

This volume of the *Philippine Sociological Review* (PSR) is devoted to issues related to the globalization and urbanization of cities and how these processes structure contemporary urban life. Prior to the 1990s, sociological studies about cities and urban life in the Philippines largely focused on the socio-political and demographic factors shaping the urbanization process and the characteristics of urban life, particularly in the slum and squatter communities that have proliferated in the metropolis.

This PSR issue attempts to incorporate another key factor in understanding the structure of urban life in the new millennium — the globalization of the production and finance systems facilitated by information technology and the pattern of integration of cities and their populations as defined by their structural locations and capacities.

The articles of Scott Baum, Jonathan Goss, and Erhard Berner were originally presented in a session entitled, "Globalization and the Structure of Urban Life in Southeast Asian Cities," organized by the editor of this volume for the Third ASEAN Inter-University Conference on Development, held in 1998 at the University of Riau, Indonesia.

The first article, **Scott Baum's** "Global Cities in the Asia Pacific Region: Some Social and Spatial Issues of Integration into the Global Economy" attempts to redefine the understanding of globalization and the city.

While earlier works on globalization focused on its homogenizing effects of globalization, Baum highlights the social and spatial dimensions in the integration of Asia Pacific cities to the globalized production and finance systems. Deriving inspiration from Castells (1996:380), Baum argues that we should look at global cities in terms of a network of cities rather than in a hierarchy. Accordingly, cities should be examined as "a network of advanced services, producer centers, and markets in a global network." Thus, we should examine the impacts of globalization on cities in terms of the relative importance of these activities within the global network.

In his analysis of the integration of Asian-Pacific cities, Baum suggests that globalization creates social and spatial gaps "between those closely tied to global processes and those with marginal attachment."

The next three articles focus on the urbanization process in the Philippines.

Cynthia Rose Banzon-Bautista's "Culture and Urbanization: The Philippine Case" focuses on how globalization and technological innovations accelerate urbanization and the varying ways that urban communities respond and are shaped by these processes. While some authors have argued that globalization promotes homogenization of culture, Bautista argues that contradictory processes in the urban areas and the different structural locations of communities and residents account for the varying ways that urban problems affect them and how they respond to these problems. Moreover, the contradictory ways that globalization impacts on cities "profoundly influence the development of diverse cultural communities." This can be seen clearly in the growth of economic enclaves and "gated communities" (exclusive subdivisions marked by high walls and gates with security guards) on one hand, and the proliferation of slum and squatter communities, on the other hand. While problems of traffic congestion and environmental degradation affect both types of communities, those living in slums and squatter communities are greatly affected by the shortage of housing and other basic services. To address the problems generated by the contradictions inherent in globalization and urbanization, the author further argues that governance of cities must shift from the top-down, hierarchical pattern to a more transparent and accountable manner that includes

the participation of civil society groups and the private sector.

In the next article, **Michael Costello** discusses two urbanization models in "Urbanization in the Philippines: Diffuse or Metropolitan?" and how these might explain the development pattern of urban systems in Mindanao. The first model is Robert Hackenberg's "diffuse urbanization" wherein urban-like forms of production, infrastructure and administration penetrate rural areas; hopefully, a process that will gradually lead to rural-led growth. The second is the "metropolitan" model which views larger urban centers as playing a significant role in stimulating regional development, both within their own territorial confines and in nearby hinterland communities. Costello's findings indicate that patterns of "diffuse urbanization" seem to be limited to Northern Mindanao, almost exclusively to municipalities which lie within the immediate hinterland of Cagayan de Oro City, the region's largest city and administrative capital. He concludes that the overall pattern is not of diffuse urbanization, i.e., the relatively egalitarian distribution within the region's geographic space of market towns and rural service centers. Instead, he suggests a new major urban form, a regionally-based metropolitan area, in examining the urbanization pattern in Mindanao.

In her article "Conceptualizing Philippine Domesticity in the Context

of Urbanization: Chronicle of a Home-Based Workshop,” **Kay Mohlman** discusses alternative Western-based analytical frameworks in understanding the domestic sphere and their potential application to the Philippines. Based on her analysis of a home-based, shoemaking enterprise in Marikina City, she suggests that the domestic sphere is also the site of active engagement with the larger outside world. She also found that the different phases of urbanization demanded shifts in production strategies which, in turn, largely shaped the gendered and spatial dimensions of the work organization of the enterprise.

The next three articles focus on the impacts of globalization and urbanization on the urban poor, who, according to the current, popular UN discourse are “socially excluded from having access to decent employment, security of tenure, housing and basic services.”

Jonathan Goss’ article, “The Struggle for the Right to the City in Metro Manila” focuses on the claims by the urban poor for space to live and pursue their livelihood. He examines the context of this struggle, the nature and meaning of these claims to urban space which he suggests can be called “the geography of everyday life.” Arguing for a structural approach to the problem, he highlights the multiple and diverse strategies that the poor employ in accessing vital urban space within the context of a capitalist mode

of land allocation. Meanwhile, globalization and urbanization also highlight the scarcity of land available to the urban poor because of escalating prices fueled by speculation, increased external capital investments on land, and the consolidation of class interests in property development through mergers of finance, land, construction and commercial capital. Given the highly distorted land market in Metro Manila, “rights to urban space are sustained by appeal to a combination of need, usufruct and particularism.” He elaborates this thesis through an extensive discussion on the meanings and values associated with the system of land allocation and housing among the urban poor.

Erhard Berner’s article on “Globalization, Fragmentation and Local Struggles: Squatter Organizations in Metro Manila” argues that globalization is a contradictory process in itself because integration of cities to the global phenomenon is also connected with the processes of fragmentation and disintegration within the world cities. The juxtaposition of global and local structures, of rich and poor enclaves, illustrates this contradiction in the urban landscape. The persistence of slums and squatter areas close to city centers and strongholds of globalization led Berner to ask: What are the sources of power that enable the urban poor to defend so many pieces of urban land against global players and other strong competitors? Examining the experiences of several squatter areas

in Metro Manila, Berner identifies localities as breeding grounds for organized resistance against eviction and displacement. Their social cohesion and collective agency is strongly anchored on a multitude of relations and interdependencies in everyday life. In alliance with NGOs, urban poor organizations have mobilized the support of the church and media to force politicians, city planners, developers and government officials to take their demands for housing and security of tenure into consideration.

Anna Marie Karaos' "Fragmentation in the Urban Movement: Shift from Resistance to Advocacy" is a commentary on the changing character and relationship of urban poor groups and allied NGOs to the Philippine state. While classic characterizations of urban poor movements have focused on their factionalism, Karaos treats this as not "necessarily a problem or liability but as a part of the interplay of social and organizational dynamics resulting from the attempt to increase the urban poor's access to state decision-making processes." As opposed to the earlier periods of social mobilization, she argues that in the 1990s, the dominant form of strategic grouping was no longer the community-based organization but the supra-local advocacy coalition that has proven to be more effective in dealing with the changing urban politics. In the 1970s and 1980s, it was necessary to focus on building united

and empowered communities to resist an authoritarian regime. But in the post-Marcos regimes of Aquino and Ramos where spaces were opened for civil society groups to participate in policy-making, it was necessary for urban poor groups and NGOs to adopt the strategy of advocacy-oriented coalitions. Karaos based her analysis on the social mobilization experiences of urban poor groups and NGO networks in influencing state urban policies.

Aileen P. Toohey's research notes, "Being Out of Place: Mendicants in Urban Landscapes" addresses the issue of displacement of so-called minority groups like the Badjaos from the Sulu Archipelago and their search for livelihood and survival in the metropolis through begging and vending. Her research examines the "specificity of marginalizing discourses and institutions and the ways through which cultural minority status is shaped by national ideologies in the Philippines." Particularly, she sought to "untangle the tensions between the family, the state, local governance and globalization forces" encountered by the Badjaos in their locales. Focusing on the experiences of the Badjao women and children begging for their subsistence in the metropolis after being displaced by pirates and degraded marine environments, Toohey describes how the "doubling of marginality" are constructed through the intersections of indigenous and indigent — that is inscribed on the body of the beggar."