

BIOTECH

AND THE DISPLACEMENT OF NEW HAVEN COMMUNITIES

A WALKING TOUR

→ **NOVEMBER 23, 11-1:00**

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Site 0: Amistad Park

Good morning! Just to make sure, everyone is here for the Science for the People Walking Tour of Biotechnology in New Haven? Thank you all for accompanying us on this brisk fall day

Depending on the number of people:

1. Everyone does introductions
2. Introduce yourself to the people around you that you have not met or do not talk with much

I am Anthony Liddie. I am a third-year graduate student in the History of Science and Medicine and Yale. Long time member of science for the people—an organization dedicated to critically examining and fighting to change the relationship between science and society by transforming both. As we will, in part, talk about today, science has long been the handmaiden of racism, capital accumulation, and the state. I know that we would all like to believe that science creates its authority through the creation of facts about the human and natural worlds, but this belief ignores the fact that scientists are people, and science is a human activity that exists within the relations of power that structure society.

This walking tour dedicated to exploring the biotechnology sector in New Haven has been brewing for over a year. Walking tours have a long history; in the recent past, it is most associated with the tourism industry and architectural research practices. Both approaches treat a city as a human artistic object. The city becomes a visual experience that involves judgment about what is considered beautiful and what is considered blighted. This approach to a walking tour transforms the city into a set of objects that are understood independent of the history and people present within the city. Books dedicated to transforming New Haven into a set of “objects”—may those objects be historical sites, current eateries, or whatever else—are easy to find. Walk into the Yale bookstore or New Haven Museum and you can pick up books that outline these “must see” objects. These walking tours have been quite important for me, and I suspect other people here have attempted to learn more about New Haven and its history, but it is not our approach today.

Our walking tour was made with the intention to understand a place filled with people that live, work, dream, love, and lose alongside a place situated within a system of global capital accumulation that seeks profits and requires ways of controlling and organizing people and spaces. In other words, our walking tour is not about a visual experience; it aims to locate all of us within this city: its political economy, its communities, and structures of political power. We cannot discuss everything today, nor could we ever. It will be dedicated to understanding the way biotechnology industries and the political coalitions supporting it have and are attempting to shape New Haven.

To start our walking tour of Biotechnology in New Haven, let's start with an easy question.

Activity 1: What is New Haven? (5 minutes)

Talk with the people next to you about this question.

It seems that this question proved as difficult to you all as it did to me! This is because New Haven has so many things. It is a diverse collection of people, memories, places, technologies, money, and much else that has changed over long periods of time and has changed over short periods of time. Like any city, New Haven is made in two ways:

1. The first is easy for us to understand. It is the **built environment**. The material, physical and spatial forms—from buildings to parks that we are in now. These are all spaces that were produced by human design and activity.
2. The second is a little more difficult. It is the **made representations**. The words, visuals, and promises that define the city. It is the narrative—coming in the shape of maps, stories, or conversations—about the city. Just like the built environment, these narratives are produced by human activity: writing, speaking, drawing, or whatever else.

New Haven is composed of many built places and many representations. It is extremely diverse that is made somewhat coherent through the practices that make both the built environment and the representations of New Haven.

A phrase that we will use to sum this up is the “production of space.” The production of space—may that be the making of a building, park, or anything in-between—is a process that includes various individuals, organizations, reflections, valuations, and labors. Each space that we enter or see during our tour today should be understood as a product of conflict concerning how and in what way do we want to live, what is it that we consider important, how do we relate to other people, and how do we relate to nature.

Of course, in whatever passes as democracy within the form of economic life that sanctifies private property and profit, the ability to have meaningful conflicts over these essential questions appears nearly impossible. This does not mean that there is **no** conflict, rather it is circumscribed: only certain things are permissible, and only certain people are involved. The processes involved in the production of space are difficult to see and participate within—often hidden away in city hall and corporate offices. Sometimes there is “public scrutiny” and other times there are simply backroom deals cutting any semblance of democracy out of the process.

Before we depart from this spot, we need some familiarity with the history of New Haven. So, let's have another easy question.

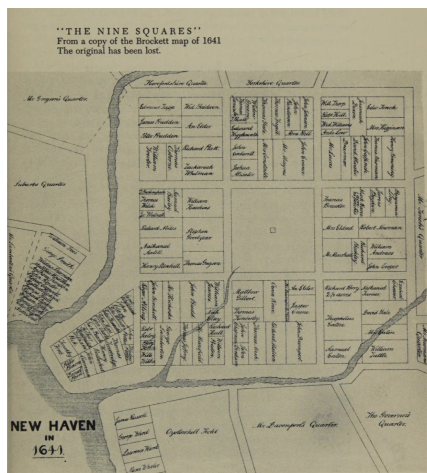
Activity 2: What do you know about the history of New Haven? Please take some time to talk to the people around you. (5 minutes)

I will briefly provide a way of thinking about New Haven in three eras: the puritan city, the industrial city, and the biotech city.

To understand the vision that brought “New Haven” into being, our story must start in England. England, like many of the other young European empires, were transforming during the 1600s. There were three currents produced during the old-world transformations that mixed in the formation of New Haven: Imperial ambition (the high seas of an adventure), the commercial, and the religious. In other words, glory, money, and God: some might say the holy trinity powering colonialism.

New Haven was born out of *extremely* violent acts. The first violent act is clear. It was the slaughter of indigenous people and the building of a space that balanced the holy trinity powering colonialism.

In terms of God, the puritans, who settled the area, hoped to create a “new Jerusalem,” which is a city described in the book of revelation, representing the ultimate dwelling place of God’s people upon earth. It was a cube shaped city.



In terms of Glory, the naming of the area was decided in 1640. It occurred during an ordinance demanding the re-naming of areas, trees, and various animals and plants in the region. The place was emptied of any reference to indigenous life and English words and references replaced them. These early settlers changed Quiniopic to New Haven, which was a port in

England. To rename was to capture the world in accordance with the King: a lasting form of Glory. We still use the name, right?

In terms of Money, New Haven was mostly an agricultural economy with a port that traded with the enslaved colonies in the Caribbean and other parts of the US. Since its inception, New Haven strived to be a “global city.”



A group of the settlement’s most prominent merchants arranged for the construction in Rhode Island of what later chroniclers referred to as a “Great Shippe.” This vessel was set to cross the Atlantic Ocean and solidify trade with England. It failed as the ship sank less than a mile off the shore.

New Haven as an agricultural area or a theocracy dominated by a set of puritan churches did not last forever. New Haven, like many other areas in New England, would follow in England’s footsteps and industrialize. Unlike the specialized industrial cities like Lowell, Massachusetts, which was a center for cotton textile manufacturing, New Haven produced many industrially produced commodities. By the mid 19th century, there were full-fledged factories and the start of a railway system in New Haven.

I will briefly discuss two commodities that dominated the city during the industrial era: carriages and guns.

First, carriages, the cars of the 19th century, were essential for travel. There were several markets for these carriages, but two stand out.

It was common for settlers attempting to travel west and colonize land to purchase a New Haven carriage.



American Progress is an 1872 painting by John Gast, a Prussian-born painter, printer, and lithographer who lived and worked during the 1870s in Brooklyn, New York. *American Progress* was an allegory of manifest destiny.

New Haven carriages were also commonly owned by slave owners to travel around the plantation, between plantations, and to and from the slave markets. Among these southerners, these carriages were a symbol of affluence and power.

Here, in New Haven, the carriage factories were large! Workers in the industry often prided themselves on the skills and importance of their work, but they were exploited and dominated in various ways. Fighting against the power of capital in shaping their lives and work, these workers led extremely powerful strikes during the 19th century in the city. Few of these strikes, however, considered the entanglements that the industry had with colonialism and slavery.

Second, guns. There is much circulating about the history of guns and the history of New Haven! I suspect that people here know some of it!

Question: What gun was produced here in New Haven?

The most famous gun produced in New Haven was the Winchester Gun. It was nicknamed: “the gun that won the west.” Like the carriage, it was an essential commodity for the colonization of the western portion of the United States. Although it was used in military and paramilitary activity, the gun was advertised and understood primarily in terms of its use “in sport.” Those sports that men do on the colonial frontier. Those sports which seek to rejuvenate man from the “feminizing effects of civilization.” The most famous of which was hunting.



“My Medicine Gun”
-Theodore Roosevelt (1901)

In Theodor Rosevelt’s hand is a Winchester Rifle. He raved about his Winchester, even writing a poem about it; he and many across the nation loved this machine. Some loved it for reasons foreign to persons like Rosevelt, for instance, Ida B. Wells, an impassioned anti-lynching campaigner in the late 1800s and 1900s, once said that “the Winchester should be in every negro’s home to protect them where the law fails.” As you all know, guns were central to many political movements for emancipation throughout the history of this country.

The same commodity has multiple uses, but the dominant use and meaning, I hope, is clear.

Both commodities were considered emblems of Western civilization. From the carriage which can carry persons and things into the “wilderness” unshaped by proper forces of civilization to the gun which was needed to dominate nature and enemies. New Haven’s main

export was “civilization.” This meant the barbaric destruction of all other forms of life through all means including violence. It is only right that a city that stood on top of death from its inception would continue to pursue the deadly project of colonialism during another form of economic production.

I say all this before we embark to understand the current form of economic life—the so-called biotechnology city—for two reasons: (1) some of this older history will help us understand some of the dynamics of the present, (2) the port or the factory are objects for nostalgia. Admittedly, these are objects of nostalgia for many in this city, and often for good reasons—even if they are mediated memories. On this tour, however, I want to challenge us to think about “poetry about the future.” I know that I did not have a world back then for me.

The most significant physical residue of the industrial economy—the Winchester factory—is being destroyed as we speak. No celebration is warranted, nor is nostalgia. Those that lived in this city for generations have lost much in the end of the industrial economy. We must always ask: what exactly was lost? What did it take to maintain that form of life? It does not discount the suffering of loss, rather it situates it in history.

On that note, let’s get started on the biotechnology economy.

Location 2: 101 College

Welcome to our second stop on our walking tour.

Question: Is anyone here familiar with this building or this space?

Activity: we left a park—a public space—and entered another public space. Does this space feel different? If so, how? Talk to the people around you for 5 minutes.

Like any major change socially or economically, the change must work from things already present in an area or produce new things. This building came about as part of the breakneck process of transforming inherited infrastructures, destroying old buildings, and building new ones, which has enabled the making of the so-called “biotechnology” economy in New Haven. There are a host of real estate companies involved in this transformation. The largest, of course, being Yale; a close collaborator since the early 2000s has been Winstanley Enterprises, a Boston firm that has been involved in the biotech economy around the country for a few decades. Carter Winstanley owns this building behind us. 100 colleges directly across the street. And the old AT&T building diagonally across the street. The old AT&T building was part of the old industrial economy and was taken up and transformed into the lab space, offices, and meeting spaces which now define it. These other two buildings are new.

Both the making of these buildings and activities in New Haven have prompted people in support of this biotechnology industry to represent New Haven in a particular way. Let me give three examples

1. In Yale’s Kline Biology Tower on floor 14 a few days ago, the Daniel O’Keefe (the ex-venture capitalist recently turned CT state Department of Economic and Community Development) during his speech announcing that QuantumCT (the coordinating non-profit for advancing the interests of “Yale, University of Connecticut and industry partners” in relation to quantum computing) received 121 million in grants to support research said that *“This is a silicon Valley-like Moment”*
2. Right over there a few weeks ago, Carter Winstanley (the owner of this building and acting board member of BioCT (the non-profit advancing and building the coalition required to make biotechnology and venture capital abundant in CT) following his speech applauding the 50.5-million-dollar grant awarded to him by the CT state grant

- program supporting “innovation” said to his buddy Daniel O’Keefe that “New Haven will become the Next Silicon Valley.”
3. During a 2001 interview conducted by Bruce Fellman of Jon Soderstrom (who was the ex-Lockheed Martin Corporation in Oak Ridge, Tennessee business development coordinator, turned leader of Yale’s Office of Cooperative Research), Soderstrom said “Of there was ever going to be another Silicon Valley, New Haven was as likely a place as any”

Activity: New Haven is consistently said to be in the next Silicon Valley. Why do you think this comparison reoccurs? What do you imagine when you think about Silicon Valley?

To see clusters of spaces dedicated to certain activities—in this case, “biotechnology”—usually indicates the presence of powerful social forces that can shape the state and local government, acquire the necessary capital and labor, and construct narratives about the importance of this space. Carter Winstanley is just one of several forces (some of the other ones were mentioned like BioCT, Office of Cooperative Research (now Yale Ventures), QuantumCT) involved in the making of these spaces. Portions of Yale University, the city and state government, international financialized capital as well as many others have slowly become ensnared in an entangled yet fragile web over the last 40 years. This building is the product of this entangled yet conflictual web. It is also the product of the capitalists taking advantage of the crisis.

There were plans developed for the use of this land over the last 30 years, most of them stalling out in the waste bin, which also goes by the name “city hall.” I had the luxury of speaking with architects involved in the mid-2000s with developing various plans involving public use areas, educational and cultural programming space, and recreational spaces in this area. None of these plans made it. The plans for Winstanley and his motley crew was approved early in the COVID-19 pandemic; during this crisis, the city government and biotech political coalition pushed the building through on zoom with very little public input. Many things were pushed through during that crisis, like many others. It is often during the worst times when some of the most dramatic changes occur.

With 30 years of conflict over the use of this space, the biotech coalition had to make a few concessions when they rammed this building through during the pandemic. We can talk about three. First, we are standing in one. This is a public space, accessible to persons living in New Haven. Second, on the second floor, there is a corner classroom that can fit about 10 students around a single table that is dedicated to “making the bioeconomy accessible to persons

from New Haven.” Third, these murals and some of the other art in this building. All three were said to mend the relationship between “the community” and “the biotechnology economy.”

We have already talked about the so-called “publicness” of this space. Education will return in a moment. Let’s turn to these works of art to open a set of questions about what these buildings mean, what happens in them, what is erased, and how were these pieces of art made.

Setting the scene and some quotes from the event unveiling the murals. Answer the question: What were they supposed to do?

These murals depict the merging of computers and cells—the crossing of boundaries between that which is made by persons (cultural) and that which is natural. It does this in a few ways. First, the hard forms associated with computers and metals – square and rigid corners – are juxtaposed, super-imposed, and integrated into the fluid forms of life. Second, the technologies associated with computers—like a microchip—are surrounded by technologies associated with the investigation of life like a **pipette**. The mural that supposedly captures the promise of the building is the same one that has long captured the biotechnology industry: a future made by blending machines and nature. A famed socialist feminist, once referred to the normalization of the mixture or blurring of the division between the human produced world (culture) and the natural world (nature) as a condition of the utmost irony.

For her, it was great that humans stop imagining themselves removed from the natural world, but this insight was inextricably attached to two of the vilest forms of capital accumulation: the biotechnology and communication industries. Both of which are organized around the control and exploitation of life itself. The control of the cell and the microchip—two objects that are usually invisible—are made visible in this mural. These are the objects that supposedly capture this form of the economy.

Much is missing in this image. Whose hands are used to pipet? Whose bodies are used to complete research upon? Who is cleaning? Feeding? Securing?

So, what is happening in the building? Is this building brimming with activity? Yes and No.

There are many laborers in this building. The most important, according to those in power in this biotech sector, are the “young, mobile talent” that are producing innovative technologies that promise to save the world or human life. These so-called innovators are brought in contact with entrepreneurs and venture capitalists to make new commodities, profits, and promises.

This mobile and fast past spirit of this tech-start up economy is built into the design of much of the building; almost every single part of the building is modular, meaning that parts can be exchanged with other parts depending on the needs during that month. This “modular design”,

and it has become popular among some designers of this biotechnology economy as demands for research changes almost as quickly as research teams.

Currently, only the second floor is in use. There is a private company that leases lab space to young entrepreneurial scientists that are hoping to show the promises of their commodity and raise enough venture capital money to purchase real lab space.

Besides the occasional buzzing on the second floor, much of the building is empty. This is not surprising as although people claim that New Haven is the next Silicon Valley, it is more of a promise than a reality. There is something similar, however, about New Haven and Silicon Valley; both places frame themselves as operating on the hard work, brilliance, and entrepreneurial spirit, but it survives mostly on various federal, state, and local state subsidies. Silicon Valley receives billions of dollars in tax incentives and governmental contracts every year. New Haven similarly provides all types of handouts to ensure the making of this industry.

For instance, the third floor of this building will start construction soon with a 50.5 million dollars given to Carter and others to build out an A.I. and Biotech incubator space—basically, a place where Yale undergraduate and graduate students can meet with venture capitalists to get intoxicated on the mythical future they would like to make and all the money they can make along the way.

Before we move on, I just want to say that there are several ways that people are making money in this economy: let's sum up three ways.

1. Rents
2. Patents + Speculation
3. Sales

Site 1.5: Re-orient towards Gateway Community College

The political coalition that wants to make New Haven the Next Silicon Valley is not only interested in the transformation of space or the economy in the city. They are also interested in the transformation of education in the city. I should say that this coalition is less interested in education and more concerned about “workforce training.” The sole purpose of instruction is the development of people that work in biotech. Another way of phrasing their desire: they want to develop an education that never raises the question “what kind of person—what to value, strive to, care about, debate—do you want to be between womb and tomb?”

Concerns about “workforce training” is a near constant topic of conversation at the annual innovation summit at Yale University, a conference dedicated to discussing New Haven, CT, and

America's "innovation economy." Last year, one of the panels dedicated to workforce training during last year's Innovation Summit was composed of people affiliated with BioCT and CTworkforce training (another non-profit dedicated to coordinating efforts to develop the quantum and biotech sectors). Rachel Ink, from CTworkforce training, spoke of the need to fortify "the pipelines fed into different sections of the labor market in the industry." There are two main pipelines: the so-called "talent" and the so-called "team." The talent are persons that usually have PhDs from either Yale University or University of CT, while the team are persons who have some training at the state, community, or private training programs dedicated to skilling and discipline people for the needs of these industries.

Let me just give one example before handing it over to Ricardo to speak more about education. Currently, at Gateway Community college, nearly all the classes in the life science (and especially those within the "biotech workforce training") were written in collaboration with Carter Winstanley, Pfizer Inc, and Yale Faculty. These classes are dedicated to developing the skills to be part of the "team" in the "innovation economy" meaning they are either working in biohazard sanitation or as a technician. In other words, they are cleaners or pipettes.

Site 2: 333 Cedar

Welcome to the third spot on the tour.

Within a city, which is composed of different visions—the puritan city, the industrial city, and the biotech city—different institutions can have different visions (for themselves and for the city). This is obviously the case at Yale. It has transformed over its history. It started as a "finishing school" for elite protestants entering law or the church. Over time, different visions developed. One of them was around science, health, and business; this vision has become the most dominant one during the second half of the 20th century. Much happened before then to make this part of the university the most dominant.

This building Sterling Hall of Medicine was built in 1925 and has housed the medical school since its making. Before 1920, Cedar street housed a few medical buildings as well as New Haven Hospital (which is now Yale New Haven Hospital). It was also the home to several homes and businesses of the Hill Community, which was a mostly immigrant community (Italian, Jewish, and German) and eventually became a predominantly Black and Brown area of the city. Yale's slow push into the Hill neighborhood has long been a serious point of tension between town and university. More on this relationship between the Hill and Yale soon.

Activity: Engraved across this building is "Institute for Human Resources," what might that mean? Why was it engraved?

To understand the significance of this sign, we will have to return to the early 1900s. During this time, there was a serious movement—that attracted people from across the political spectrum—called eugenics. There were twin problems facing industrial America; (1) Factories are composed of various processes that people must do efficiently and effectively to the products to be as produced as quickly as possible. From the perspective of those who own the factories, one of the major problems concerned managing the so-called “human resources” needed to do all the processes in the factory. Who should I hire to do this process? How can I minimize costs? (2) Massive migrations of central, eastern, and southern Europeans and migration of some African Americans out of the South struck fear into the hearts of the WASP elites of the Northeast. Fear of national decline because of the influx and reproduction of non-WASP persons. It was thought, by many, that there was a hierarchy to the races of the world—white descents of Britain were of course at the top. Eugenics provided an answer to both problems and several others.

Professors at Yale were central to the making of some of the central concepts, research programs, and institutions of Eugenics in the United States. Before the IHR imprinting itself in New Haven, Irving Fisher, an economics professor at Yale University, spearheaded the Eugenics Committee of the United States of America, which became the American Eugenics Society in 1926. The AES established itself at 185 Church Street, in New Haven, Connecticut. In 1924, Yale President James Angell appointed prominent eugenic thinkers Robert Yerkes and Clark Wissler as faculty at the Yale Institute of Psychology, which was a central Yale home for eugenic research and teaching until IHR. In 1925, Yale offered a course titled “Coercive Restrictive Eugenics,” which argued the relative merits of sterilization, castration, and execution of society’s “unfit. Undergirding Nazism in Germany was Eugenic thinking. Therefore, after WWII, it became completely untenable to engage with eugenic research—at least, not openly. The IHR ended in 1950. There were many research programs and journals merely renamed.

To speak more about the kinds of research that continues in this building is Emily.

In too many ways to innumerate, many of these research programs undergird the biotech economy. This building and its aim might have been developed during the industrial era within New Haven; it is currently squarely in the biotechnology economy.



Map of the city circulating during major biotech/quantum related events. Most recently, at Yale's Kline Biology Tower, this map was on display during a celebration dedicated to the CT's 121 million investment in the field of "Quantum."

New Haven, since its formation, has been involved in global movements of commodities, people, and money. The biotech economy is no different. For more than 15 years, there has been a concerted effort by various groups involved in this economy to develop the airport. Many challenges have faced this group attempting to develop the airport. For many involved in this coalition, this airport is a requirement if New Haven can fulfill its potential and truly become like Silicon Valley. Ranjit Bindra, a physician-scientist and the CEO of multiple biotech startups, during his 2021 interview with BioCT (the non-profit coordinating organization discussed earlier) complained how difficult travel is in this city. His nearly monthly travels around the country to different conferences would be so much easier if the airport was developed further, he bemoaned.

As you all might know, this airport has developed somewhat since 2021. Avelo Air currently has a monopoly on flights out of New Haven. This company has several contracts to operate deportation flights for Immigration and Customs Enforcement.



April 17th, 2025: about 150 persons protest against the company's affiliation with deportations

Site 3: Edge of the Hill

The making of the bioCT called “the tech ecosystem” required much destruction. Our walk to the edge between Yale’s Medical fortress and the Hill Neighborhood was once houses, restaurants, and small shops. It was the forms of life in these areas that could be sacrificed to make New Haven like “Silicon Valley.” For those living in the Hill, which has long been an area with the highest levels of poverty, the foreclosure of forms of human life prematurely is a common occurrence. But we must ask ourselves: is it really surprising in a city that, born out of extreme violence, ending the forms of life of indigenous people on this land would continue to end the forms of life that do not conform to its vision?

The biotechnology industry has often found its most powerful support and expression in settler colonial societies: Israel, United States, and South Africa. I won’t go into exactly why I think this is, but I will point out that over the last few years at the Yale innovation summit, mentioned earlier, there is consistently a panel themed: “Biotech from Tel-Aviv to New Haven.” The relationship between Israel and Connecticut has long been established as military equipment produced in this state has been shipped for IDF use for decades. Over the last few years, the relationship has grown stronger as Israeli biotech company CEOs and research scientists formed relationships with Yale and CT state government. The biotech industry is a global phenomenon that is bound to networks and political forces that actively destroy forms of human life that it does not deem fit or desirable: from Palestine to the Hill.

Story from the Hill doc.

These transformations were not simply part of the built environment required for the biotech economy; these transformations were about making an atmosphere that revolved around the happiness, safety, and desires of “the elite talent” that supposedly power the biotech economy. Producing greater distance from poverty and Black people in the city and those prized usually white people is of the utmost importance. Another way of making the city “habitable” for the “elite talent” needed is the building of many luxury apartment complexes around the city—many just a few blocks from here. I won’t discuss rent, but you all know how expensive it is to live in this city.

Activity: This one will be a little bit uncomfortable. During orientations at Yale, Yale’s public safety often presents a “safe” geography of the city that Yale students should stay within. How do you navigate the city? What areas do you frequent? What areas do you not? How did that geography develop? In other words, how are our daily and weekly activities complicity in certain geographies of the city?

To paraphrase, Herold Cruse, a famed Black intellectual in the 20th century, too many on the left in this city imagine that New Haven residents—usually imagined as Black or Brown peoples—are always ready to break down the fortress of Yale. Since arriving at Yale, I have been shocked by the way that people at Yale speak about New Haven. To these Yalies, New Haven is either a vile place filled with criminals, or it is a place filled with revolutionary potential that could be oriented to take down Yale Corp. For set of people, New Haven is a kind of exotic place completely separated severed from Yale. These representations are summed up in the town vs. gown framework to understand this city. This representation—as I hope has become clear during this tour—is inadequate. There are state, local, federal, and international forces shaping and organizing this city. It is not simply Yale and outside of Yale.

I will not play into this framing. Nor will I provide some stories about the panthers, the hill parents association, or other organizations that were driven by activists in this community. There has been resistance, complicity, ignorance, and all else in between in the neighborhood. As I said in the beginning of this walking tour, the intention with the walking tour was to see a place “with people that live, work, dream, love, and lose alongside a place situated within a system of global capital accumulation that seeks profits and requires ways of controlling and organizing people and spaces.” We have spent much time talking about capital accumulation and the networks of power in this city and state. Here, I want to get across that the ramification of making the biotech economy is the destruction of where people have lived, worked, dreamed, loved, and lost. This is gentrification. It is no surprise then that housing activists around the country have likened gentrification to extreme violence. As gentrification might not be the end of life, rather it is the end of a form of human life.

Site 4: Empty Lot (imagined)

Here is our last stop on the tour.

Yale Ventures—an office at Yale once named Office of Cooperative Research—in 2023 made public their plans for this plot of land.



Moderator:

Lauren Zucker, Associate Vice President for New Haven Affairs and University Properties at Yale University

Panelists:

Josh Geballe, Senior Associate Provost for Entrepreneurship and Innovation at Yale University and Managing Director of Yale Ventures

David Liu, Director, Head of Healthcare Asset Management at Harrison Street

Michael Piscitelli, AICP, Economic Development Administrator, City of New Haven

Carter Winstanley, Principal at Winstanley Enterprises

In a talk held at the Yale school of management, they detailed their dreams about utilizing this space for more lab space. In other words, more buildings like “101 college”!

This entire walking tour has been dedicated to revealing the way that political and economic forces are behind the making of the city as it currently stands. Therefore, as we stand here before a future not yet solidified, it is central to ask how we can aid in making a different future.