

“severance” (pay)

Bonus for becoming fired



**It's easier to imagine the
end of the world than the
end of capitalism.**

**Ostensibly a critique of
“nostalgia,” a desire for the (juvenile) past.
One form is MAGA (make America Great
Again)**

Don't you think it's strange Ashley became fevered in her childhood house? It's like nostalgia has something to do with it.

Shen Fever is caused by breathing in fungal spores. I'm pretty sure it's not because of memories.

I'm not saying it's the cause. I'm saying, what if nostalgia triggers it?

**But does the actual text
reinforce a kind of capitalist
realism, an inability to
imagine change or critique
the past?**

**Nostalgia for “them,”
nostalgia for us.**

When there's
no more room in HELL
the dead will walk the EARTH

First there was
**'NIGHT OF THE
LIVING DEAD'**

Now
**GEORGE A.
ROMERO'S**



DAWN OF THE DEAD

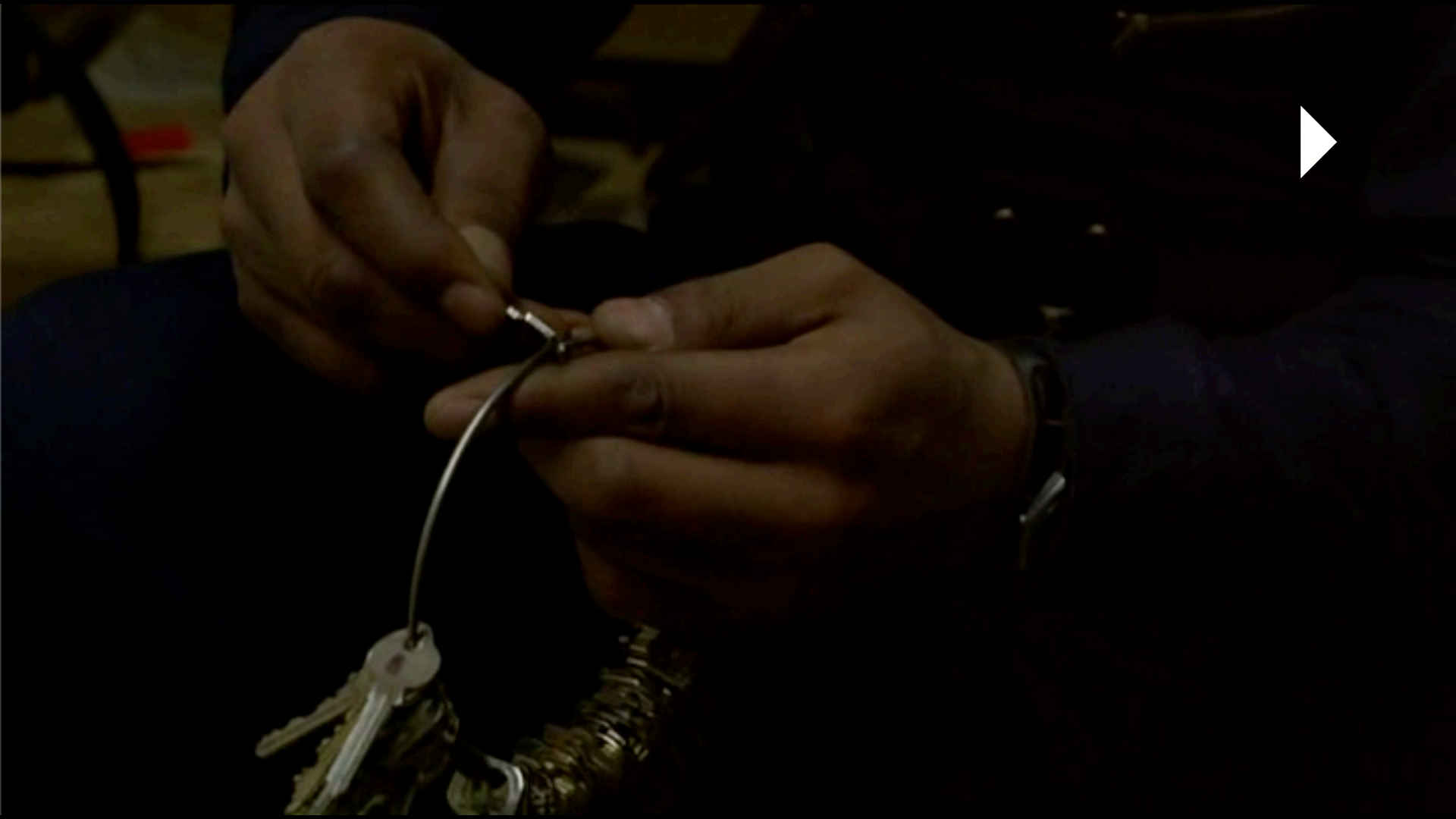
HERBERT R. STERNHAIN & BILLY SAATCHI PRESENT SQUARE GROUP PRODUCTION in Association with CLAUDIO ARCONTO & ALFREDO GIARDINO
Starring **DAVID EMGE · KEN FORRE · SCOTT H. REINIGER · GAYLEN ROSS**
Director of Photography **MICHAEL SPORNOR** Music by **THE GUNLIPS** with **DARIO ARGENO**
Produced by **RICHARD P. RUBINSTEIN** Written and Directed by **GEORGE A. ROMERO**
READ THE ST. MARTIN'S BOOK "SCHMIGDORF" "DAWN ASSOCIATES NON-EXHIB" Released by UNITED FILM DISTRIBUTION CO.

There is no explicit sex in this picture.
However, there are scenes of violence which may be considered shocking.
No one under 17 will be admitted.

PROLOGUE

After the End came the Beginning. And in the Beginning, there were eight of us, then nine—that was me—a number that would only decrease. We found one another after fleeing New York for the safer pastures of the countryside. We'd seen it done in the movies, though no one could say which one exactly. A lot of things didn't play out as they had been depicted on-screen.





Candace is caught in repetition loops of nostalgia for yuppie lifestyle (young, urban professional)

While Ling Ma says the novel is meant to critique globalized commodity chains, the character actually refuses to abandon their space of urban consumption (last paragraph)

To live in a city is to live the life that it was built for, to adapt to its schedule and rhythms, to move within the transit layout made for you during the morning and evening rush, winding through the crowds of fellow commuters. To live in a city is to consume its offerings. To eat at its restaurants. To drink at its bars. To shop at its stores. To pay its sales taxes. To give a dollar to its homeless.

To live in a city is to take part in and to propagate its impossible systems. To wake up. To go to work in the morning. It is also to take pleasure in those systems because, otherwise, who could repeat the same routines, year in, year out?

The first toasty cigarette of the day, leaning against the outside of the building, near the entrance of revolving doors, before heading upstairs to the office. The cold of a winter morning, and the smell of exhaust from all the cars and trucks down Lake Shore Drive, and the wind from the lake.

Candace does not question pre-existing capitalist social order and its stratifications, its social reproduction (motherhood as confirmation of capitalism's ability to survive.

Their work ethic (long after that system has become absurd). Living with the ghosts of an urban capitalist past.

Desire to move from globalized Bible division to Eurocentric Art books (with its ability to determine what's the "wrong" colors.

Lack of concern about sexual bartering of body to "the man," Steven Reitman (the "right man" unlike the anti-materialist boyfriend.

Nostalgia for the private sphere of consumption is bad,
but nostalgia for globalized world of fictitious capital must remain.

The one explicit counter-factual is that Occupy Wall Street must be shown to have never had a chance to succeed.

Watch the Occupy videos!!!!!!

Severance's 4 avoidances

1. Candance's world is already zombified *before* the End, as cities have become emptied of non-elite residents, where labor (and the private lives of labor) is either pushed out internationally or shunted to perimeters.
2. Petrocultural imaginary – world always with petrol and resources, even without labor
3. Demographic changes in US.
4. Settler Colonial imagination of a “land without a people.”

Severance's fantasy of a petroculture world without end

Tinned food last 2-5 years

Petroleum evaporates after 5 years

Buildings without
electricity become deadly
due to mold
(Legionaire's disease)



Top Things You Should Know About Mold In Commercial Buildings

Learn Why Mold Is Problematic In Commercial Buildings
And How It Impacts Indoor Air Quality And Occupant
Health.





NYC Empty
Apartment Tour


**Icebergs,
Zombies,
and the
Ultra Thin**

**Architecture
and
Capitalism
in the
Twenty-First
Century**

Matthew Soules



THE COLLAPSE

A woman with dark hair and red lipstick, wearing a white collared shirt, is looking down at a podium. In the background, a woman with glasses and a blue top is visible. A small inset image of a man in a suit is positioned above the text.

It's not, but making an effort
every day is important.

622901

Diversity & Equality & Inclusion & Empathy.

#BlackOutdoorArt @gregbunbury

SELBORNE ROAD E17



↑ Bakers Arms

Wallhamston Central Station
The Mall →



U.S. RACE PROFILE, 2010

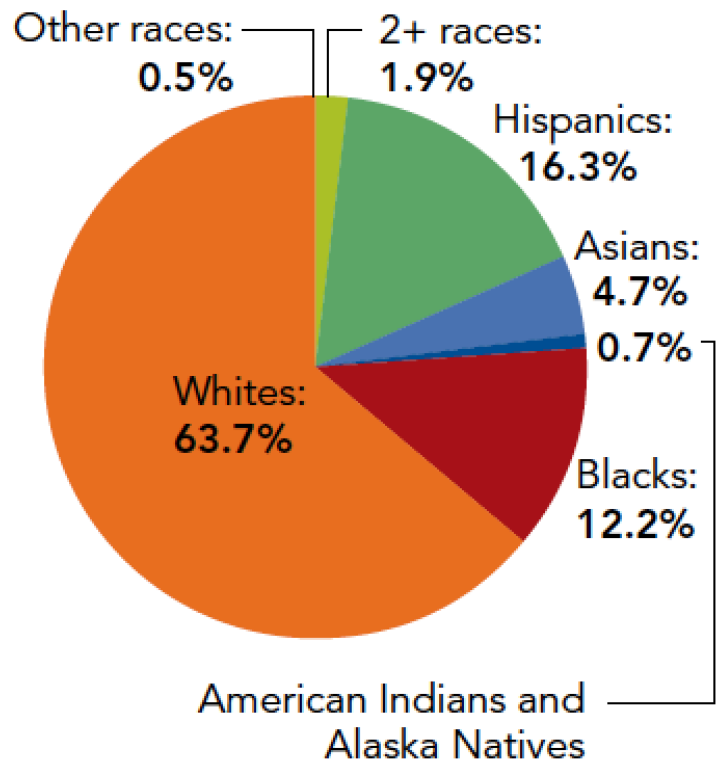
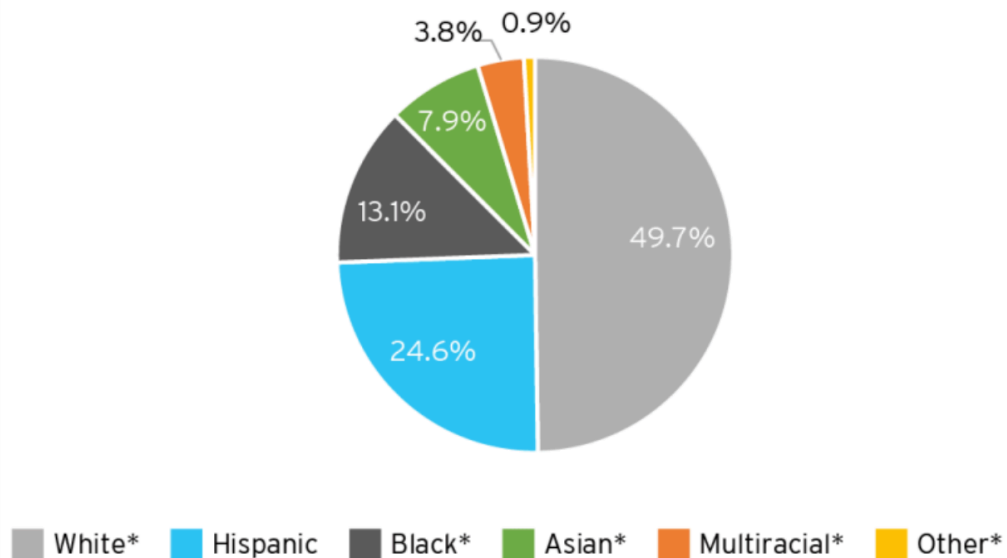
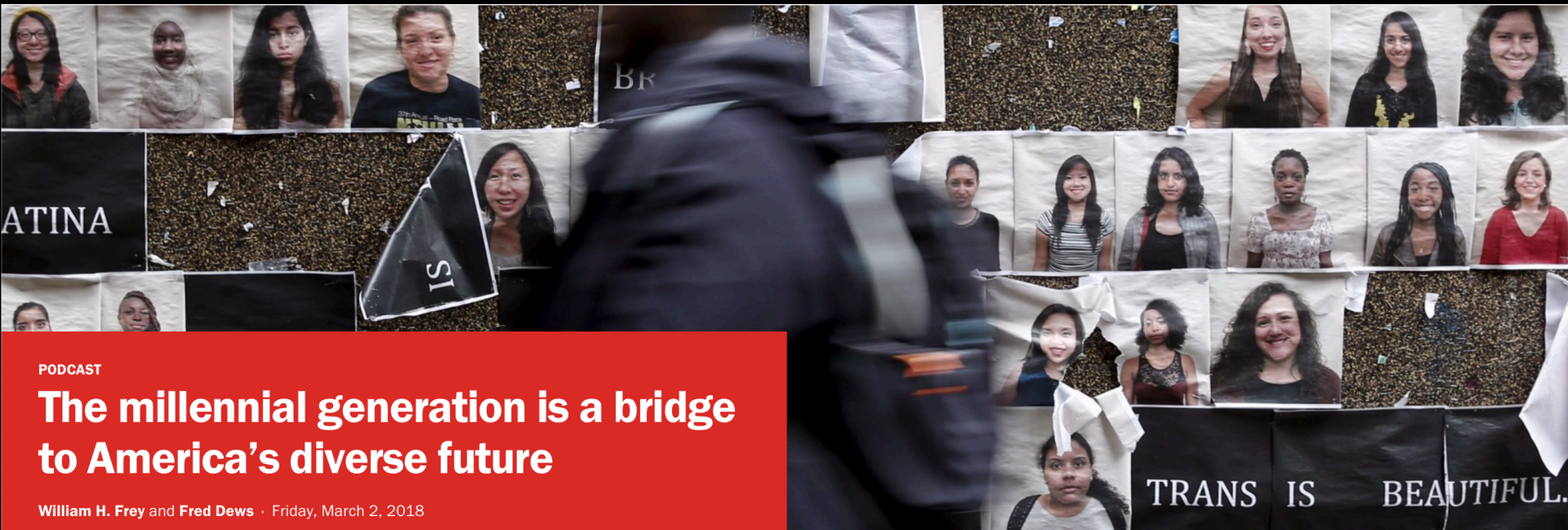


FIGURE 1

Racial profile of U.S. population, 2045



Source: William H Frey analysis of U.S. Census population projections released March 13, 2018 and revised September 6, 2018



PODCAST

The millennial generation is a bridge to America's diverse future

William H. Frey and Fred Dews · Friday, March 2, 2018



THE AVENUE

The US will become 'minority white' in 2045, Census projects

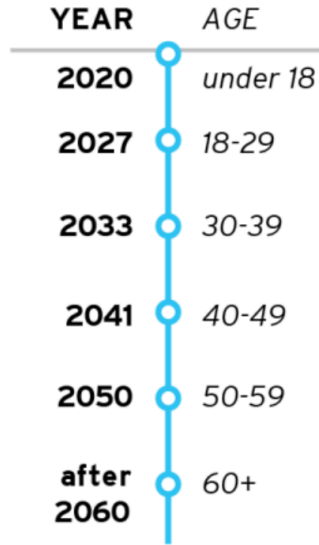
Youthful minorities are the engine of future growth

William H. Frey · Wednesday, March 14, 2018

THE AVENUE

FIGURE 3

Year when whites become minority by age group:

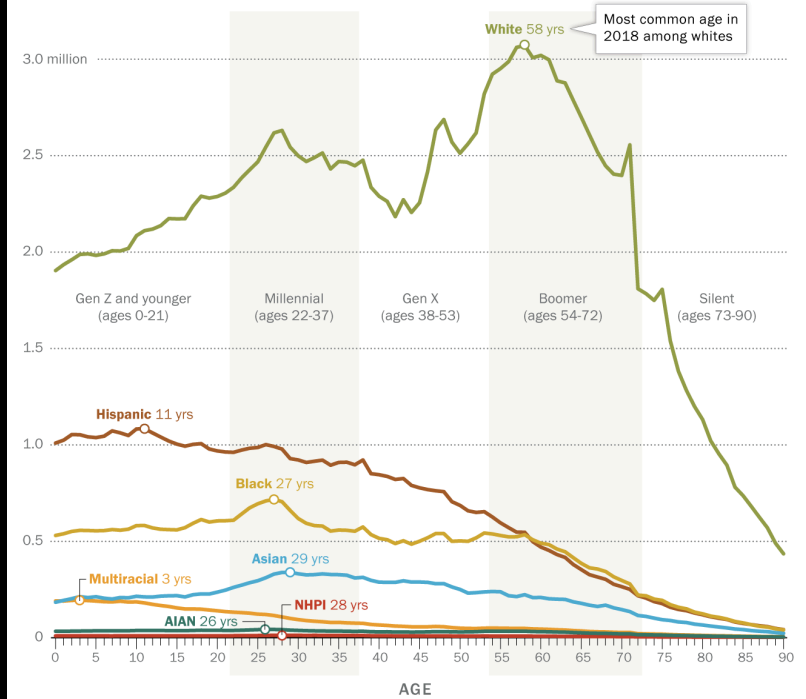


Source: William H Frey analysis of U.S. Census population projections released March 13, 2018 and revised September 6, 2018

B Metropolitan Policy Program
at BROOKINGS

In U.S., most common age for whites is much older than for minorities

Number of people of each age by race/ethnicity, 2018



Note: White, black, Asian, multiracial, American Indian/Alaska Native (AIAN) and Native Hawaiian/Pacific Islander (NHPI) groups include only non-Hispanics. All racial/ethnic groups are single-race, except multiracial Americans, who are two or more races, and Hispanics, who are of any race. Ages 91 and older are not shown.

Source: U.S. Census Bureau population estimates as of July 1, 2018.

July 23, 2020 | :



by [Sara Weissman](#)

The University of California (UC) system admitted its largest, most diverse class of Californians this year, according to [preliminary data](#). Notably, for the first time, the system welcomed a higher percentage of Latinx prospective students than White students from the state.

The nearly 80,000 California students admitted, a record high, is 36% Latinx, 35% Asian, 21% White and 5% Black. In total, the campuses extended 16% more offers to California's underrepresented students than last year.

UC Berkeley Fall Enrollment Data (New Students)

New Freshman Enrollment by Ethnicity

Ethnicity	2018 Fall	2019 Fall	2020 Fall	2018 Fall	2019 Fall	2020 Fall
African American/Black	188	178	229	3.1%	2.8%	3.7%
Mexican American/Chicano	652	742	1,004	10.8%	11.5%	16.4%
Other Hispanic/Latino	231	233	306	3.8%	3.6%	5.0%
Native American/Alaska Native	20	24	17	0.3%	0.4%	0.3%
Pacific Islander	11	8	12	0.2%	0.1%	0.2%
Chinese	1,074	1,119	986	17.9%	17.3%	16.1%
Filipino	187	218	195	3.1%	3.4%	3.2%
Japanese	82	96	65	1.4%	1.5%	1.1%
Korean	249	307	291	4.1%	4.7%	4.8%
Other Asian	73	91	71	1.2%	1.4%	1.2%
South Asian	650	746	711	10.8%	11.5%	11.6%
Vietnamese	199	213	232	3.3%	3.3%	3.8%
White	1,284	1,367	1,053	21.3%	21.1%	17.2%
Decline to State	288	298	259	4.8%	4.6%	4.2%
International	828	825	693	13.8%	12.8%	11.3%
Total	6,016	6,465	6,124	100.0%	100.0%	100.0%
Underrepresented Minority Subtotal	1,091	1,177	1,556	18.1%	18.2%	25.4%

A Brief Profile of the Admitted Class of 2024

Harvard welcomes students from across the country and all over the world, with diverse backgrounds and far-ranging talents and interests.

Ethnicity

African American	14.7%
Asian American	24.4%
Hispanic or Latino	12.7%
Native American	1.8%
Native Hawaiian	0.3%

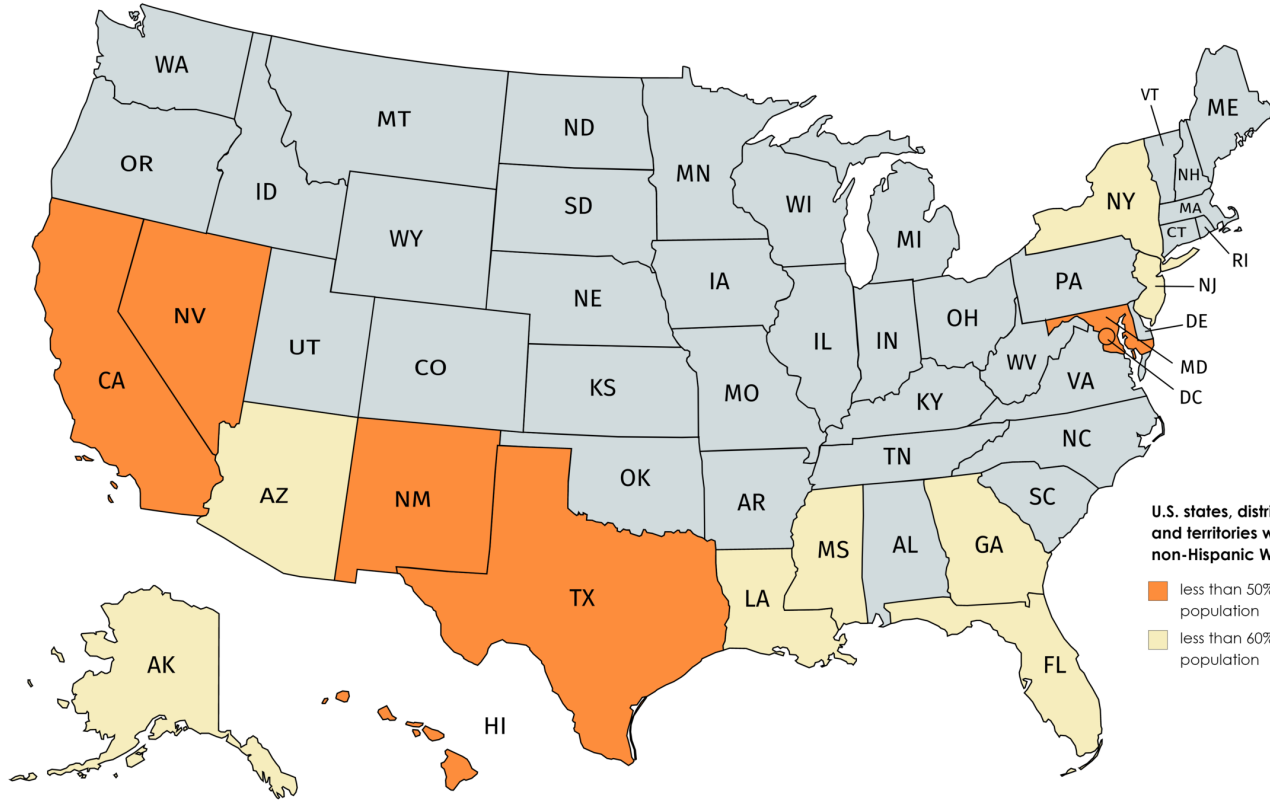
Admission Statistics

Statistics for Applicants to the Class of 2024

(as of Sept. 9, 2020)

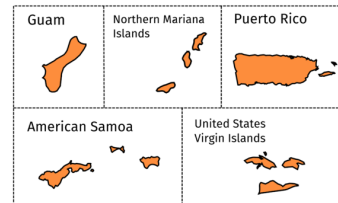
Diversity:

Group	Percent of Class
Asian American	25
Hispanic/Latino	9
African American	10
Multiracial (non-Hispanic)	7
American Indian	<1
International Citizens	12

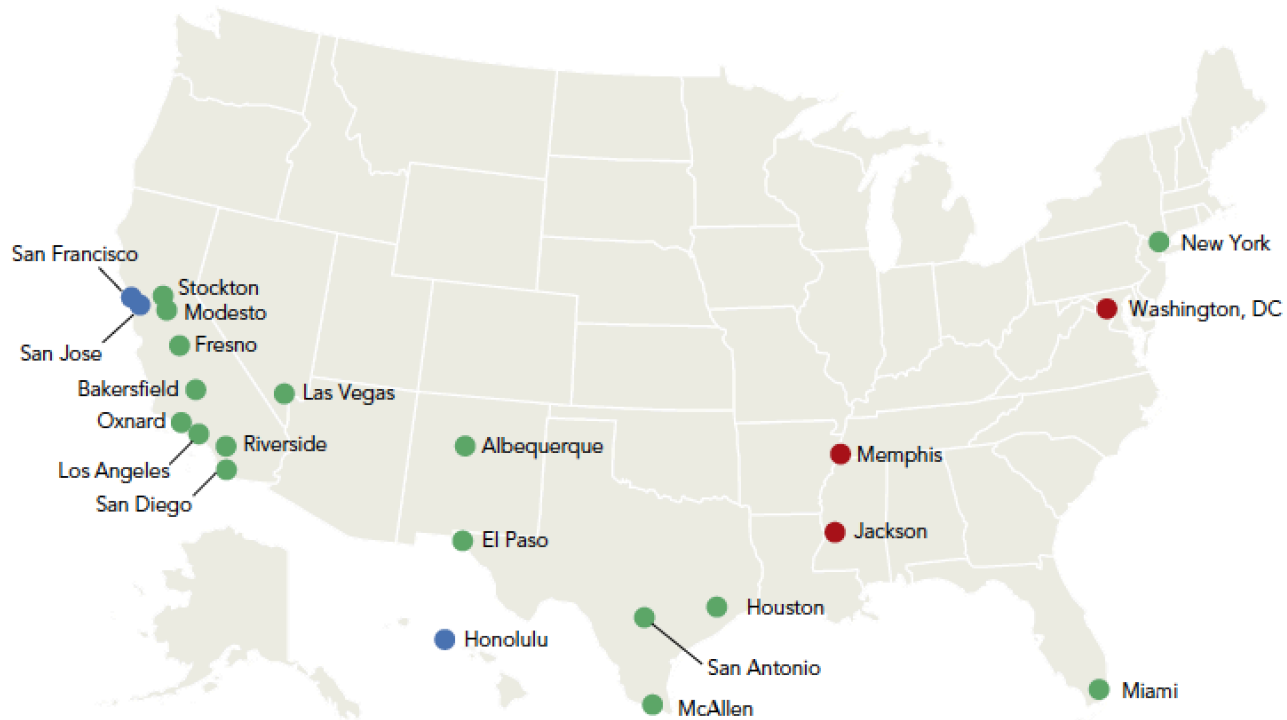


U.S. states, districts, and territories where non-Hispanic Whites are:

- less than 50% of the population
- less than 60% of the population



Minority-White Metropolitan Areas, 2010^a



Most populous non-white minority group

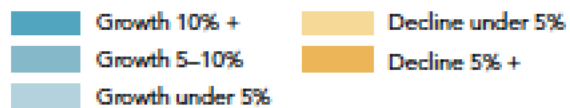
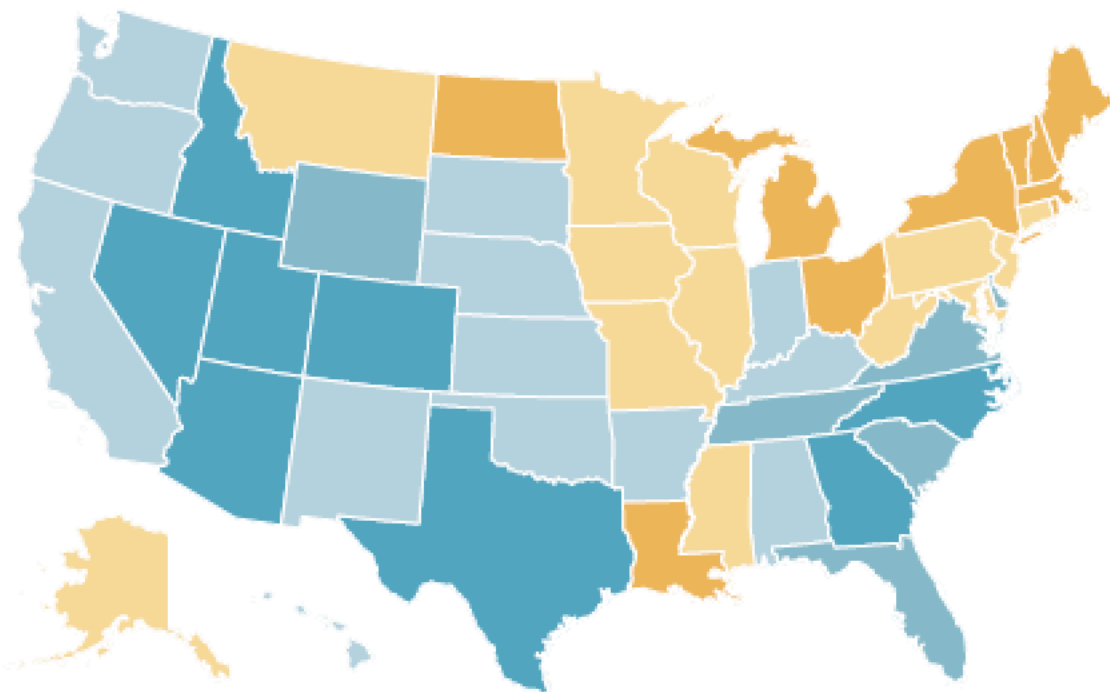
- Hispanics
- Blacks
- Asians

Source: 2010 U.S. census.

^a22 minority-white areas among the 100 largest metropolitan areas.

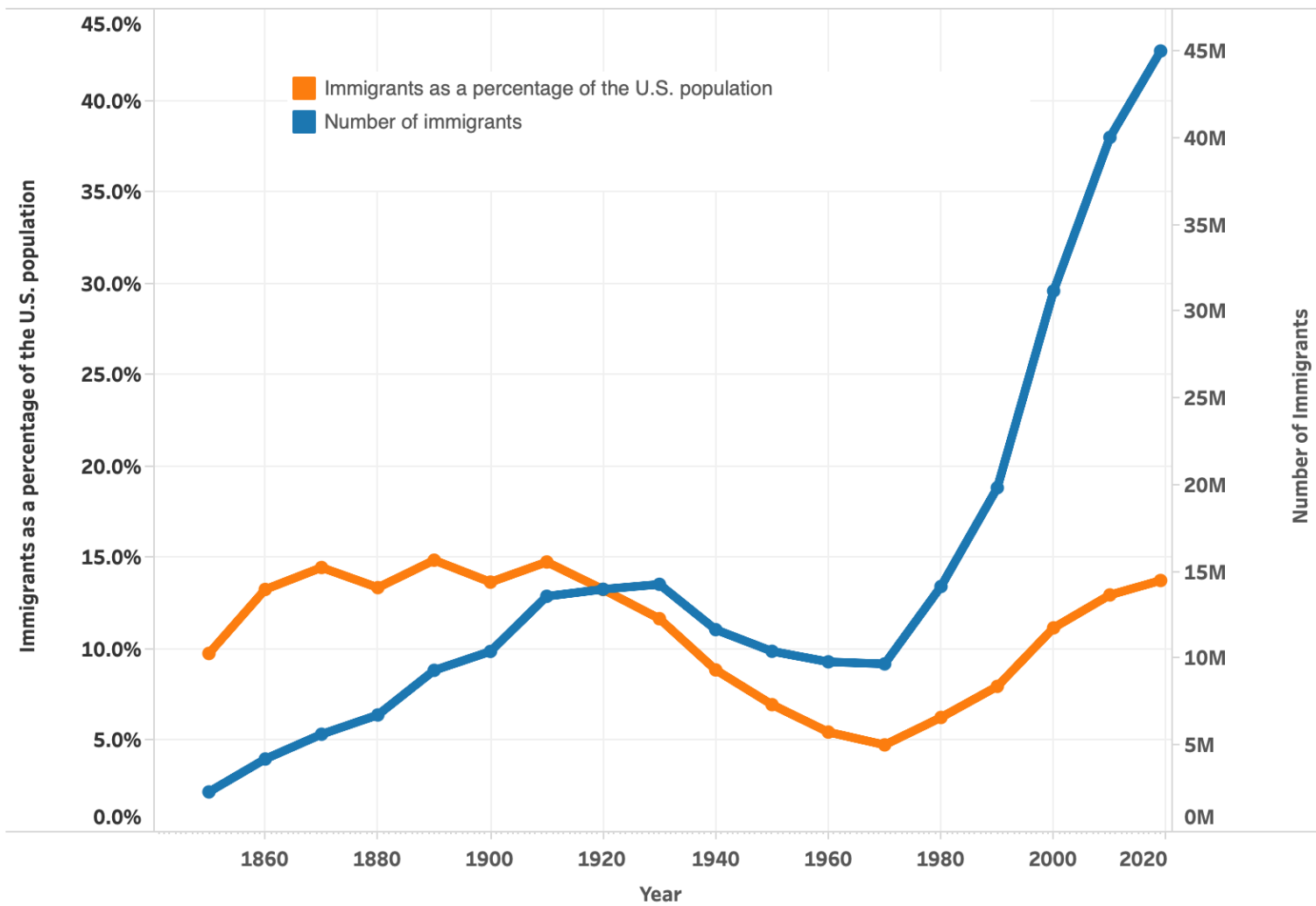
MAP 2-1

Growth of Child Population, 2000–10

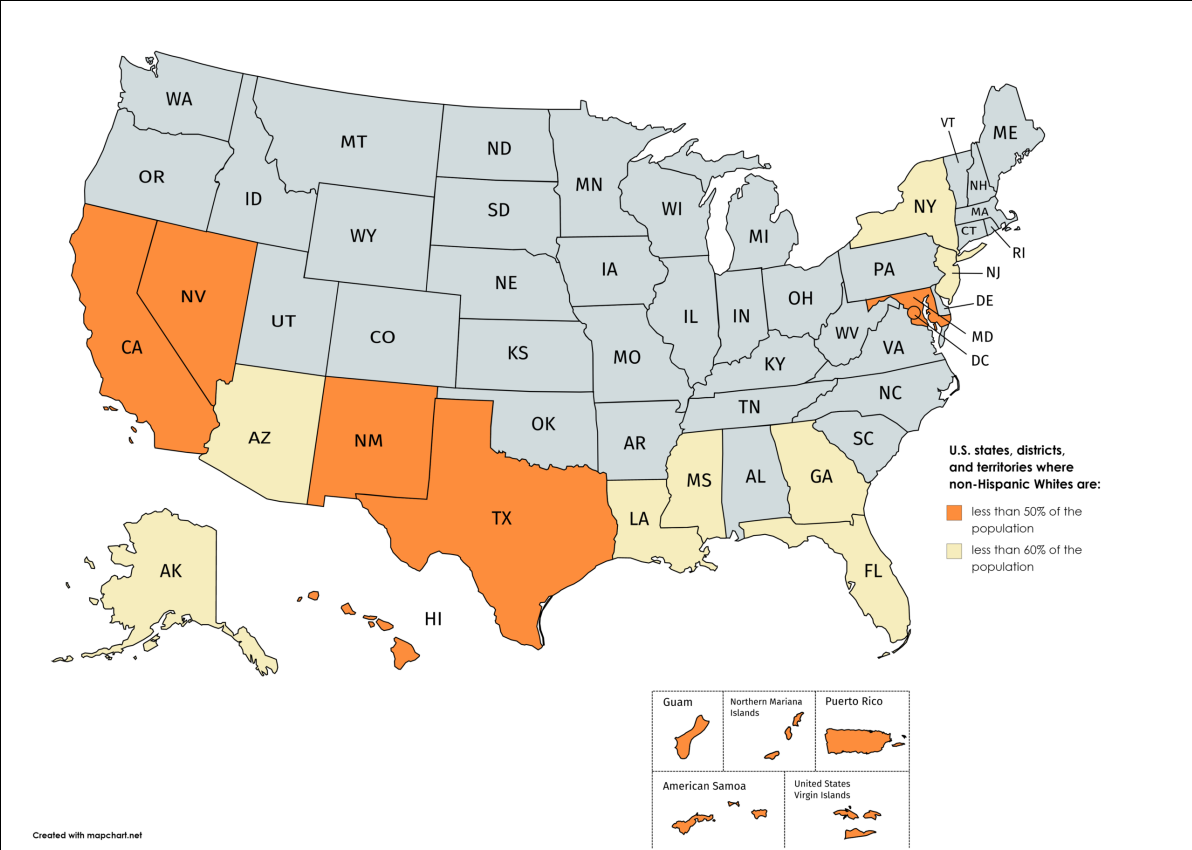


Source: 2000 and 2010 U.S. censuses

Number of Immigrants and Their Share of the Total U.S. Population, 1850-2019



The journey from multicultural US to white frontiers



Chinese Exclusion Act

1880: As America begins a rapid period of industrialization and urbanization, a second immigration boom begins. Between 1880 and 1920, more than 20 million immigrants arrive. The majority are from Southern, Eastern and Central Europe, including 4 million Italians and 2 million Jews. Many of them settle in major U. S. cities and work in factories.

1882: The [Chinese Exclusion Act](#) passes, which bars Chinese immigrants from entering the U.S. Beginning in the 1850s, a steady flow of Chinese workers had immigrated to America.

They worked in the gold mines, and garment factories, built railroads, and took agricultural jobs. Anti-Chinese sentiment grew as Chinese laborers became successful in America. Although Chinese immigrants make up only 0.002 percent of the United States population, white workers blame them for low wages.

The 1882 Act is the first in American history to place broad restrictions on certain immigrant groups.



**INDIGENOUS LAND
ACKNOWLEDGMENT**

Start with self-reflection. Before starting work on your land acknowledgment statement, reflect on the process:

- Why am I doing this land acknowledgment? (If you're hoping to inspire others to take action to support Indigenous communities, you're on the right track. If you're delivering a land acknowledgment out of guilt or because *everyone else* is doing it, more self-reflection is in order.)
- What is my end goal? (What do you hope listeners will do after hearing the acknowledgment?)
- When will I have the largest impact? (Think about your timing and audience, specifically.)

Do your homework. Put in the time necessary to research the following topics:

- The Indigenous people to whom the land belongs.
- The history of the land and any related treaties.
- Names of living Indigenous people from these communities. If you're presenting on behalf of your work in a certain field, highlight Indigenous people who currently work in that field.
- Indigenous place names and language.
- Correct pronunciation for the names of the Tribes, places, and individuals that you're including.

Use appropriate language. Don't sugarcoat the past. Use terms like *genocide*, *ethnic cleansing*, *stolen land*, and *forced removal* to reflect actions taken by colonizers.

Use past, present, and future tenses. Indigenous people are still here, and they're thriving. **Don't treat them as a relic of the past.**

The Art Institute of Chicago is located on the traditional unceded homelands of the Council of the Three Fires: the Ojibwe, Odawa, and Potawatomi Nations. Many other tribes such as the Miami, Ho-Chunk, Menominee, Sac, and Fox also called this area home. The region has long been a center for Indigenous people to gather, trade, and maintain kinship ties. Today, one of the largest urban American Indian communities in the United States resides in Chicago. Members of this community continue to contribute to the life of this city and to celebrate their heritage, practice traditions, and care for the land and waterways.

Land Acknowledgement

We would like to acknowledge that the University of Illinois at Chicago resides on the traditional Territories of the Three Fire Peoples - the Ojibwe, Odawa and Bodewadmi, [purchased](#) after [two-and-a-half years of open warfare](#), decades of violent encroachment, and the defeat of a [pan-Indian movement to keep settlers out of the Great Lakes region](#) at the [Treaty of Chicago](#) in 1821, receiving their [final payment before moving westward](#) in 1835. The area was also a site of trade, gathering, and healing for more than a dozen other Native tribes.

Located near the confluence of several waterways, the Newberry Library sits on land that intersects with the aboriginal homelands of several tribal nations: the Council of the Three Fires: the Potawatomi, Odawa, and Ojibwe Nations; the Illinois Confederacy: the Peoria and Kaskaskia Nations; and the Myaamia, Wea, Thakiwaki, and Meskwaki Nations. The Ho-Chunk, Menominee, Kiikaapoi, and Mascouten Nations also call the region of northeast Illinois home. Indigenous people continue to live in this area and celebrate their traditional teachings and lifeways. Today, Chicago is home to one of the largest urban Indigenous communities in the United States, and this land remains an important place for Indigenous peoples. As a Chicago institution, it is the Newberry's responsibility to acknowledge this historical context and build reciprocal relationships with the tribal nations on whose lands we are situated.

Charlie Parker, "Relaxin' at Camarillo" (1947)

