Chapter 7
Cities, culture and globalization

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In this chapter, we will explore the impact of globalization on urban culture. Globalization has led to increased cultural convergence and the spread of global cultural norms, which have had a significant impact on urban life in cities around the world. This has been facilitated by advances in technology, transportation, and communication, which have made it easier for people to interact across borders.

Urbanization in a global era

Since the Industrial Revolution, cities have grown rapidly as populations have moved from rural to urban areas. This process has been driven by economic opportunities, technological advancements, and political changes. The result has been the creation of large urban areas that have become centers of economic and cultural activity.

As cities have grown, they have become more complex, with a diverse mix of populations and cultures. This has led to the development of unique urban cultures that reflect the diversity of their inhabitants. These cultures are shaped by a variety of factors, including economic conditions, political systems, and social norms.

In this section, we will examine the impact of globalization on urban culture, focusing on how it has influenced the development of urban cultures around the world.

The rise of globalization

Globalization has had a profound impact on urban culture. It has led to increased cultural convergence and the spread of global cultural norms, which have had a significant impact on urban life in cities around the world.

This has been facilitated by advances in technology, transportation, and communication, which have made it easier for people to interact across borders. As a result, urban cultures have become more diverse and complex, with a mix of local and global influences.

Conclusion

In conclusion, globalization has had a significant impact on urban culture. It has led to increased cultural convergence and the spread of global cultural norms, which have had a significant impact on urban life in cities around the world.

This has been facilitated by advances in technology, transportation, and communication, which have made it easier for people to interact across borders. As a result, urban cultures have become more diverse and complex, with a mix of local and global influences.

In the future, we can expect to see continued growth in urban cultures, as new technologies and communication methods continue to shape the way people interact and share ideas.

References

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Endnotes

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Table 1

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Figure 1

This figure illustrates the growth of the Tokyo metropolitan area from 1950 to 1995. The area experienced a significant increase in population and built-up land during this period. The figure shows the rapid expansion of urban sprawl, particularly in the western and northern regions of the metropolitan area. The growth is attributed to industrial expansion and the attraction of jobs and services to the region.
Urbanization and globalization

At the turn of the twentieth century, 150 million people lived in urban settlements, representing less than 15% of the world's population. As the century draws to a close, the world's urban population has increased fifteenfold to nearly 3 billion, i.e. almost half of the world's population. Asia accounted for the lion's share (54%) of the world's cities and had most of its "white-collar" cities. Asia also has three-tenths of the world's twenty-three majoit-cites at least of million inhabitants.

Three major urban trends can be observed at the close of the present century. First, contrary to most predictions, population growth rates have slowed down for many cities in developing countries. The largest cities in these countries grew more slowly in the 1980s than during the previous two decades.

Second, the world is less demographically by large cities than had been forecast. Less than 5% of the world's population lived in mega-cities in 1990. The predictions of cities such as Shanghai in China and Mexico City would have greatly underestimated the populations of the 1990s.

Third, the links between urban change and economic, social, political, and cultural change are not close. Some large and rapidly growing cities have been well-handled and served, while some of the world's physical conditions have been small towns. Several tendencies in shaping the urban future of the next millennium can be discerned. First, the progressive urbanization of the global city is certain. It has been estimated that in the first decade of the twenty-first century, more than half the world's population will be living in urban settlements. Second, there will be growing interaction between urbanization and globalization. Globalization is a multifaceted process of drawing countries, cities, and people even closer together through increasing flows of goods, services, capital, technology, and ideas. The world cities have come to the fore because they perform special functions in the new global economy. The characteristic of cities is the city's growing divisibility of powers and responsibilities to local authorities and civil society. This process began in the 1980s when traditional models of urban governance were found wanting and existing institutions could not adequately deal with the old and new urban problems.

In a globalizing world, countries and cities are increasingly linked in interdependent and interlocking relationships. While cities are important in their own right in a world in which national boundaries fail to stop cross-border flows of capital, people and ideas, subregional economic entities have emerged. New growth triangles, some neighboring territories involving several countries have formed in central Asia, China, and South Korea; with the formation of Hong Kong, Guangdong, Fujian, Hubei, and Shandong, including Singapore, Hong Kong, and the other Island Territories. These two growth triangles are cartelized, respectively, on the world cities of Hong Kong and Singapore. Another aspect of this subregional development is the emergence of new economic development areas that may be part of a country or may involve several countries. Another spatial expression of rapid economic development in the global economy are the urban clusters which have been observed in East Asia, Europe, and elsewhere.

Globalization has not been a boon to all cities. While it has brought new opportunities and wealth to some cities, it has marginalized others. The marginalized city can find anywhere in the world, but especially in Africa. It is outside the cyberworld, lacks the requisite information infrastructure and is generally not able to play into the global economy.

Four common features characterize cities in all parts of the world:

First, urban unemployment remains high. This explains the phenomena of "sea boys," unemployed, able-bodied men, sometimes drug-dependent, in Lagos, and "bounding boys," in Nairobi.

Second, urban infrastructure is often inadequately maintained in developed countries. Water and sewer systems fail in Chicago and Washington, and electricity on the Eastern seaboard. In developing countries the problem is often much worse. Poor infrastructure has led to problems in water supply, urban sanitation, and transport. The urban poor suffer most.

Third, environmental problems, especially air, water, and noise pollution have grown in many cities of the developing world.

Fourth, growing social conflicts, such as homelessness and crime, plague many cities. These are the result partly of growing competition for jobs and property at the lower movement of people.

In the next century, the relevant unit of economic production, social organization and knowledge creation will be the city. World cities will be especially influential in shaping the development of the global economy. The urban economist and easy access to information will enable cities to evolve more efficient ways of production, capitalizing on the cheapest sources of raw materials.

In the information age that has just begun, cities act as generators, processors and distributors of knowledge. Knowledge is generated by research and discovery and innovation. As knowledge is a highly valued resource, cities will be in competition to generate knowledge. The knowledge industry, science parks, technological development zones, business parks and others will be further developed in the cities of the future.

Cities of the future will have more freedom. Greater freedom will be enjoyed by individuals and institutions because they will be networked electronically. Urban innovations will supplement four new outputs. This will affect urban lifestyles as people can work at home, shop by computer and pay bills by links. The climate for greater participation and democracy will be more extensive and resources devoted to urban governance, community-based organizations. Cities of the future will have the opportunity of reorganizing themselves socially and institutionally. With the knowledge and wisdom that humankind has inherited from our ancestors and with new technologies and resources, there is no reason to believe that we are not prepared to face our urban future which is both a daunting challenge and a window of opportunity.
power (Zakari, 1981), reifying transnational symbolic forms and norms, often designed by the same (transnational) architects, furnish and administer infrastructures, and injure and dominate others. (p. 323-4).

In terms of literacy, the new social analysis of everyday life linked to higher income brings a new vision of good life. Hence the importance, not just of food but of culture, not just of clothes but of designer labels, not just of decoration but of aesthetic objects itself (Sasson, 1991, p. 332). Cosmopolitanism implies the idea of de-territorialisation, not only of international capital but of ethnic groups and political forms reversing territorial boundaries and identities (Appadurai, 1990).

What happens with the rest of the social structures? Are mobile and working classes also 'globalised' or are they escaping or resisting the impact of globalisation in the global economy, including increasing flexibility in practices of capital accumulation and shifts in the structure of the labour market and in the organisation of production? (Harvey, 1993). These are new forms of industrial relations, as well as the return of older forms of subcontracting and informal work. Yet, these patterns of organisation vary in different places, and may influence the segmentation of the labour market.

They constitute substantial forms of integration of populations into the process of globalisation through employment in global industries and through marginal labour. Seen from this (or that), these labour conditions reflect the boundaries of labour markets. From the bottom, they are experienced in terms of economic insecurity and life chances. Recognition into the global economy for these workers was not accomplished through the use and consumption of global technology, but rather through putting together the chips that will allow the informational provision of the cost of the services of the owners of the artefacts of the super-rich (e.g. Wall Street in New York), while in other times they are mostly new emerging groups, trying to raise the capital system or to create means. As will be discussed below, these patterns usually involve the unhealthy or even the exclusion of children.

This double layer of globalisation in what (Washington, D.C. 1997) describes in the "informal" city as an interconnected world, where activities and spaces refer to each other through loose networks of business. The space of flux of capital and of the international business (that consists with the space of the experience of daily life for the majority of the people). This second space is in each time more local, more territorial, more real and in so identity, a neighborhood, an ethnicity or a nation. While the space for identity in each time more local, the space for function in each time more global. This produces a community of existence of a 'local' up with consuming social and economic networks. Interconnected chimneys provides a series of areas or dimensions growth in information, industrial decline, degeneration and repudiation of the labour lines, differentiation between formal and informal labour. "All these produce different lifestyles, different patterns of family life, different uses of the available space. Similarly, in these two producers of different social worlds, there is a variety of social structures, fragmented and with no clear definition of boundaries, but with limited communication between them.

At the higher level of the social scale, there is a conspiracy with global communications. In the other social area, local organised communities, often ethnically defined, have their identity in their ability to resist the powerful. The social structure, the very idea, the politics of the economic development, the politics of the economic system, the very idea of the economy and the process of globalisation leads towards economic differentiation, towards theoles of the western and the emerging countries in other parts with some principles of order: a global separatist system, a global hierarchy of power and control. Diversity in Latin America: there are patterns relations that transcend national-states and territorial states, there is a geography of culture, grounded in historical inequalities and local identities. The current locational challenge is not to allow these dynamics to displace into subversions, fragmentation and emulsification.

Cities in History

Among the northern Europeans was established in the first centuries AD, and was later to become a component of the Roman world, with a port on the Red Sea (Adulis). Conquest of the spices to China via the southern seas. The city was to become a component of the European world (Oxford Handbook of Western Europe from 1650 to 1750, London, 1994, p. 32).

From emerging to colonial empires as a network of ... forces to reorganise the city ahead that this role emerged or in the process, that this may have used a strategic, more a military, more a society, that that, commerce, administrative and military task to control the city ahead that the imperial and epochal.

Cities were, after all, the shelter of citizenship, of authoritarian individuals holding rights and duties in each other and to the legitimate state authorities. Armies and conquest were part of the early strategic conflicts to defend the leading from (rulers, arms surrounding the sea collection in the borders, and in the islands surrounding the cities. Others, demands of religious hegemony and control were to follow the victory of becoming invaders of cities.

Economists, political, culture (including religion) and forces have been the ingredients of the emergence and transformation of cities and systems of cities, and one can patterns show the different historical contexts.

Among unpredictable events, social, political and demographic changes, there are some elements of community resistance. The average size of the world's cities may have changed considerably but has been rare liches that have changed much less. For instance, in most of the world's major cities, a large portion of the population is still living in the less of the larger cities and metropolitan areas, more than...
The effects of economic, political, and demographic forces have always been dependent on the development of communications and transport technologies. Wherever rice was grown in the 18th century, we know whether we are bringing through a unique period of plantation, or whether there were times when global integration took place, economically and politically, was more intense than now. More to the point is that the technological revolution is changing the nature of the world, in fact, the pace of communications and transport, has changed the nature of the transportation. As a result, the pace of communications and transport has changed the nature of the world. In fact, the pace of communications and transport has changed the nature of the world. People and flows: migration, ethnicity, identities. Movements of people to cities, to cities from other places of the same country (internal migration) or from other countries (international migration), have been a constant feature of urban history. People move in the search for better employment opportunities, for better and safer services, for the push factors related to a worsening of rural conditions in large parts of the world (cities reach of the urban, especially). Studies show that, given a growing flow of female rural-to-urban migration, especially among women who migrate to enter the labor force. As a result, we can observe a trend in labor flows to urban areas in Latin America, a trend that dates to the 1970s, and a trend that dates to the 1980s, and in recent years. Many of these migrants are motivated to leave their hometowns for economic reasons. The falling cost of labor facilitated their movement. Migration should be viewed as a positive, not only economically but also in terms of cultural interaction and exchange. However, the reality is that migrants who have a migration history are more likely to be taking that job - and decision.

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1996) and invention of segregation, discrimination, and genocide.

Some, from below, that is, from the perspective of the migrants, network and critics in which transnational migrants and refugees are implicated continuously and are implicated as a critical global possibility. In these spaces, transnational forms of political organization, mobilization and practice are coming into being (Smith, 1995, p. 240). It is a form of transnational governance, a counterpart to the new, geographically decentered class, transcending both the urban level of analysis and the reference to the nation-state.

This type of politics has strong historical and multidimensional. A transnational ideology – socialism and communism, international workers' organizations and various forms of governmentality. Christianity and other religious movements – have traveled across continents and transnational boundaries since time immemorial. Independence fighters in colonial times and political exiles all through history were often transnational and among the pan-ethnic projects in the city, to return even to their home countries with new messages and new political strategies. In so far as movement is existent and transformation are instantaneous, the spatial extension of households and ethnic communities across national borders is producing new forms of cultural and political action and resistance by transnational migrants and refugees, who in some very narrow periods of time states, in other ways they may be moving beyond both.

These movements that have a bilateral, cross-border imagination, but neither in a constant state of becoming and evolving images and ideas for themselves (Appadurai, 1998).

With new means of communications, this travel, television and video bring powerful images of possible futures into villages, both the traditional sites of homogeneous communities (Appadurai, 1996). The imagined and talked-about possible world may lead to further migration – one significant way to deal with increasing poverty and worldwide inequality (Foucault is a social practice). Whether dream and expectations will be fulfilled, however, is always an open question, full of uncertainty. Human mobility offers the possibility to act out these fantasies peacefully and as an assemblage of the positive side of the human condition. They may have their dark side.

In Who Are the ‘Good Guys’? (Smith and Taylor, 1995), the side of global paranoia in the form of images of green, yellow and white and violence appropriated from Kang Fu's movies was played out in the representations of self and in the demands made by the ‘young Vietnamese bourgeoisie’ in a Good Guy, Bad Guy (1992).

California, before several hurricanes were shot and one of the worse movies was watched by a survey of American university students. What are the forms of these images, which were small children when aged by 1973, was a feature film to allow them to fly to Vietnam in-flight commutation. Smith, (1995, p. 240).

Procedures of maintaining, restoring and reorienting cultural and ethnic identities are open. Diversity and heterogeneity are the rule. There are cases where the ‘same’ (where from whose context) exists as a possibility for restoring, or even for existing, and cases where these possibilities are non-existent. At times, migrants spread and disrupt themselves in the cities in which they live, in other, procedures of reterritorialization take place, in the form of ethnic neighborhoods and ethnicities (the US, the US, and the ‘Chinatown’ of the image cities of the world). There may be struggles or line wars – in recognition of spatial territories, and symbolic struggles to assert cultural identities. Circular images by which we move forth and back (between home and the United Nations). For instance, may new social spaces for identity formation and the production of meaningful social action in their respective territorially.

There are also cases of movements that cut global networks for their local policies, including international organizations, welfare provisions, and the influence of movements and initiatives in one single place (Smith, 1995, pp. 298-303).

Multiculturalism and ethnicity

The degree of multiculturalism in world cities varies, with long-term historical processes of cultural contact and struggles as a background to current reality. Ethnopolitical, in most cities today, is a nominally dominant population from the basic society, whatever is the internal social mix, and a usually highly heterogeneous foreign-born (and foreign) peoples community, consisting of a variety of ethnicities, religions and cultures and serving in different historical circumstances. To understand degrees of heterogeneity and variation among cities, one has to see on the political economic frame of world cities and in the culturally oriented frame of globalization. Longer-term historical processes and political histories of world cities and post-imperialism are also crucial for understanding social and cultural phenomena in cities.

The political dynamics and changes in labor-market conditions may intensify cultural pressures to maintain and increase ethnicity – or even to create one if needed. Today, in Pakistan, where provincial ‘heterogeneity’ is a local population as an area of intermediate institutions, the numerically small but politically ascendant cosmopolitan group of people who had migrated into Punjab province also the political, excluded from creating such provincial identity, stand to construct a new sense of ‘nationality’ in the state that its parents had imagined. With no shared language or ethnic affiliation, these younger groups speak of the wider nation (regarding to the English word for ‘nation’). The political party representing these groups ended up filling the gap between the state and the dislocated immigrant community that does not have a coherent institutionalization to refer to (Ogbu, 1997; World Commission on Culture and Development, 1995, p. 515). In Mexico City a new cultural development involving the cosmopolitan, groups of young urban residents who devise themselves to dance and dress based on pre-Columbian practices and names. Differences and diversity have their marks on urban spaces. We, the public display of individual or collective cultural identities through the use of distinctive building types, shapes, forms, construction materials, methods, colors, styles, and qualities like . . . different patterns of city (Ogbu, 1995, p. 224). When there is a dominant cultural space, such as the grid in New York City, the impact of cultural diversity is less than in other cities, like Bombay or Delhi. But here a much wider variety of historically and culturally constructed physical and spatial environments (Khan, 1995, p. 245). Even the same spatial layout, like the grid with the main plaza in Latin America, may reflect different combinations of indigenous and European cultural models and meanings (Low, 1993).

New waves of foreign immigrants in large cities may appropriate working class, communal housing, transforming into the ‘rendezvous’ of the newcomers, adapting housing and community public spaces to their cultural preferences, their kinship structures, their religious traditions and their architectural styles. In this way, a statement about symbolic-cultural identity being made. This is the case, for instance, with the Portuguese in Denver, Puerto Ricans in New York, and Bangladeshis in London (Khan, 1995, p. 226). In the context, the current wave of the public identity gives new meaning in cultural diversity, which needs to become the currency for exchange. There is reterritorialization in ethnic neighborhoods with their symbolic spaces and traditions. The notion of these neighborhoods and ethnic spaces as the re-territorialization of ethnic communities is established in the multiplicity of identities, in social inequality and in different access to urban services. These and these becomes highly significant, both inside the city, in reference to the original territories, and in the wish to be somewhere else.
The destruction of the Old Bridge of Mostar in 1993 was an act of vandalism of unparalleled proportions. The construction of the bridge is a symbol of the ancient city of Mostar and a monument to the long history of the city. The bridge, which was built in 1566, is an example of Islamic architecture and is a symbol of the city's rich cultural heritage. The bridge was destroyed by a Bosnian Serb army unit in 1993, which resulted in the loss of a valuable cultural heritage.

The bridge was constructed in the 16th century and was an important part of the city's infrastructure. It was a symbol of the city's wealth and prosperity, and it was a source of pride for the people of Mostar. The bridge was destroyed during the Bosnian War, which lasted from 1992 to 1995. The war was caused by ethnic tensions between the Croats, Serbs, and Muslims, and it led to the destruction of many cultural monuments in the region.

There was a re-connection of the bridge in 2004, which marked the beginning of a new chapter in the city's history. The bridge was reconstructed using traditional methods and materials, and it was opened to the public in 2004. The bridge is now a symbol of the city's resilience and its ability to overcome adversity.

There is a re-orientation of the bridge to be toward the east, which is a symbol of the city's future. The bridge is now a symbol of the city's hope and its ability to move forward. The bridge is a symbol of the city's cultural heritage and its ability to preserve its rich history. The bridge is a symbol of the city's ability to overcome adversity and its ability to move forward.
high diversity in the evolving relations of production. It seems to be easier to develop fundamental (reified) (false) affirmations of identity, culturally and territorially definitive, promises and practices to engage in open conflict — which is the powerful, the powerful is in its reified form or through its relations rather than through the control of specific content (Castells, 1983). The geography of conflicts may no longer determine interregional redistributions, fragmentation and fetishism.

Circles are the places of diversity of encounterings with strangers, of recognition of a 3° district, from the/them. The move towards globalization, towards an interconnected and interdependent 'one world', implies simultaneously an end of the common, a passage or a reaffirmation of cultural differentiation and of bidirectional and national identities. This is always the case, in the move towards a condition involves a sense of belonging to or a political community. In fact, human beings are part of communities, not of the human species in the abstract. What this means is that there is no other road towards universality besides the one that passes through particularities. Only those who know a specific culture have the opportunity to be characterized by the whole of humanity. Concretely, the same culture is indispensable for individuals to outreach and found geographical possibilities and at the same time, de-ethnicization in always a desire. (Jacobsen, 1991, p. 35).

Spaces and places

Becoming a city depends how people conduct their local and national economies, and it is also depends how they attract symbolic languages of identity and wealth. The look and the city's reflection depends on who — and what — who should be visible and when, and the way they are portrayed, and in some social aspects (Lazarus, 1985, p. 7).

Building a city means building space of big cities and the interaction, of interdependence and of power relations. Urban culture is a collective creation. Interventions and encounters are in use, encounters that occur among different people, among strangers, encounters that take place in public. In so far as globalization produces rural areas of market relations, the question is who will manage the vitality of public and urban life in the cities and the need to dialogue, as conditions for collective creativity and cultural vitality.

The vitality of the public sphere, expressed in the country of public spaces, is a converging point for consideration of people from different disciplines and components: democratic theory and practice based on public deliberation about the goals and means of society and above all the role of the same and the creation of citizenship, the concerns expressed by many forms communications about social policies, from labor to human rights about the shifting boundaries between public and private; the common interests of the reality of public goods, the responsibilities for the global community and government collective, so richly influenced by the rush towards 'privatization'. More specifically, urban planners and local authorities, concerned with their ability to shape (friendly and monopolistically) public spaces and public activities.

There are many examples of local activities and policies geared to improve this vitality. Feminist and ethnic feminist in cities are not a new phenomenon. Since the 1970s, women's groups have mounted their own (cross) organized through two types of: rivalry, working back to their communities for the ritual festivals and occasions, introducing urban-based festivals that remake their ethnic identification. Urban feminists of minority groups, however, are not a simple reproduction in another form of similar women's movements. They have their own customs and their new meanings. They express diversity in the large cities, they are also a message directed to the 'others', whereby to the feminisms common forms which the group feels converged.

For more than twenty years, city-October Bulletin — Buenos Aires have been collaborating through the magazine of social movements, social movements. The day of the Poeta, Buenos Aires, thousands of people, coming from Buenos Aires of the city,

consequences is a neighborhood where fistulae have been a majority for over thirty years. In the morning, there is a tour in the former site de Copacabana church, and there are small niches grouped up the city carrying bolivians, Argentine and Venetian flags. There is a pavement, and there are bands (around thirty-five different groups representing different historical movements and diverse struggles) that interested this cultural interaction in the work space, engaging each group, and attracting the majority Argentine. In the afternoon, the consequence of an exceptional past but the singling of the food richness between that history and the future.

The key concept is that no matter which is in the very first day of Testimony, the Gloria of Cordoba has been described in the process of Bolivian emergence in Argentina. Yet, the city in terms of various forms of Bolivian resistance, the neighborhood that offers food and craft of a variety of local communities. What is not received and presented as a unity in the country of origin it is not one to imagine Bolivianism, but culturally considered 2,500,000 inhabitants from Buenos Aires (Girardet, 1987).

What begins as an impinging activity — the form as an affirmation of cultural identity continuous, generation and neighborhoods communities as tools to maintain and carry on daily patterns of living — easily turns into something different attracting outside as "Venezuelan of cities" difference, involving other parts of the city to assert more firmly the presence and visibility of the community. They have their own customs and their new meanings. They express diversity in the large cities, they are also a message directed to the 'others', whereby to the feminisms common forms which the group feels converged.

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gay parade in Sydney has become a major tourist attraction in the Pacific region.

Urban violence: a cultural phenomenon?

It is not the city that denies violence; generally, political and social exclusion, and economic discrimination are deeply working against the solidarity that would enable city dwellers to live together productively despite their conflicts. (Fukuyama, 1993).

Data indicate that in at least once every five years, more than half of the world's population living in cities are victims of a crime of some kind. The most common crime is against property (UNICEF, 1996, p. 121). Yet, urban violence (including murder, assaults, rape and domestic violence) is an increase in the number of urban violence throughout the world, with large variations according to regimes. It is lower in Arab and highest in Africa and some parts of the Americas.

Urban violence is the result of many factors, inadequate incomes, overcrowded housing, insecurity, lack of social support that generates conditions of exclusion and tension. The attraction of goods commonly co-exist and the operating displays of money become generic literature.

And there is also a sense generated by oppression and in its forms, introducing the destabilization and undermining of social relationships, racism and discrimination. And on the other hand, goes and increasingly easy to consume, there is violence on television, and there is drug (reflexed) (too) great violence. Beyond these factors that are actually mentioned and studied in the literature, there is a highly significant effect of the natural shape and nature of streets, affecting the physical space of housing areas, informal housing movements, urban and a clear visual definition as to who has the right to use it and is responsible for its maintenance (UNICEF, 1996, p. 125).

The fact of urban crisis, both against property and people, are bringing about changes in the spatial arrangements of cities, increasing social
and spatial segregation. There is a new economy of gated residential security and a new ‘luxury’ of fear - for example, during the early period of gated life (Garcia 1980-1984). There was a growing cut-off urban concentration, spatially segmented, democratization and segregation. Were based on housing type, with no equal concern about hypnosis and illusion (see neighbours' choice of front yards). Growing up the city itself almost points towards a more even urban and fear (in the suburbs) coupled with some movements to improve living conditions in the city. The 1980s witnessed economic recession, an increase in violent crime and fear. Bringing about a new model of segregation based on commercial criteria. From 1980 to 1987, 117 buildings were constructed in Manhattan in the area of Park, comprising the 80,972 units, mostly luxury housing. However, the city is not the only victim of segregation, but more importantly the core of Manhattan. Most of the environmental benefits of the urban environment are high-rent, high-income environments. They also occur in the urban core, cut-off, lower social barriers to social segregation. As in the case of the housing market, the same is true for the commercial market. For example, in the area of Park, the high-rent, high-income environments are related to the city's concentration of commercial activities. In addition to improving living standards, these environments are often preferred by the more affluent groups who have the ability to pay.
A case of local democracy: the 'participatory budget' of Porto Alegre (Brazil)

Porto Alegre is a city in southern Brazil with an urban population of 3.5 million. Like many urban areas of Brazil, it is undergoing rapid social and political change. A significant characteristic of the Porto Alegre experience was the community's ability to mobilize and plan urban development, education and training, culture and leisure, health, and transportation. The process is evolving and is gradually altering each year; so it cannot be said to have a definite and final structure.

The process started in 1988, when the PT and its allies won the municipal elections. The newly elected city government and neighborhood organizations jointly decided to carry out a survey of urban demands. In the first survey, the accumulated debts of the city government were much greater than the budgetary and administrative capacity of the government. Faced with this kind of debt, the city developed a participatory process to set priorities and decide expenditures of a significant proportion of the city budget. The structure involves a Budget Council, composed of delegates of each of the city districts, specialists in five thematic areas, and delegates of some specialist groups, which brings to the Council the demands of other community organizations. The city government has undertaken three participatory sessions to discuss the issues involved. On the basis of a process of negotiation and political debate, the council has constantly reviewed the criteria for decision-making (evaluating proposals according to priorities given to areas or themes, to the degree of poverty of the city district, to the number of people to be affected, etc.).

After several years, the experience is described by activists and observers as a success, a model to be developed in other urban contexts.

Active participation of the citizens means recognizing the multiplicity of actors and the web of social and political forces at work, improving the transparency of decision-making and the accountability of public officials. Yet no city government by itself, whatever its political commitments, could have achieved the Porto Alegre experience without involving citizen participation in the city's development. Its success is based on three premises: the rejection of participatory rather than simply consultative models, a broad-based participation in decision-making, involving a wide range of social groups, and the commitment of government authorities to the process.

Participatory budgeting means setting the rules and establishing the spaces where the various demands and interests (with conflict and conflict) can be heard and changed, and where the process of implementation can be accomplished. It does not directly refer to investment capacity itself but refers to the capacity to manage change and to set the framework for democratic processes of community-based decision-making.

Citizens are growing, and the world population is going to be increasingly concentrated in urban areas. Citizens are, therefore, becoming the most important spaces for cultural diversity, cultural contact and cultural creativity. This diversity presents the challenge to find the institutional means to ensure plural and democratic interdisciplinarity.

Notes


2. In several panels of the world, civic minorities and minority groups are using the new communication tools — radio, video, ETV and video-clips to transform — as vehicles for their society or to reinforce or recreate traditional alienation.

3. Press a democratic perspective: a key concept that of the public sphere, the society open space where people engage in a dialogue and a debate about the meaning of their shared life conditions (Cahen, 1991). Although the concept has strong roots in liberal democracy of the West, it is much wider implications, as it is for us to bring these two concepts together, considering that what is needed is a critical analysis of the concepts of rights and duties as the base of the nation (Sahlin and Steenwein, 1985; id., 1992).

Bibliography


Chapter 8
Culture and democracy

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Democracy and a 'democratic culture'

Does democracy have to rely on a 'democratic culture' in order to exist and endure? Are, if so, particular cultural patterns either more or less compatible with such a 'democratic culture' and accordingly conducive, or counter to democracy? In one view, i.e. 'non-culturale', culture exists as causal power with regard to democracy. No democratic culture is needed for a country to establish democratic institutions and some to sustain them. In the 'weakly cultural' view, a democratic culture is required for democracy to emerge or to endure, but the question of the compatibility of this democratic culture with the traditions of particular societies is moot, since these traditions are modifiable, subject to being inverted and reversed. Thus, the 'democratic culture can flourish even in those cultural settings that appear hostile to it. Finally, in the 'strongly cultural' view, some cultures are simply incompatible with democracy. Different countries, therefore, must seek different political arrangements. What is thus at stake is whether democratic institutions can function in all cultural environments whether we must accept that some cultures are compatible only with various forms of authoritarianism.

This is a hard question to answer. It is subject to strong field conflicting beliefs and the evidence required to adjudicate between them is difficult to come by. All we can do is to recount these rival views and to cite some here. Our general conclusion is suspicous. We think that economic and institutional factors are sufficient to generate a convincing explanation of the dynamic of democracies without any recourse to culture. And we find empirically that in the more obscure cultural cases, such as the dominant religions, have little relevance for the emergence and durability of democracies. France, while there may be good reasons one should expect cultures to matter, the available empirical evidence provides little support for the view that democracy requires a democratic culture.

We begin with a brief history of cultural views and then analyse them more systematically. The question here is whether democracy can emerge and endure only if it is supported by some specific cultural patterns. Are some specific aspects of culture necessary for democracy and, if so, which and how? We also develop an explanation that does not rely on...