Urban Nightmares and Dystopias Out of Places of Hope?
Gerry Mooney

Estates: An Intimate History
Jynsey Hanley, Granta Books, 2007

Urban Nightmares: The Media, the Right and the Moral Panic over the City
Steve Macek, University of Minnesota Press, 2006

Back to ‘Workhouse Social Welfare’?
English Housing Minister Caroline Flint’s suggestion in February 2008 that unemployed council and housing association tenants (collectively termed ‘social housing’ tenants) must now prove that their homes were ‘widely criticised’, or alternatively dismissed, as ‘simply an exercise in thinking outside the box’, ‘thinking the unthinkable’ or ‘blue skies thinking’ – with reports also claiming that her Cabinet colleagues were keen to distance themselves from her. Flint’s ideas were, nonetheless, only too indicative of a deep-seated way of thinking about poor and impoverished people that has an enduring legacy in the UK – and across much of the Western world. Her proposal to have council tenants sign ‘commitment contracts’ requiring them to seek work for the privilege of living in a council house smacks of successive generations of social welfare policy which, over the period of the past four hundred years or so – and certainly going back to the Elizabethan poor relief reforms – have sought to focus attention on those deemed to be ‘deserving’.

On stating her position, Flint expressed some initial surprise that council tenants are more likely to be unemployed than other sections of the population and that poverty and unemployment have come to be associated largely, though by no means exclusively, with the council estate. More recently, when the Government in London launched the Youth Crime Action Plan for England and Wales which promises to further extend the targeting of ‘anti-social’ and ‘problem’ families and the parents of unruly children. Among the targeting of ‘anti-social’ and ‘problem’ families recently in July 2008, the Government in London have come to be associated largely, though by no means exclusively, with the political and policy making rhetoric.

Territorial Stigmatisation
Flint is but one in a long and growing line of politicians, policy-makers, journalists and commentators who indulge in the popular pastime of territorial stigmatisation: “Over the last two decades the gap between these worst estates and the rest of the country has grown… It shames us as a nation, it wastes lives and we all have to pay the costs of dependency and social division.” Tony Blair, 1998

“The truth is that council housing is a living tomb. You dare not give up the house because you might never get another, staying is to be trapped in a ghetto of both place and mind.” Will Hutton, 2007

...there are thousands of people across Britain eking out lives…marked by violence, educational underachievement, unemployment, sickness and disease…At the heart of every thriving city in Britain lies a second city, hidden from visitors’ eyes.” Amelia Hill, 2003

“Ghettoes of the workless and the hopeless.” Polly Toynbee, 1998

In these brief extracts there is a shared view across the mainstream political spectrum of the council estate as a place of ‘worklessness’, ‘benefit dependency’, ‘anti-social behaviour’ and ‘moral decline’ – of hopelessness and despair. These are the kinds of locales increasingly identified by politicians and policy advisors as places where moral breakdown is translated into social breakdown. This is nothing less than an antipathy to working class cultures and to working class life, an antipathy which is in many respects not that dissimilar from the anti-working class hatred that is central to ‘underclass’ ideologies. Such ideologies construct the impoverished poor as a group cut-off from ‘normality’, as the authors of their own misfortune, evidenced by claims about the disguised, deviant and depraved lifestyles of those deemed to be part of such an underclass. Dress it up any way you wish, by all means use the term ‘socially excluded’ and there’s no need to make reference to the ‘underclass’. But there’s no escaping that what we have in these brief comments is the continuing prevalence for a place and the psyche that stigmatised that is shaped and influenced by decades of conservative thinking around poverty and disadvantage. In this approach structural factors such as class, racism and state oppression are completely neglected in favour of an attack and demonisation of public welfare as a major factor that underpins the reproduction of poverty, family dysfunctionality and which contributes to wider issues of law and order, community fragmentation and breakdown. We find ourselves in a position now, once again, of having to rebut such ideas and discourses, to reject victim blaming and individualist understandings wherever they emerge.

‘Nightmares’, ‘Dystopias’ and Moral Panics
While the spectre of the council estate plays an important symbolic role in such representations and discourses, the city or the ‘urban’ is an ever present backdrop. In other significant ways this also echoes a long history of anti-urban sentiment which together with anti-poverty discourses have come to be entangled in different and complex ways to construct particular locales as dystopian and pathological. Steve Macek’s ‘Urban Nightmares: The Media, the Right and the Moral Panic over the City’, provides a detailed and comprehensive account of the ways in which a climate of fear and hostility to the city has been part of popular imaginings in the United States over the past two decades. In particular, he is concerned with the ways in which conservatives (including journalists in leading US newspapers) have been successful in constructing and representing “the nation’s cities as violent and out of control, as populated by murderers, muggers, drug addicts and lowlifes, as places where the rules of normal, decent behaviour no longer apply.” Such sentiments have been further articulated, as emphasised, by a complicit mass media and by Hollywood to conjure up a vision of another America wherein “apocalyptic social decay, wanton violence and depravity” became the staples of rolling news reportage, newspaper story backdrops and popular films. Macek argues that the effects of such imagery was to shock suburban America, which he claims was still influenced by the 1950s and 1960s ideals and imagery of ‘traditional American family values’. The ensuing culture of fear around urban decay and disorder that both reflected and fuelled a new wave of anti-urbanism was to find policy outcomes that have become all too apparent on both sides of the Atlantic, lending support and legitimacy to “an expanded police state coupled with a stripped down welfare apparatus.”

‘Urban Nightmares’ is a very readable chronicle of the moral panic over the urban poor and marginalised which has come to be the dominant story of US urban life in recent times. All the familiar ingredients of an underclass ideology are to be found in this persuasive brew: moral breakdown, flawed lifestyles, dysfunctional families, violence and welfare dependency. Such ways of thinking were to find infamous expression in the aftermath of Hurricane Katrina in August 2005, as part of a concerted effort by conservative politicians, city elites, property developers, and of course local law enforcement agencies to blame explicit sections of New Orleans’ impoverished residents for being contributors to ‘their’ own predicament. Bubbling beneath the surface, race and the racial disparity of income was a key issue. However, as Macek argues, this was euphemized in different ways, for instance, ‘the inner city’ or even in the term, ‘underclass’.

Such linguistic turns of phrase ‘performed an important socio-psychological function for the white middle class in that it provides them with a series of code words that permit the expression of deeply felt anti-black and Latino sentiment with little self-consciousness or embarrassment’.

In an evocatively entitled section which explores ‘The Cinema of Suburban Paranoid’, Macek neatly considers the important ways in which these visions of an urban nightmare influence mainstream US cinema. These sentiments are echoed in films such as Batman (1989), Bonfire of the Vanities (1990) Grand Canyon (1991), Judgement Night (1993) and Seven (1995), among many others. Here, urban violence, gang warfare and the stock story of apocalyptic urban social breakdown provide the backdrop. But if the racialised discourse is couched in other terms, on the blogosphere, web, and in video home entertainment systems, such sentiments are rarely hidden but given much more of a voice. Many video games (the Grand Theft Auto series or
A Failure of American Liberalism?
The dominance of conservative and right-wing views circumscribing the city, disadvantage, and poverty, is accompanied for Macek by the collapse of US liberalism. In particular, the Clinton Presidency was held to be particularly culpable of surrendering to conservative ideologies, reflected in the 1994 ‘Crime Control Bill’ and in 1996 the ‘Personal Responsibility and Work Opportunity Act’. These two acts played to conservative-inspired fears of urban breakdown, dependency and worklessness. But the liberal surrender went beyond the Clinton administration, a ‘victim-blaming discourse’ gripped liberal thinking. This was reflected in “it is not British civilization that aids, the ‘moral poverty’ which in turn fed a language which spoke of ‘criminogenic environments’ and ‘superpredators’ (or in the term favoured by right-wing apologists: ‘supercriminals’) but which also deployed a range of ‘biologically-derived’ metaphors which worked to demonize teenage mothers and also unruly youth.

The emergence of something approaching a joint conservative-liberal consensus (reflected in the popularity of ‘poverty’ arguments, for example) was what was built on a particular story of urban chaos and disorder in the ‘inner-city’, contrasted with the assumed tranquillity and normality of suburban US life. All this reminds us of the close interconnections between the constructions of particular places and particular kinds of people and populations as problematic.

Particular Kinds of Places

“Play word association with the term ‘council estate’. What comes to mind? The first two words that occur to me are ‘social deprivation’ and ‘public housing’. Right away, my head is filled with notions of poverty, crime and despair. These are the images of council estates that seem to be accepted by the media and the public. But what do these images actually mean? Who are the people who live in council estates? What are their lives like? These are the questions that I want to address in this paper.”

Council estates have long been vilified, likewise estate residents have rarely been viewed in positive terms: ‘slum estates’, ‘problem estates’, ‘deprived’ and ‘depraved’ estates. As in the USA, the council estate was often seen as a提醒 chronic poverty and the human mind caged by the rigid bars of class and learned iniquity.

“...you only have to say the word ‘estates’ for someone to infer a vast amount of meaning from it. It’s a brute in the form of a word; it hits the nerves that register shame, disgust, fear and, very occasionally, fierce pride.”

Council estates are nothing to be scared of, unless you are frightened of inequality and social justice. Hanley recounts the infamous story of Cuttslowe Walls. Cuttslowe was an area of Oxford where adjoining council and private estates were built in the early 1930s. It accommodated the growing population of the town, then prospering on the expansion of the first generation of motor factories. These two estates were basically distinguishable but the developer behind the private estate thought differently and without planning permission constructed in 1934 two walls (stone and metal) across the main pavements and gardens between the two estates to completely isolate the council tenants. This illegal wall stayed up until the late 1950s. This was nothing less than an exercise in class segregation – class apartheid. Hanley is well aware that Britain is a class divided society – even if her understanding of class is somewhat vaguer and undeveloped. In other places it reads almost as a Weberian notion of status – for Weber, as a third category distinct from ‘class’ and ‘power’, ‘status’ was understood in relation to ‘respect’ and ‘prestige’; status groups were hierarchically arrayed on the basis of distinctive lifestyles, consumption patterns, and modes of conduct or action, and therefore the inconsistency between someone’s social status and economic class (status inconsistency) might have strong effects on people’s behaviour. She is clear that Thatcherism in the form of ‘right to buy’, lack of investment, and the ensuing rediscussion of council estates has contributed to the problems of concentrated low income, crime and other social problems. Her solutions entail the redesign of council housing, giving tenants a greater say in the day-to-day running of their estates and building ‘community’ in the estates – though critics of council estates frequently complain that they have too many council tenants, but of the wrong kind. Hanley also calls for a complete rethinking of council housing; seeing it as an ‘integral part’ of the national housing stock which she claims will help to remove
the negative associations and views that it is “second class” housing. To return to the idea of a workhouse social policy: As New Labour becomes increasingly more punitive around benefit entitlements, with recently announced plans to introduce what amounts to community service punishments for those unable to find work after two years on benefit – community jobs, as tidying parks, at a rate of £1.70 per hour! And with council tenants now being told by Caroline Flint that their tenancy may depend on them taking up paid employment, policing, regulating and disciplining poor people is increasingly the order of the day. **Landscapes of Class** 

“...these entrenched quarters of misery have ‘made a name’ for themselves as repositories for all the urban ills of the age, places to be shunned, feared and deprecated. It matters little that the discourses of demonisation that have mushroomed about them often have tenuous connections to the reality of everyday life in them. A pervading territorial stigma is firmly affixed upon the residents of such neighbourhoods by an array of socioeconomic exile that adds its burden to the disrepute of poverty and the resurging prejudice against ethnic minorities and immigrants.” 10 *Lac Wacquant, ‘Urban Marginality in the Coming Millennium’*  

The “urban outcasts”11 of the US inner city and UK council estate have become the stuff of parody, of ridicule but also of vicious class hatred. As such the class-basis of these discourses are somewhat neglected by both Maciek and Hanley. The construction and representation of particular places as problems does not happen in isolation from the wider class relations which permeate society and which underpin right-wing and conservative ways of thinking (as well as shaping some of the ‘left of centre discourses highlighted here). The idea of the ‘ghetto poor’12 or ‘slum poor’ has a long and pernicious history in the example in late nineteenth century middle class concerns with ‘the rookeries’ of London) and while the language might have changed – the sentiments and way in which they carry are only too evident in the context of the neo-liberalism of the late twentieth and early twenty-first centuries. Such poor and socially disadvantaged groups are portrayed as recalcitrants, in as some ways less adaptable and ‘conservative’ in that they are unwilling to change to face new challenges. The ways in which disadvantaged locales are constructed and represented often act as euphemisms for problem people. The use of such euphemisms reminds us again of the ways in which US liberals couched their embracing of euphemisms reminds us again of the ways in which US liberals couched their embracing of 'problem people' as 'solutions' are also failing here in the UK. At least Hanley holds on to the idea that council estates can be places that can offer hope and they can be places of resistance. Indeed, if council housing were the uniformly appalling places they are thought to be, why have many tenants fought and voted against council stock transfer? Council housing has played a significant historic role in meeting the housing needs of millions of people in the UK. What is needed now is a vast investment in remaking council housing, not its complete and utter destruction – but this is also tied to a wider commitment to re-establishing welfare and social need as a right, not a punishment! This, of course, would have to include the reintroduction of the basic democratic mechanisms of local government that have also eroded. As Macek shows in the context of the contemporary United States, free market policies have failed. In the face of the celebration of the market by New Labour, such ‘solutions’ are also failing here in the UK. 

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**Notes**


3. Many benefits and social policies are more complicated than they used to be, having an array of eligibility criteria and conditions attached to them. Drug users risk benefit cuts: Jobcentre staff will be able to withhold cash and force claimants to attend treatment programmes, *The Observer*, Sunday July 20, 2008 http://www.guardian.co.uk/politics/2008/jul/20/ drugspolicy.welfare? qos=risk&feed=rssnews

4. The Blair government created 3,022 new criminal offences in nine-years from starting office in May 1997, one for almost every day it had been in power and twice the rate of the previous Tory administration. ‘Blair’s “criminal law making”: a new offence for every day spent in office’, *The Independent*, Nigel Morris, Wednesday, 16 August 2006.


11. The nature of paid employment today is that benefits are workers are themselves are in receipt of benefits. In the face of mass privatisations of sections of the Department for Work and Pensions, the dehumanising, stigmatising and alienating functions of jobcentres, Mark Sowerby of The Public and Commercial Services union was reported in the Guardian as saying: “We have far too many members administering government benefits that they also have to claim just to scrape together a living.” *The Guardian*, Tuesday February 17, 2004 http://www.guardian.co.uk/politics/2004/feb/17/kwhiteshall


16. Hanley, p.149


18. Macek, p.135-6

19. Macek, p.110

20. Macek, pp.356-358


22. Hanley, p.20


25. Hanley, p.11

26. Hanley, p.149

27. Hanley, p.4

28. Hanley, p.5


