 2019 – 5 JANUARY 2020

...AND OTHER SUCH STORIES

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