were united in the belief that areas like Peckham, stigmatised in the media as no hope ghettos, have incredible potential for self transformation, development and innovation.

Black urbanism, in the way I have framed it, has a vital role to play in this. Not as an end in itself. The goal is not to build black cities for black people. Rather, it is to explore and develop the incredible creative energy that exists in so-called black areas: a potential that can contribute to the sustainable development of the whole city. The formula is simple. To paraphrase the thoughts of an enlightened friend of mine, the scientist and businessman Samuel Ogunsalu, we must contemplate, innovate and liberate:

- Contemplate: we must challenge and re-think our negative perceptions of stigmatised areas.
- Innovate: we must unleash the creative potential of inhabitants.
- Liberate: we must allow communities the democratic freedoms to create their own destinies.

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A Manifesto for Black Urbanism

Paul Goodwin

DIFFUSION GENERATOR

By Paul Goodwin

October 18, 2007

Lecture at the Royal Society of Arts, London.
contemplate, innovate and liberate: an enlightened friend of mine, the scientist and communities with contemporary urbanism: the formula is simple. To paraphrase the thoughts of engagement of black and minority ethnic whole city. The black areas: a potential that can contribute to the culturally diverse perspectives. The project incredible that exists in so-called making cities from progressive black and stigmatised areas. black artists, architects and thinkers potential of inhabitants. explores new modes of inhabiting, imagining and conceptualised in Western urban thought cities for black and Community Research by Paul Goodwin. It 2. Research case studies of black urbanism as

1. Re-think the way black communities have been

Research, no hope ghettos initiative being developed at the Centre for Urban

2. Re-Visioning Black Urbanism

1980s etc - the black presence and influence in other words, black and immigrant communities were united in the belief that areas like Peckham, Re-Visioning Black Urbanism for black creativity to flourish. There is a growing construction and regeneration of urban blackness and decaying white civilisation. At certain
effectively, urban blackness has been produced between two main signs. On the one hand, blackness is seen as a redeeming factor, a potential source of spiritual renewal of a decrepit urbanism, in this sense, can be seen as a schizoid sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet. This is the sign that haunts and inhabits urbanism and the fear of a black planet.

3. The relationship between blackness and urbanity or urbanism is made up of many paradoxes and contradictions.

Black urban cultures (style, fashions, music, arts) are in many places a driving force, in the so-called renaissance of culture in metropolitan areas: New York, London, Paris, Tokyo etc. Notions of urban cool, and hiphop once prevalent in the Jazz Age, are today being re-defined around the global traffic in black culture: fuelled by the phenomenal rise in hip hop and its related industries. Yet at the very same time, black communities in these same cities are the focus of a new, deepening cultural imperialism. After US rap stars such as Jay-Z and Eminem have produced a new musical genre of international impact, the global market has now turned to blackness. Urban blackness has produced black intellectuals, artists, and entrepreneurs who have made the world more aware of the value of black culture, and have stimulated the global marketing of black culture. At the same time, black communities have been exploited by urban planners and architects, who have ignored the needs of black people and immigrants. Black communities have been deprived of rights and opportunities, and have been forced to live in substandard housing and neighborhoods. Black communities have also been forced to endure the effects of poverty, crime, and social disorganization. Despite these challenges, black communities have maintained a strong sense of community and solidarity. They have also maintained a strong sense of cultural identity, and have contributed to the cultural life of their cities. Black communities have also been active in the urban policy process, and have fought for their rights and interests. Despite these challenges, black communities have maintained a strong sense of community and solidarity. They have also maintained a strong sense of cultural identity, and have contributed to the cultural life of their cities. Black communities have also been active in the urban policy process, and have fought for their rights and interests.

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Re-Visioning Black Urbanism is a research initiative being developed at the Centre for Urban and Community Research by Paul Goodwin. It explores new modes of inhabiting, imagining and making cities from progressive black and culturally diverse perspectives. The project critically examines the impact, contribution and engagement of black and minority ethnic communities with contemporary urbanism: the physical, economic, social, political and cultural environments in metropolitan areas.

Research

The research component of the project will:

1. Re-think the way black communities have been conceptualised in Western urban thought
2. Research case studies of black urbanism as 'dissident' socio-spatial interventions in cities involving specific forms of spatial knowledges, discourses and strategies
3. Explore alternative visions of urban life by black artists, architects and thinkers

The research will encompass critiques of urban epistemology and urban rationalities by engaging with the work of writers as diverse as WEB DuBois, Michel Foucault, Rosalyn Deutsche, Paul Gilroy and Henri Lefebvre. Case studies based on re-thinking the urban process of black urbanism; one in which black communities are central, not marginal, to creating vibrant sustainable communities. This came home to me in the regenerative circles that art and creativity, produced by local communities from the bottom up (not top down) are productive nature of this contradiction.

In other words, black urban communities, must be seen as active creators, innovators and not passive victims of urban decay or a culture of poverty. Black urban cultures (style, fashions, music, arts) are in many places a driving force, in the so-called renaissance of culture in metropolitan areas. Any notion of black urbanism as passive acceptance of the existing urban reality, or as a concept that is being imposed on black communities, is quite wrong. Black urbanism is a concept that is being imposed on black communities by the phenomenal rise in hip hop and its related African diasporic practices as many great seminal rap group Public Enemy: blackness is a redeeming factor, a potential source of spiritual renewal of a decrepit decaying white civilisation. At certain times in history with the black presence in cities. This is the fear of a black planet articulated by the seminal rap group Public Enemy: blackness perceived as a sign of urban disorder and chaos, a harbinger of death and destruction. Black urbanism, in this sense, can be seen as a schizoid sign that haunts and inhabits urbanism and the myth of the white city. It is the ghost in the machine that is capable of inducing the urban machine into moments of paranoid breakdown (riots, moral panics over crime) while also reconfiguring the machine into new modes of innovation, creativity and expression (music, arts, architecture). To understand the complex nature of black urbanism means, in my opinion, understanding and working through the productive nature of this contradiction.

The Author

Paul Goodwin is an urbanist and curator based at Goldsmiths, University of London. 

The Centre for Urban and Community Research, the Centre for Urban and Community Research, Paul Goodwin is an urbanist and curator based at Goldsmiths, University of London.

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The question of black urban experience represented in ideas of the limited, singular understanding of the practice of black urbanism that goes beyond the limited, singular understanding of the practice of black urbanism that goes beyond