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School of Labor and Industrial Relations
University of the Philippines

Community Dynamics

among the Urban Poor

Toru NAKANISHI

nakanisi@waka.c.u-tokyo.ac.jp

Professor, Department of International Relations
The University of Tokyo

Introduction

Main Idea of Presentation

- 1) Economic development for the developing countries is defined as a transition process from a economy based on customary economy to one based on market economy.
- 2) It has been elucidated, however, that the policies directly oppressing social custom can aggravate social fluctuations and risk environment for the poor.
- 3) It has been also clarified that such social customs are often based on practical local knowledge among the poor which can contribute to the increase of the well-being for the poor.
- 4) It suggests that we can pursue the better policies which maximize the well-being of the poor by mobilizing social customs such as community-based resources.

Three Economic System

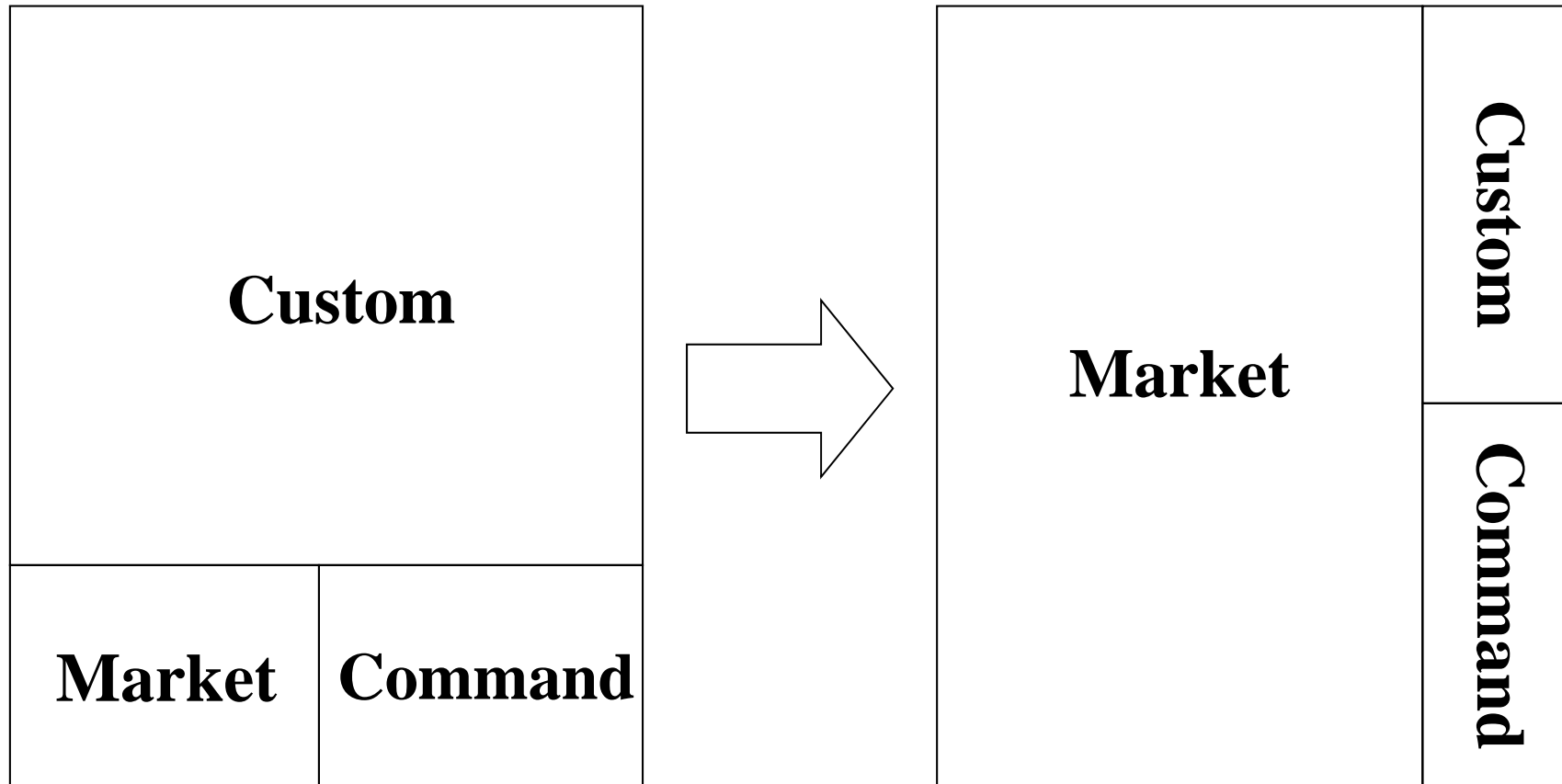
1) *market economy*

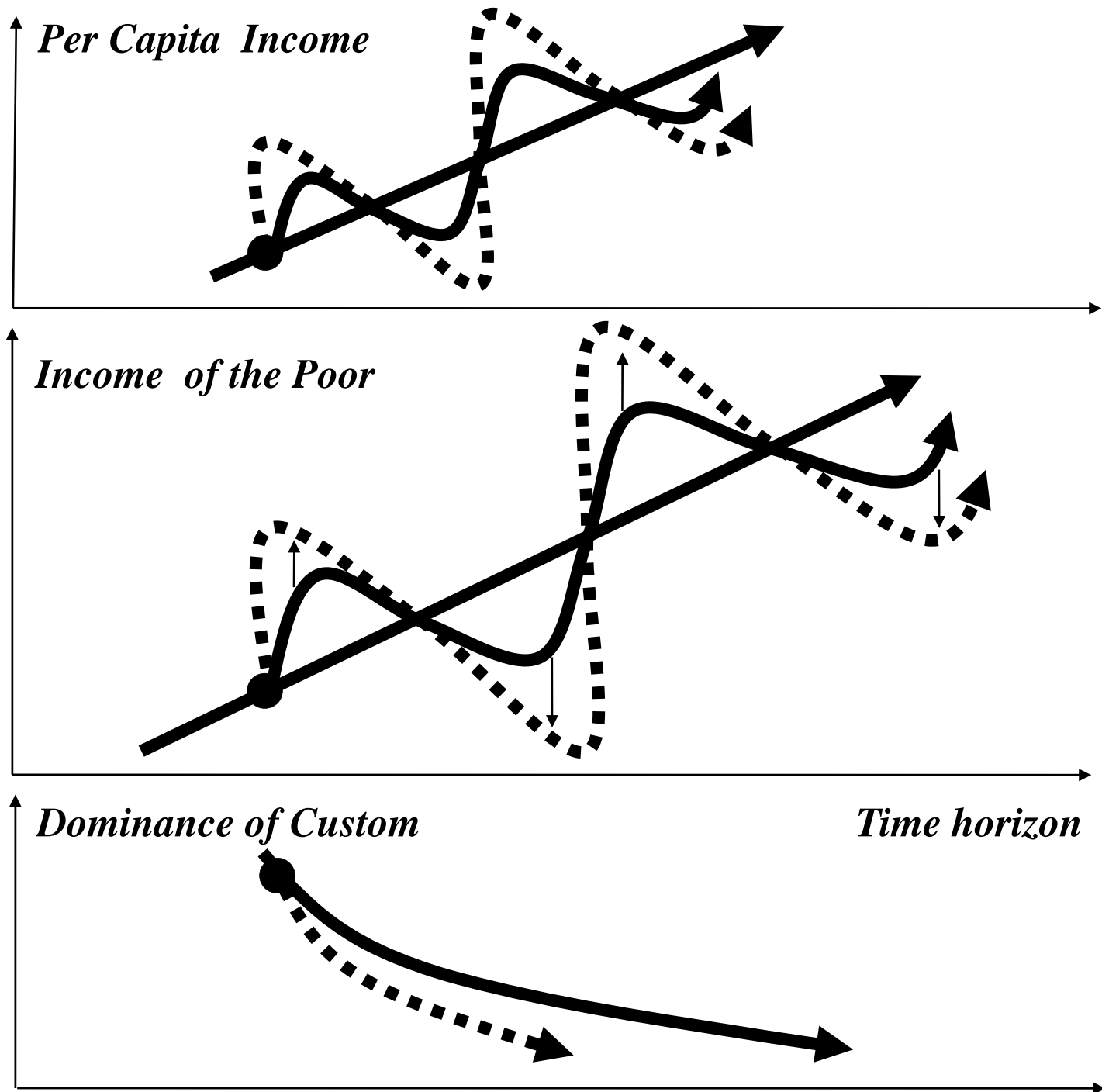
2) *customary economy*

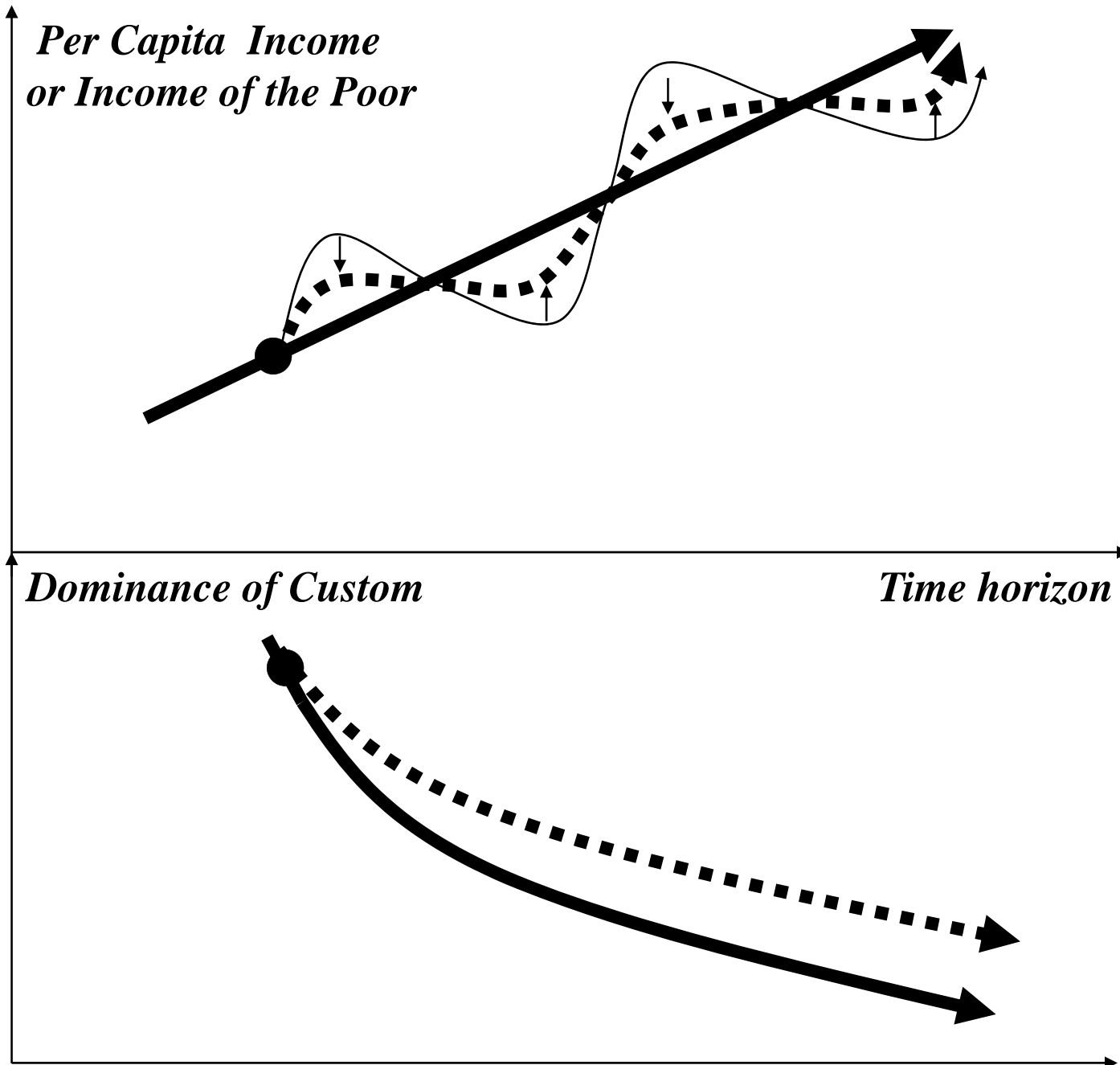
3) *command economy*

Hicks, John R.(1973),
A Theory of Economic History, Oxford University Press.

Development Policy

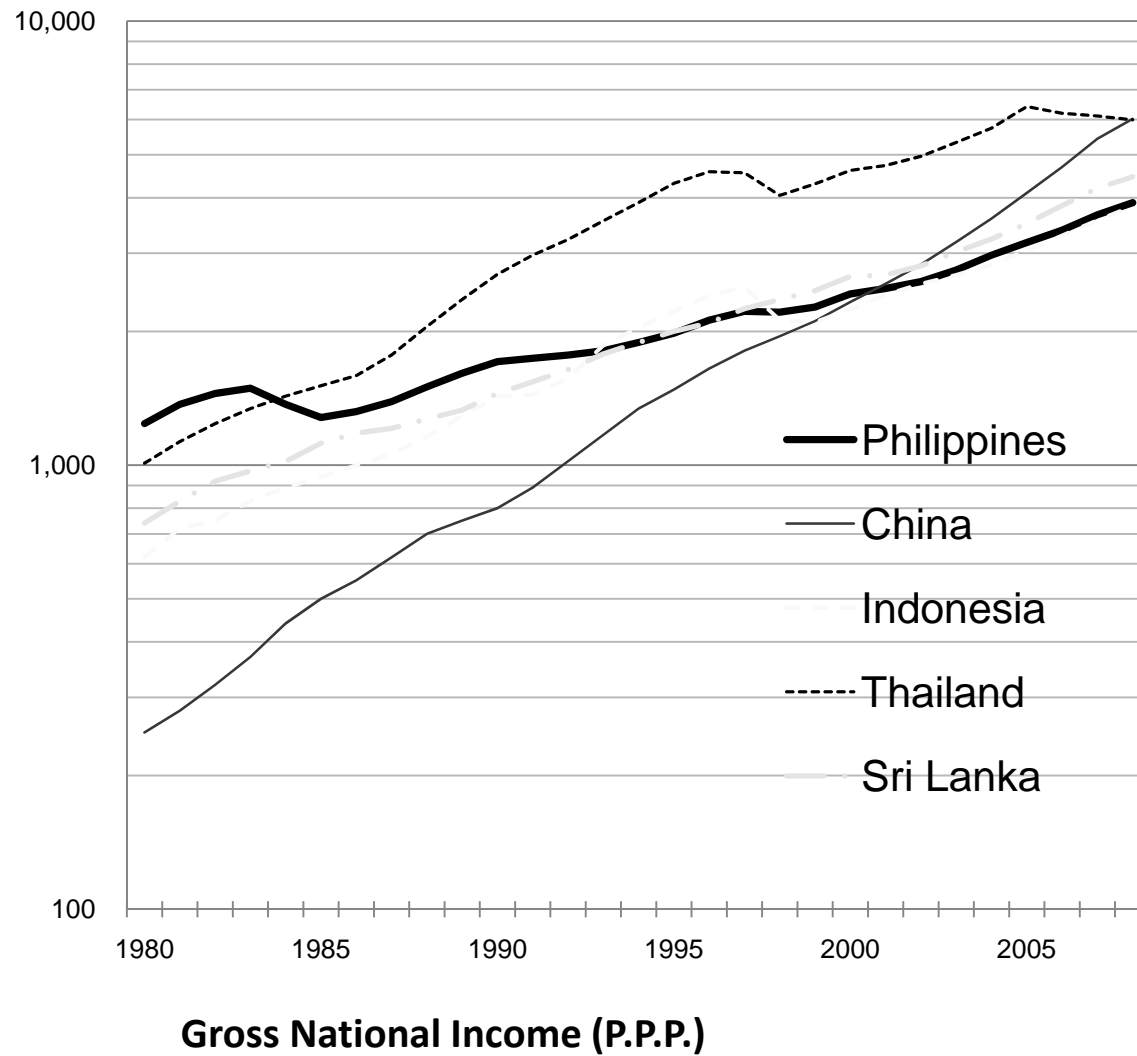






Poverty and Happiness

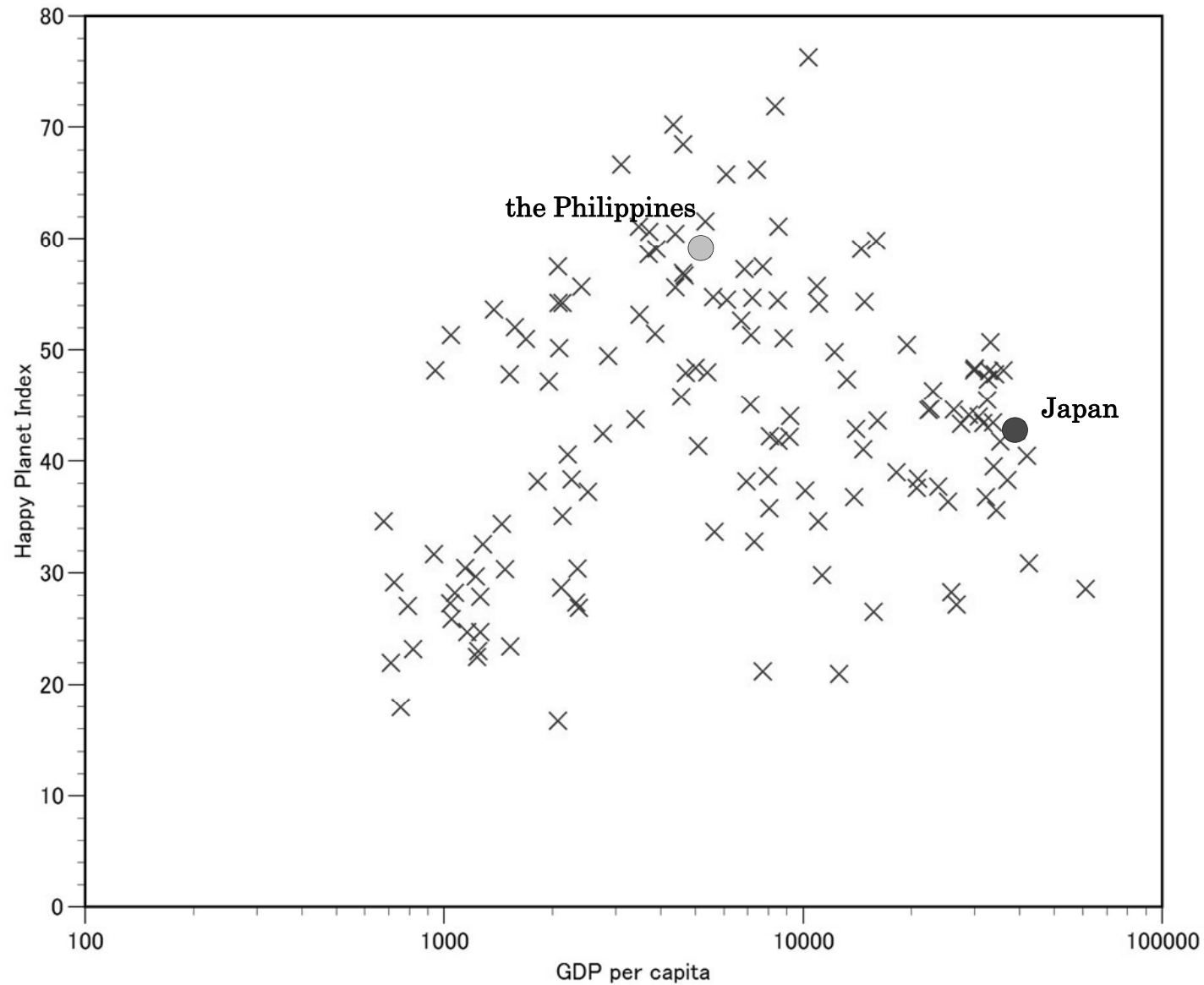
Economic Stagnation in the Philippines



【 Source 】 World Bank , *World Development Report*,.

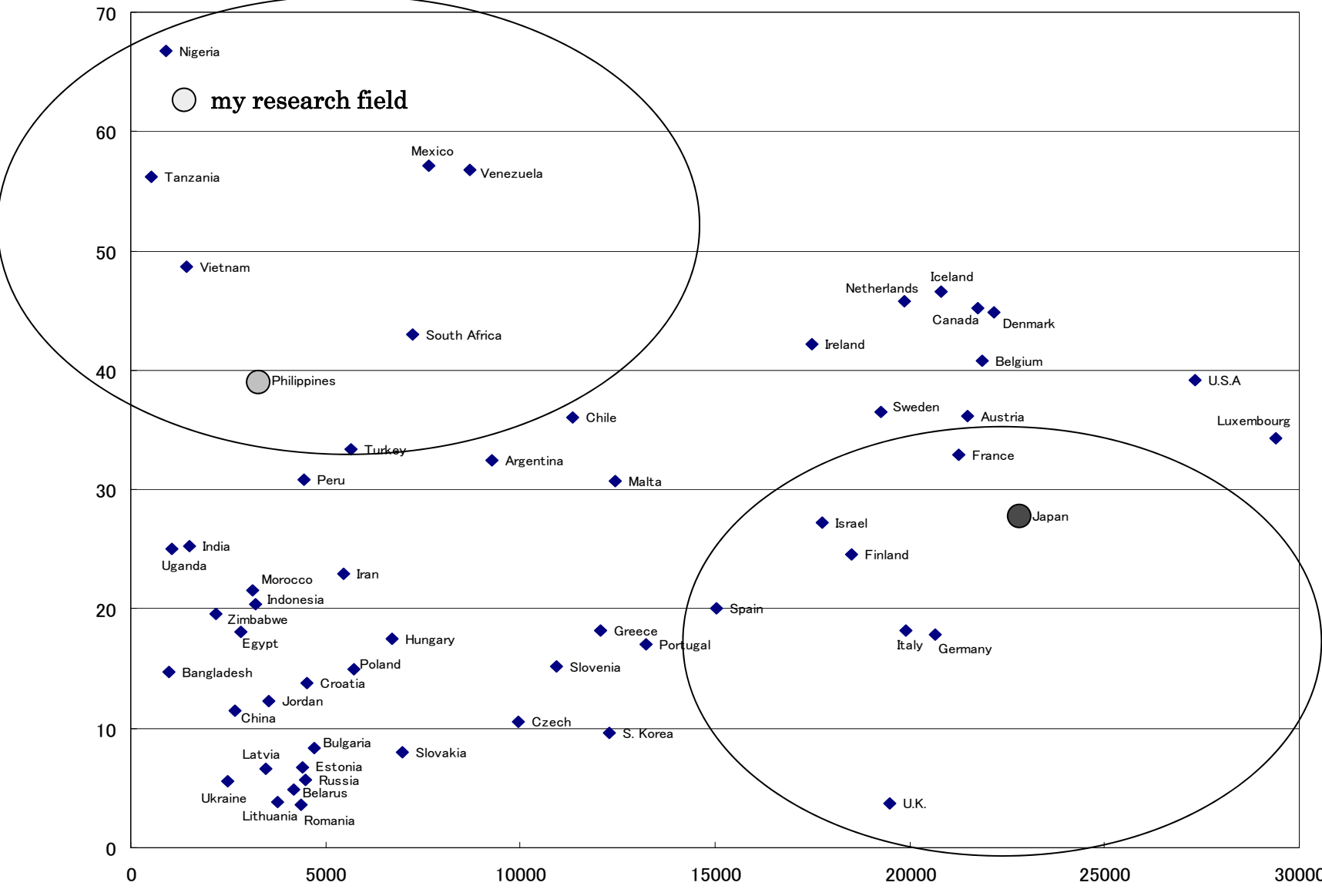
Poverty and Happiness

GDP per capita and Happy Planet Index

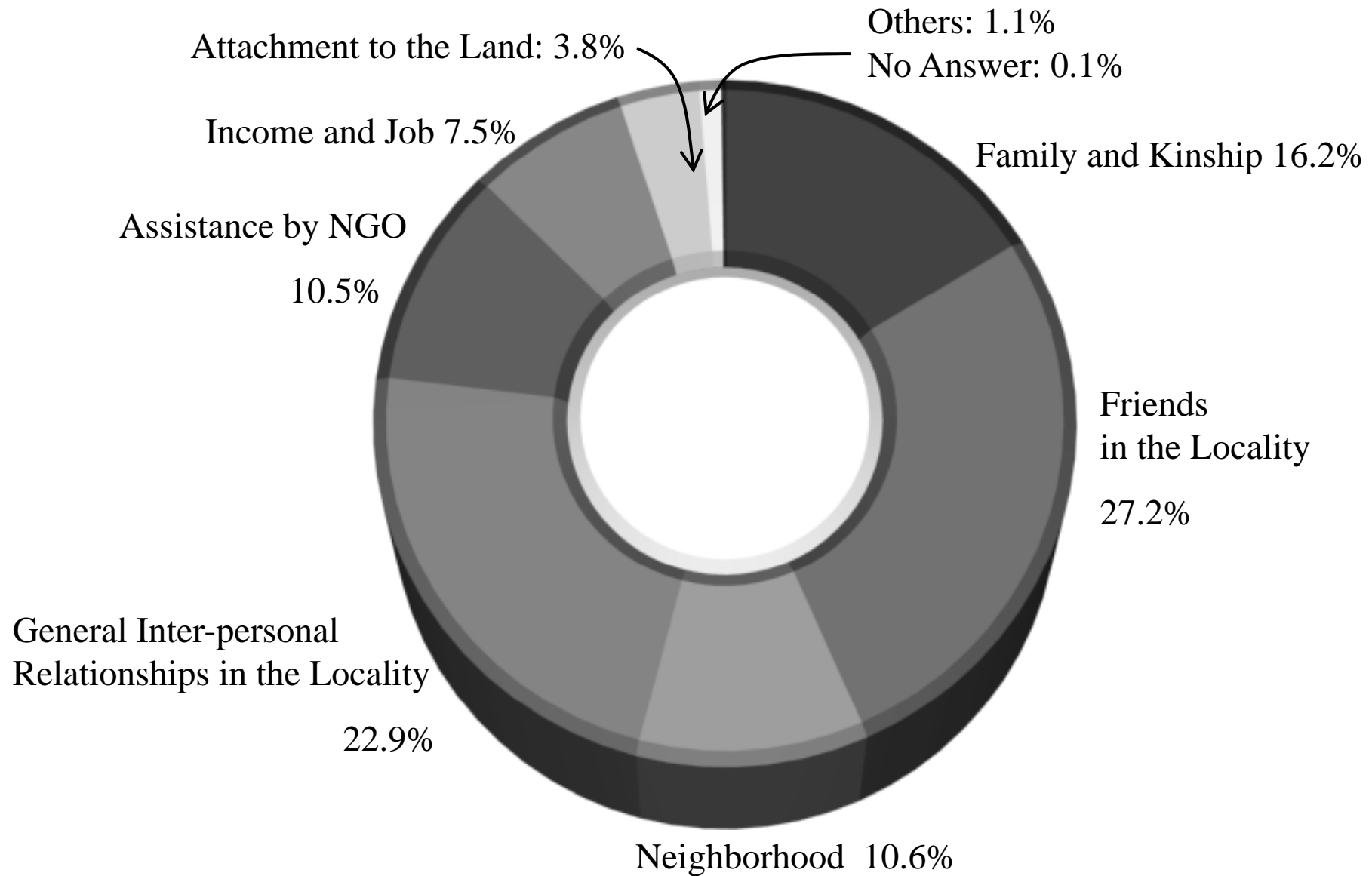


Poverty and Happiness

GDP per capita and Strong Happiness Index

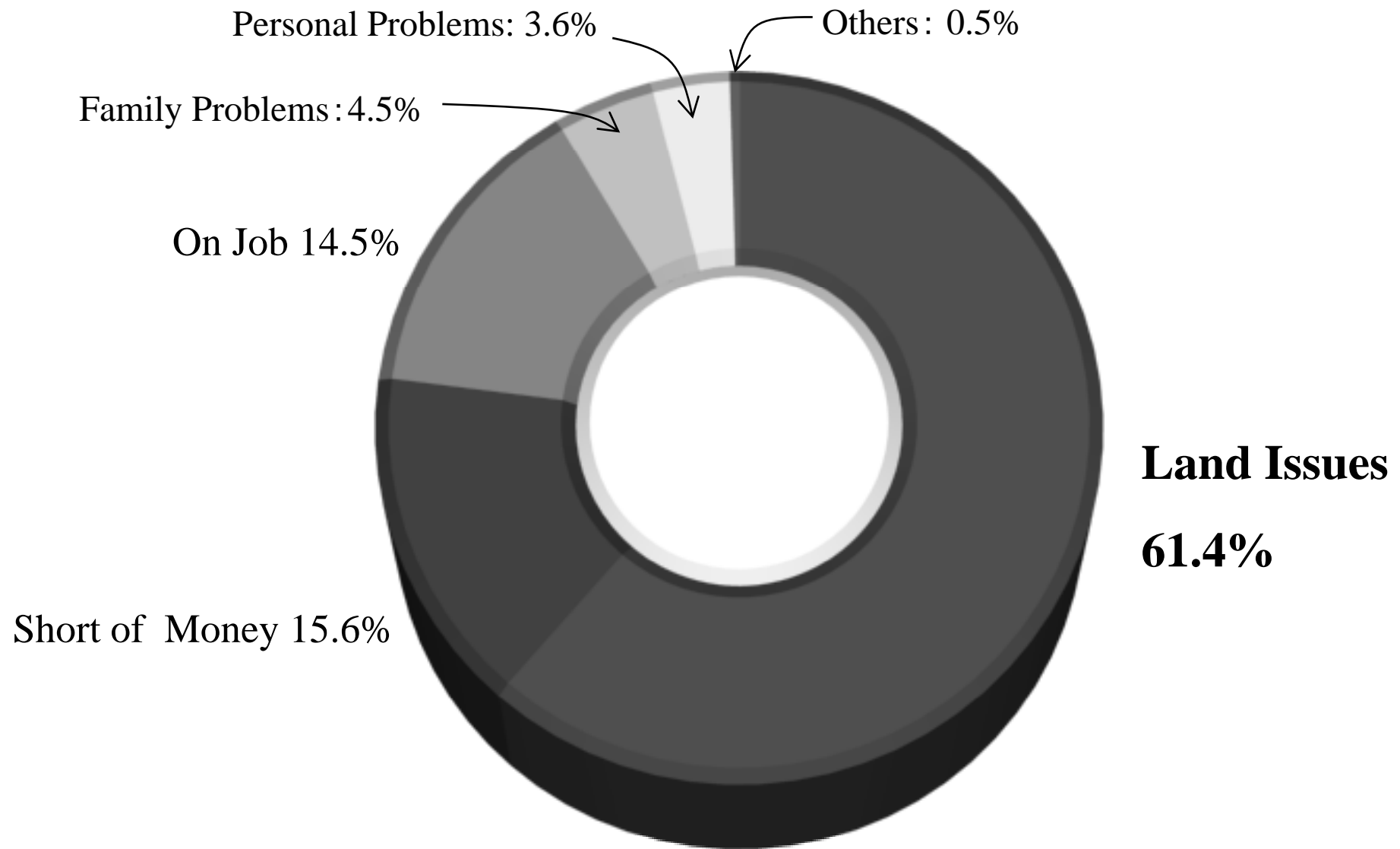


Poverty and Happiness



The Reasons to Feel Happy

Poverty and Happiness



Summary of Presentation

1) Emergence of a Community: *Connecting the Clusters*

A community among the urban poor emerges as **village endogamy** networks, which paradoxically arise from **chronic poverty**.

2) Deepening of a Community: *Scale-Free Network*

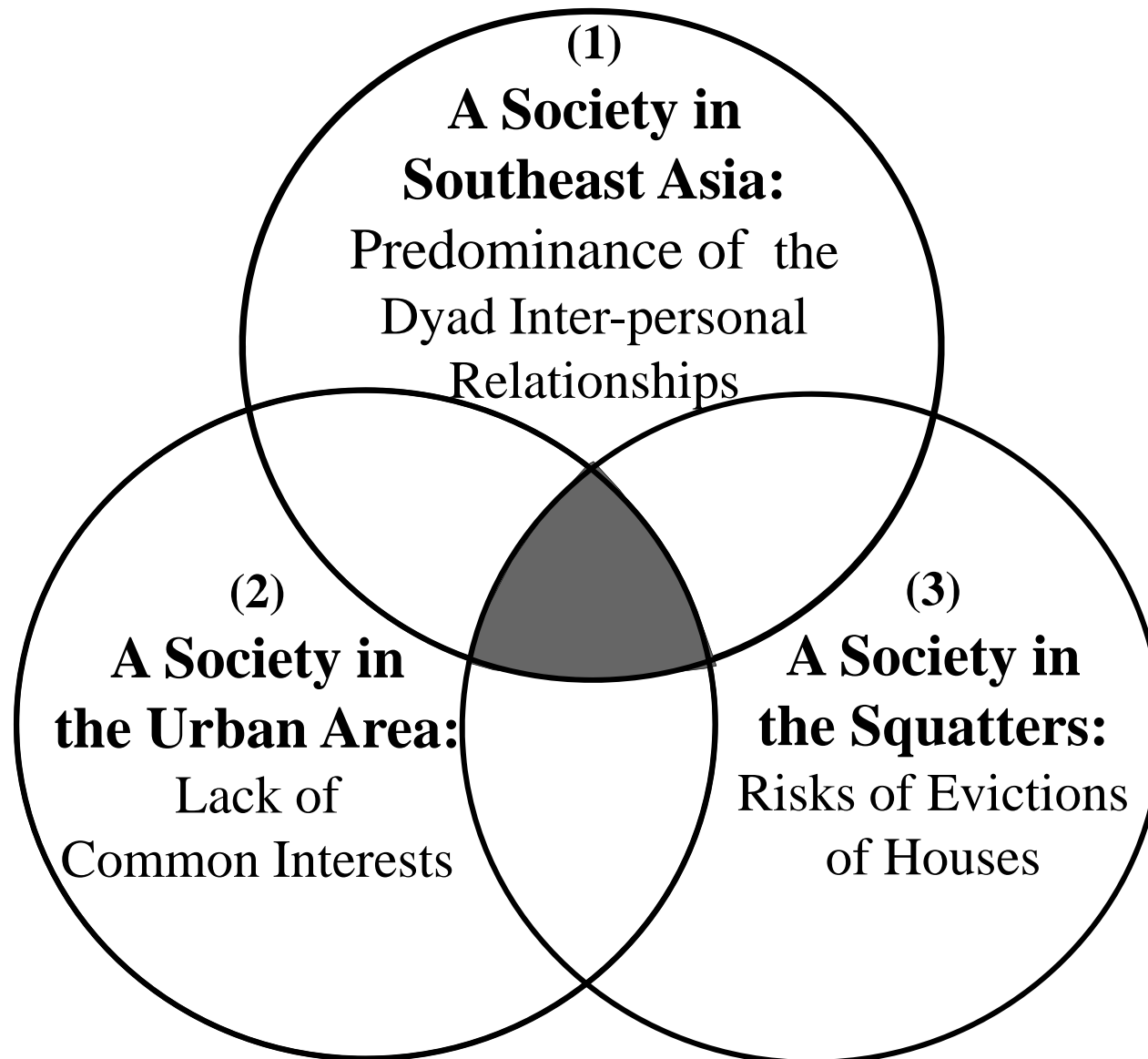
Compadre system among the urban poor can deepen the community by fostering the **leaderships** and contributing to the stability of the community.

3) Expansion of a Community: *Small World*

Kinship-matrimonial networks as well as the compadre networks spread out across other poor districts in Metro Manila, and can build open stages for **sharing the local knowledge** or **the culture of the poor**.

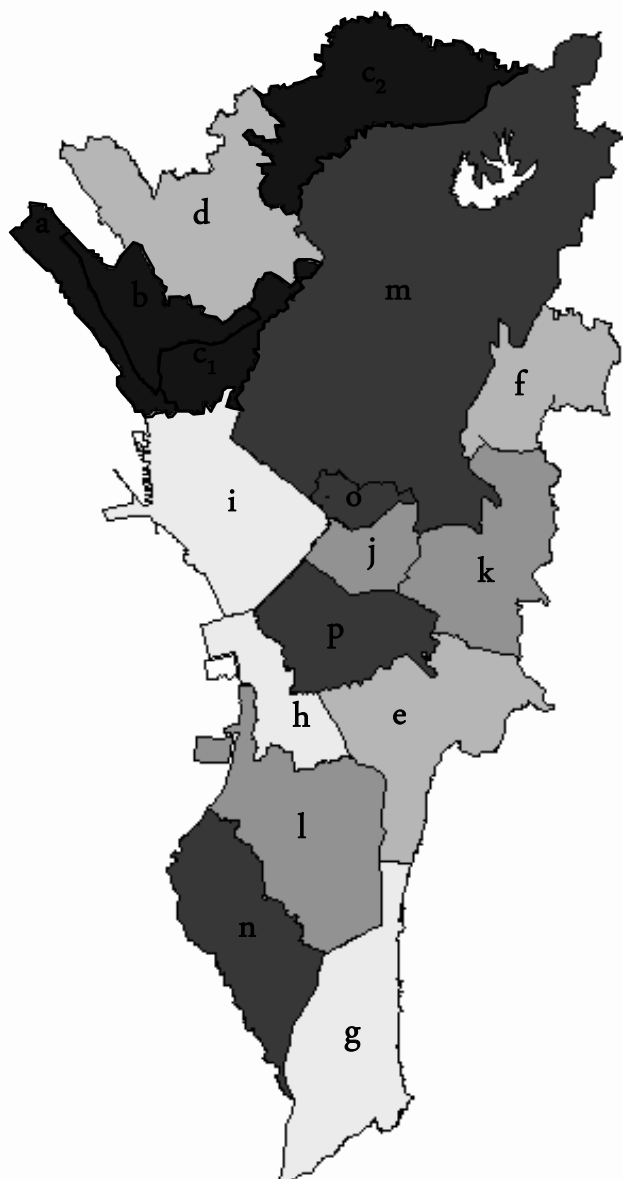
Background of Study

Traditional Views: Difficulty in Building a Community



Our Setting: squatter dwellers (informal settlers) in Metro Manila

Per Capita Expenditure (2000)



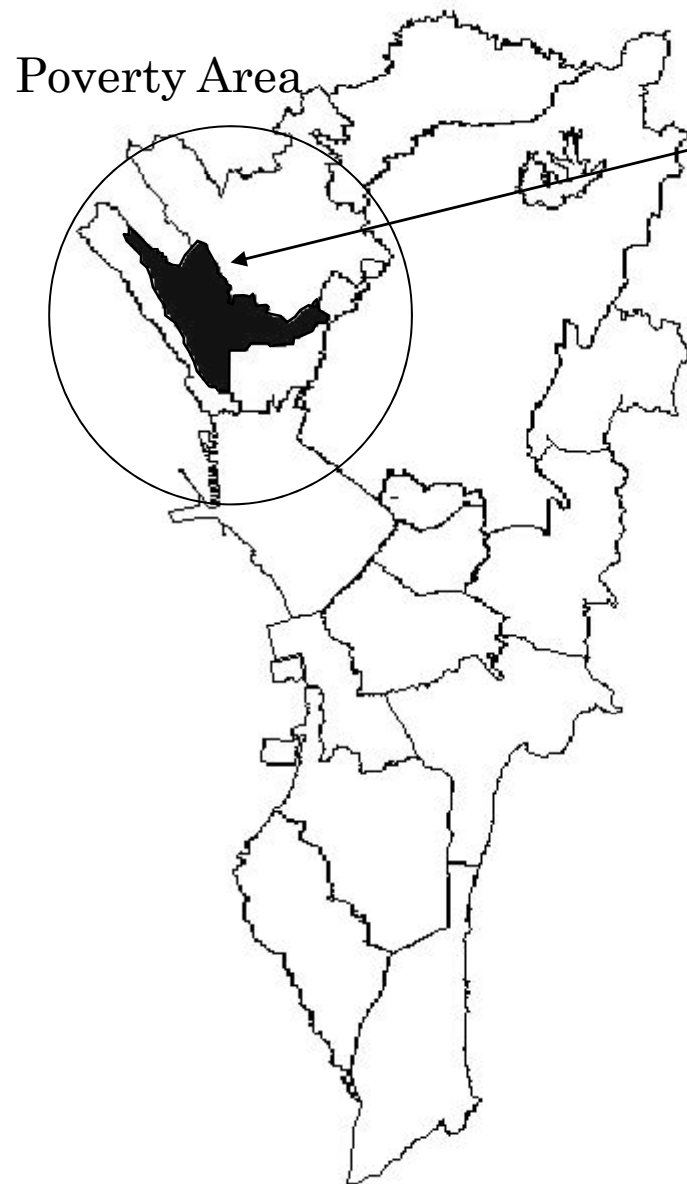
(pesos)

Legend

■	26,147 to 39,714
■	39,715 to 45,488
■	45,489 to 55,038
■	55,039 to 64,103
■	64,104 to 112,097

Metro Manila	53,563
a) Navotas	26,147
b) Malabon City	36,858
c) Caloocan City	37,396
d) Valenzuela	39,715
e) Pateros / Taguig	41,366
f) Marikina City	42,074
g) Muntinlupa City	45,489
h) Pasay City	47,062
i) City of Manila	47,079
j) Mandaluyong City	55,039
k) Pasig	58,654
l) Paranaque City	59,304
m) Quezon City	64,104
n) Las Pinas City	68,744
o) San Juan	84,166
p) Makati City	112,097

Our Setting: squatter dwellers (informal settlers) in Metro Manila



City of Malabon

Sitio Paz

(Squatters, Informal Settlers)

Total Area: 7,900 m²

Number of Households: 401

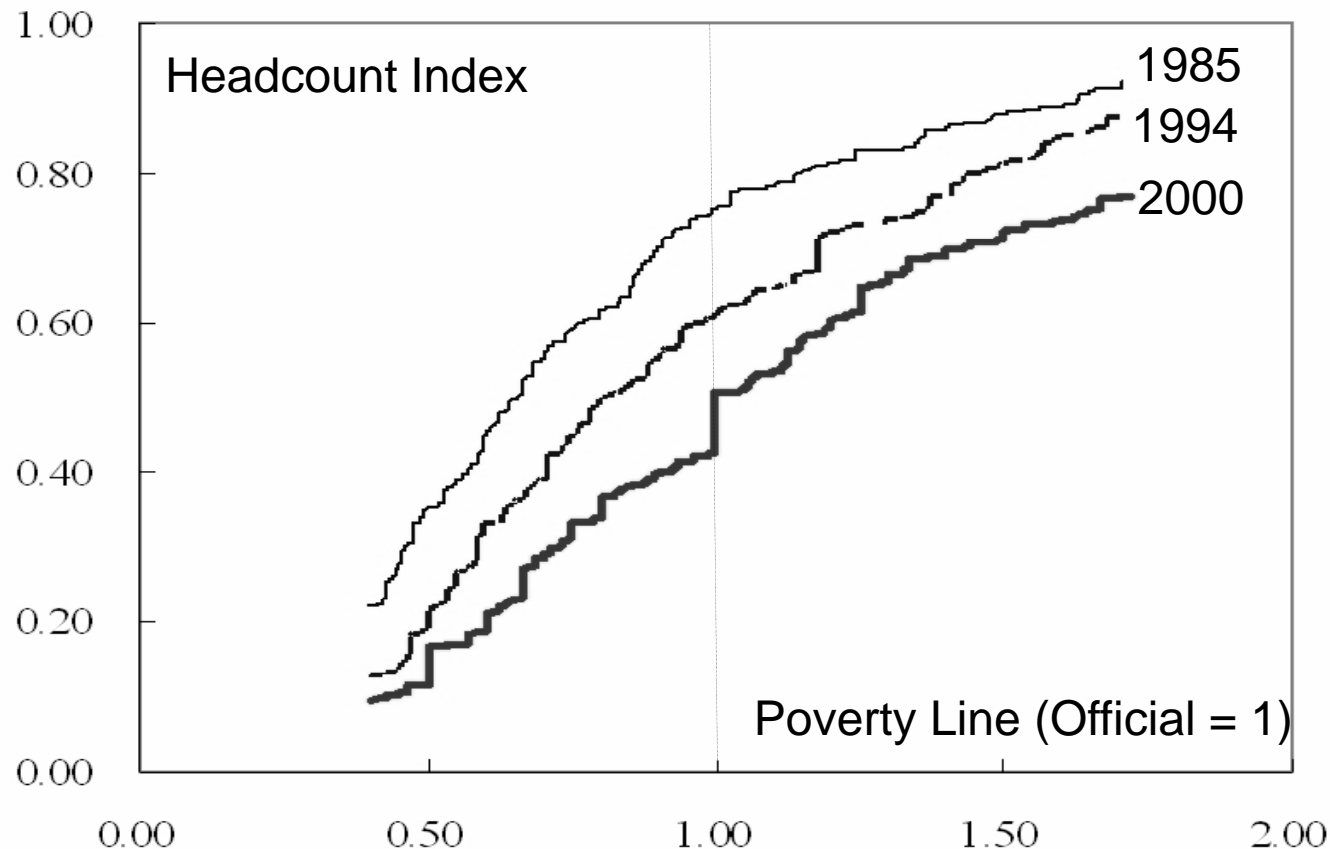
Total Population: 2,060 (2009)

After 1960's, the locality emerged in the dumping area located in the local government property. Most of the first generation residents were migrants mainly from the poor provinces.

Our Setting: squatter dwellers (informal settlers) in Metro Manila

Poverty Alleviation and the Emergence of a Community

- a) **Headcount Index: .7515(1985), .6101(1994), .5057(2000)**
- b) **Even if the poverty line changes from the official one,
it still shows the constant poverty alleviation during 1985-2000.**



[Figure 1] Poverty Index in the Locality: 1985-2000

1. Emergence of a Community

The Emergence of a Community as a History

1960s The first comers arrived in the locality.

1972 Residents formed a Tenant Association, spurred on by the rumour of the demolition.

1975 The residents could not agree the condition of a disposal of the land from the local government (-1989) : to buy the entire site at once.

1986 A different Tenant Association was organized. The two independent Tenant Associations existed in the locality.

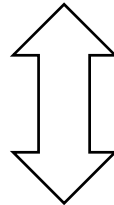
**1989 The two Tenant Associations merged.
All the households agreed to buy the entire site.
————→ *the emergence of a community***

*) The disposal process is now under trial, because the local government scrapped the agreement.

The Emergence of a Community

Traditional Conjecture

High Residential Mobility in the Urban Poor



The Informal Settlers

having Strong Consistent Wills to Remain in the locality

One hundred sixty nine families of 201 who resided in the locality in 1985 still remained there in 2003 (125 basic family groups).

The Node in Social Network Analysis

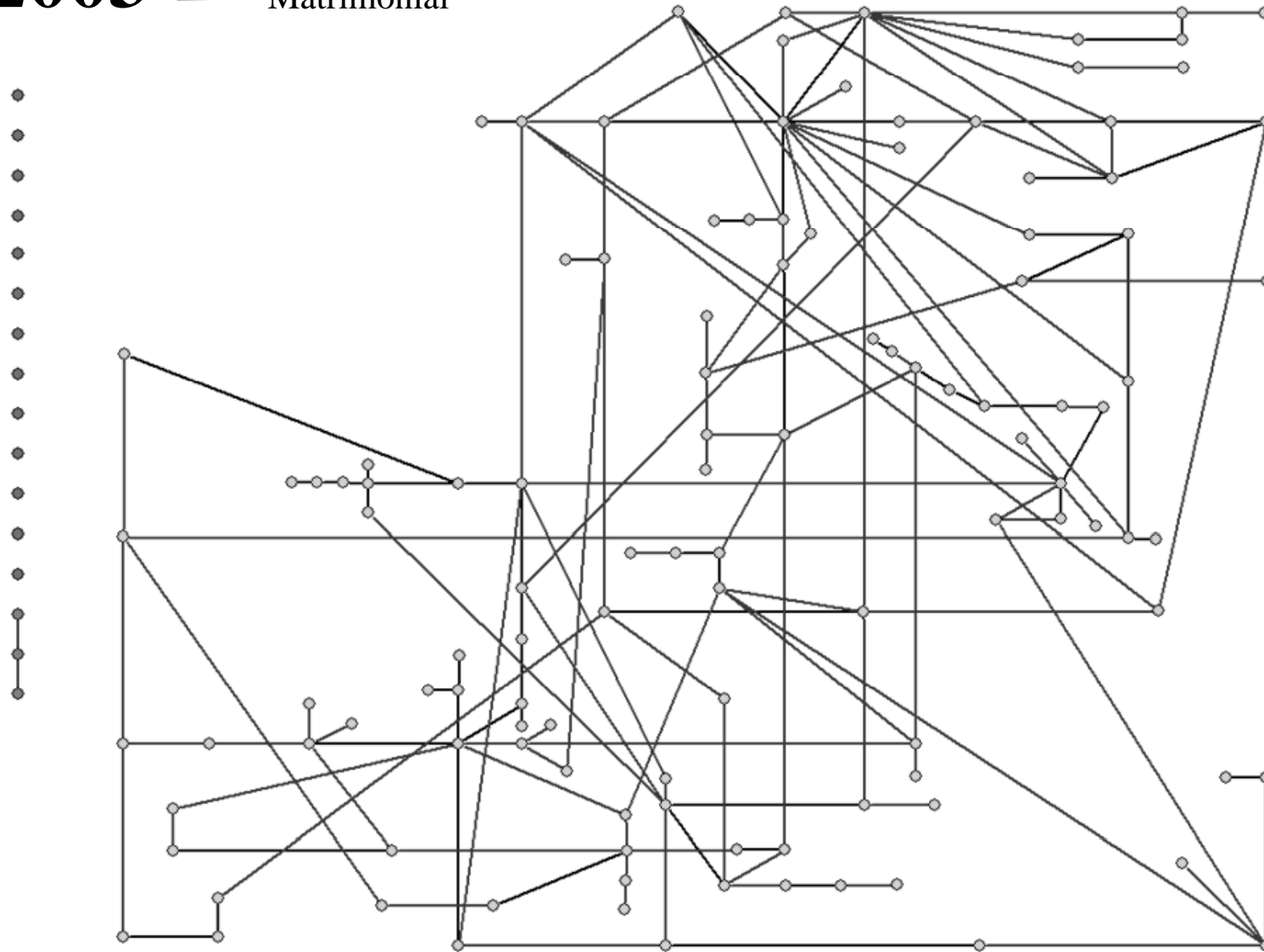
The Node in the Social Network Analysis

【*The Basic Family Group*】 is defined as

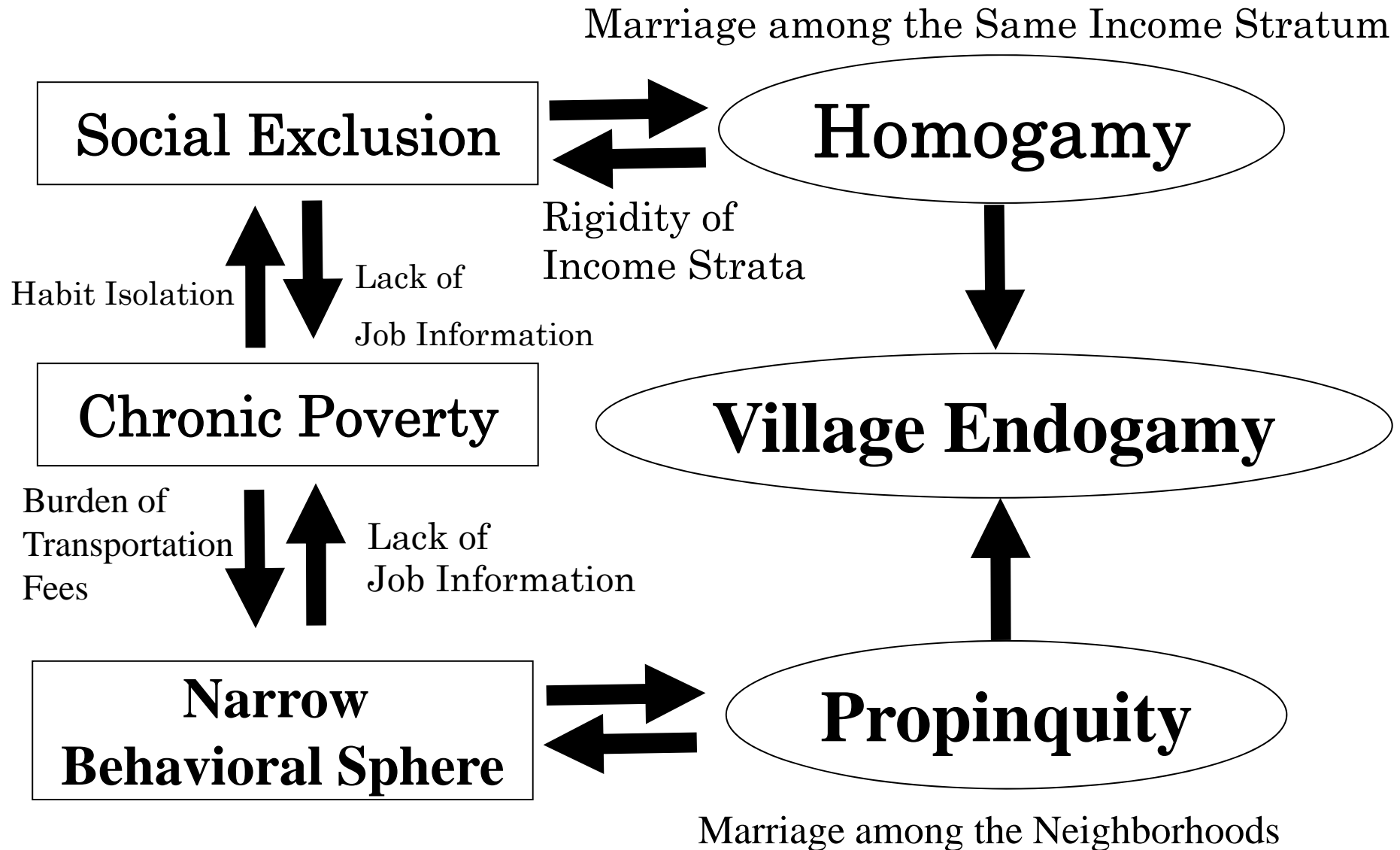
**a family group
that comprises members with
having the same family name and
recognizing to belong to the same kin group
each others.**

Emergence of a Community in the Network

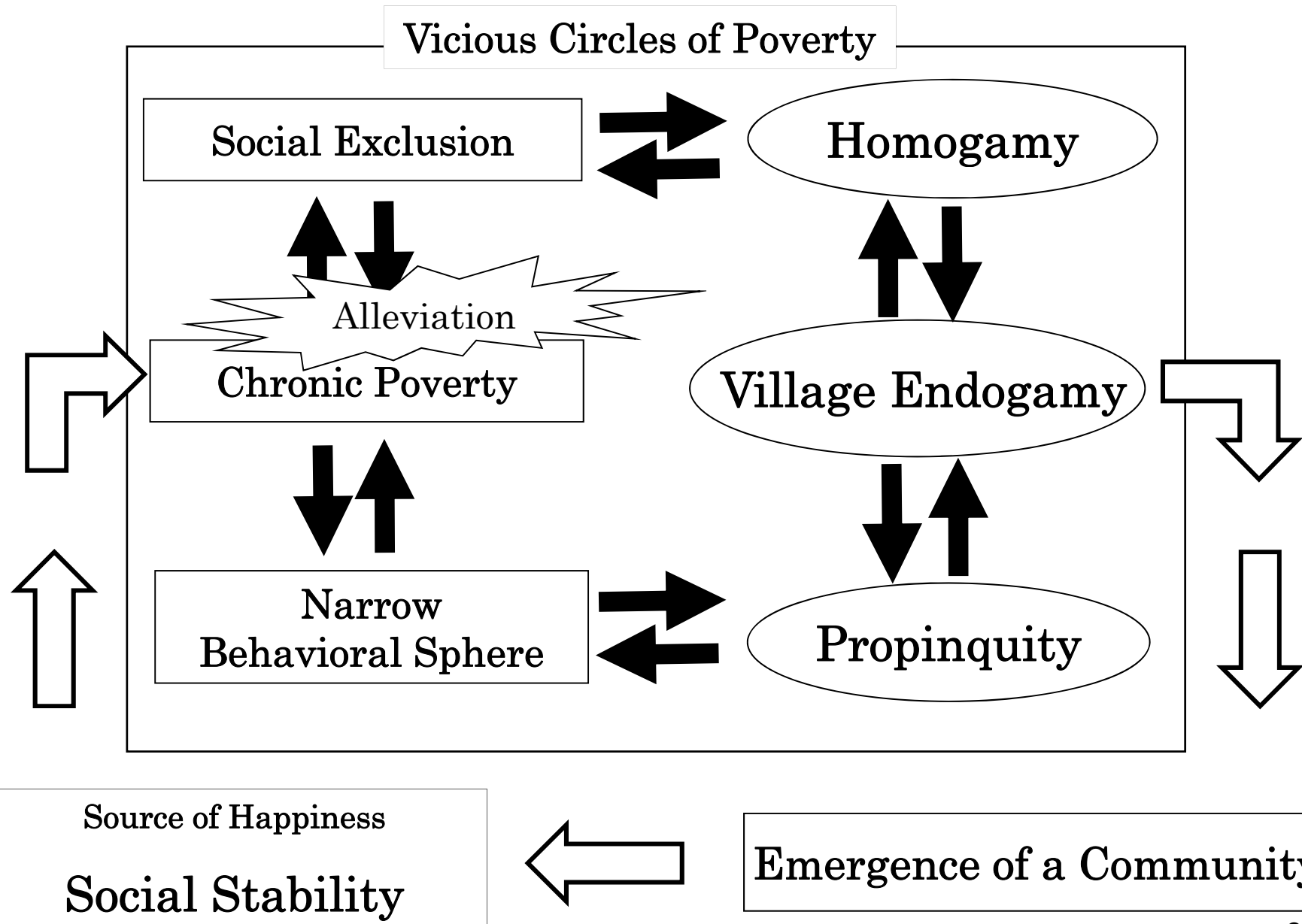
2003 — Kindred
— Matrimonial



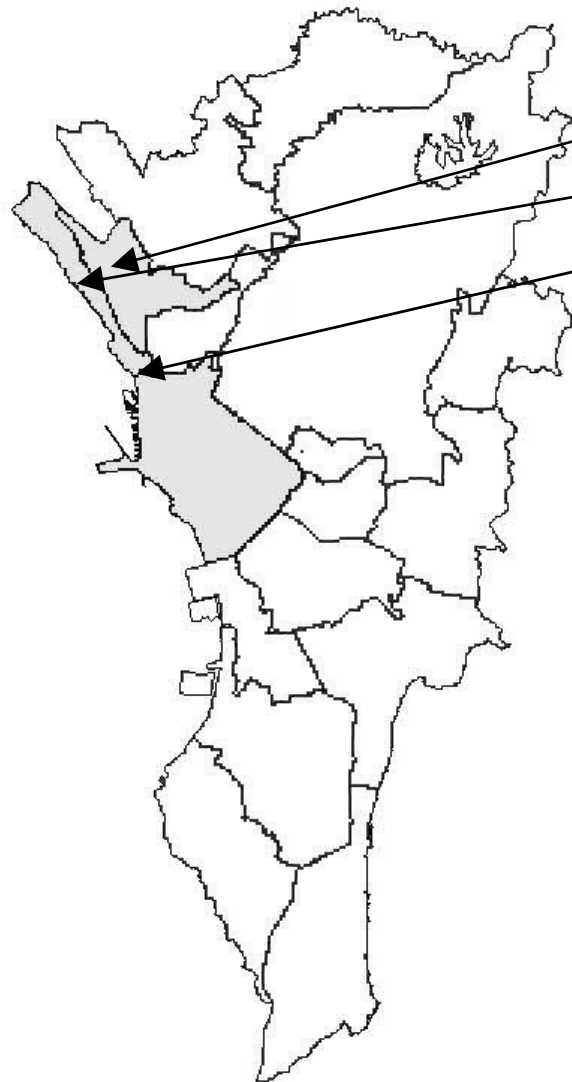
Chronic Poverty and Village Endogamy



Poverty Paradox Induced by Village Endogamy



Village Endogamy among the Urban Poor Locality



1) Sitio Paz

2) Lotus Visayas

3) Smokey Mountain

	Village Endogamy	Total Families	Rate of Village Endogamy
1) Sitio Paz, Malabon City	110	334	32.9%
2) Lotus Visayas, Navotas	293	799	36.7%
3) Smoky Mountain, City of Manila	292	998	29.3%

(*) The data on Smoky Mountain were collected by the random sampling (1000 families) by the list of the residents in the temporary housing.

Poverty Paradox Induced by Village Endogamy

- On the one hand, chronic poverty can induce village endogamy among the poor, which can aggravate chronic poverty through social exclusion and narrow behavioral sphere.
- On the other hand, village endogamy can alleviate chronic poverty by contributing to the stabilization of a locality through the emergence of a community.

Functions of a Community

(1) Autonomy Functions (Mediations in Disputes)

(2) Collective Behaviors (For Lack of Public Services)

Job Creation: Shared Job Information

Getting Rights: People Organization for getting Land

Electricity and Water: Operations and Maintenances

Public Health: Monitoring of Children Health

Education: Supplemental Class for Avoiding Drop-out

(3) Ceremonial Occasion (Reconfirmation of Reliance)

Summary: Emergence of a Community

(1) When we consider “Social Development,”

Social Network built among people should not be neglected as a Source of Well-being as well as Material indices such as Income or Consumption .

(2) In the Research Field, such social network can be regarded as Kinship-Matrimonial Network formed by Village Endogamy, which invites the Emergence of a Community.

2. Deepening of a Community

Deepening of the Community

(1) 1970's to the middle 1980's

a) Vertical Relationships among the Residents

Strength of Big Families

tenants associations, migration

b) Conflicts between *Kababayan* groups

(2) After the late 1980's

a) Horizontal Relationships among them

Relatively Weakening of Big Families

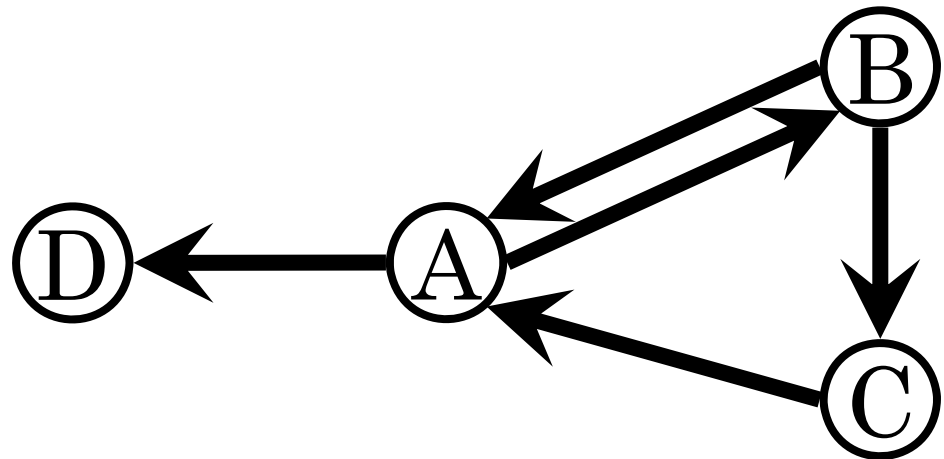
b) Reconciliations of conflicts between groups

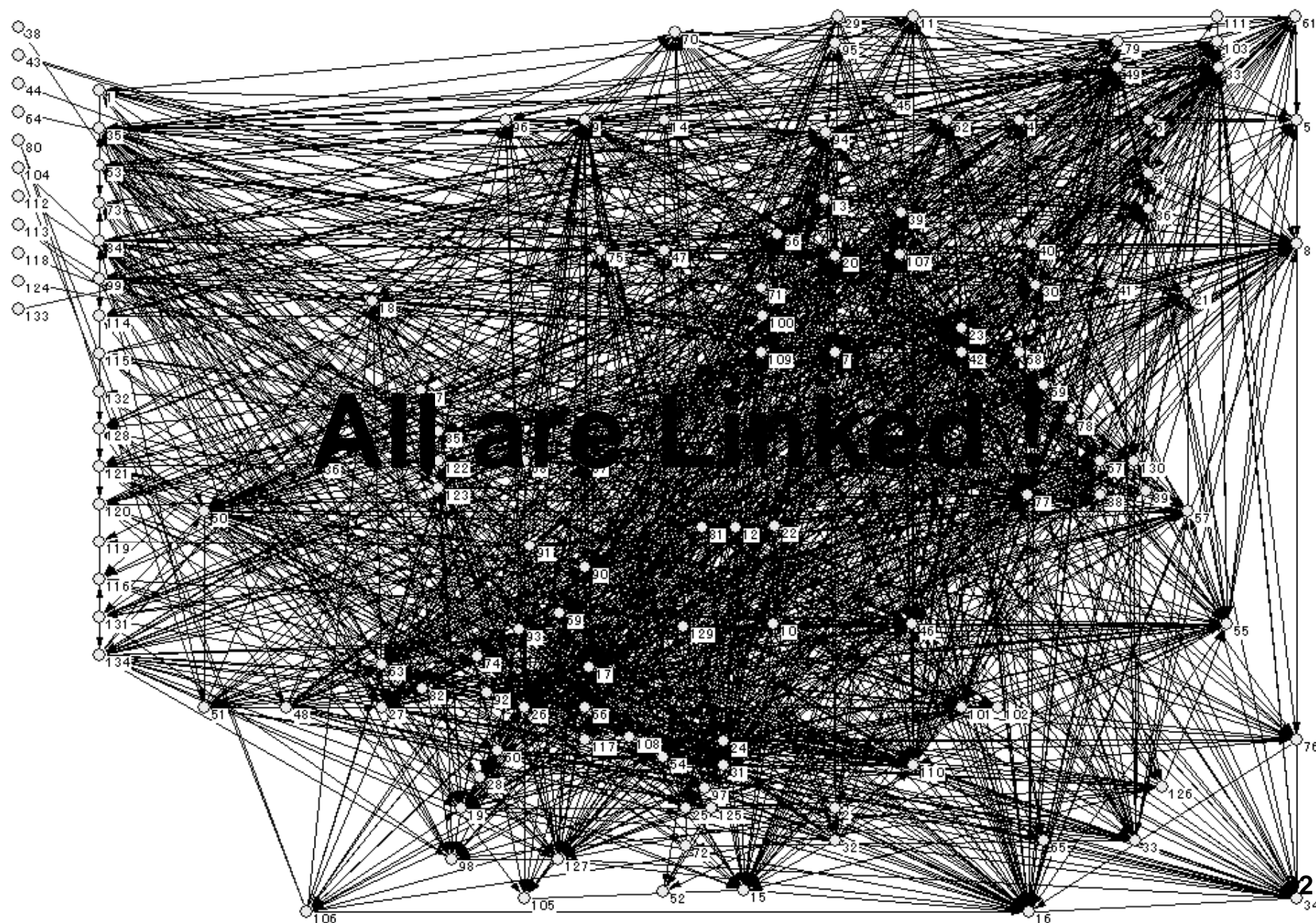
Ritual Kinship: Compadre System

What is *Compadre* system?

- “*Compadre* system” is defined as the ritual kinship relations between different families following Roman Catholic practices such as baptism, confirmation and marriage.
- A godchild can have any number of godparents. The circle of ritual kindred can be extended up to the relations between family members concerned.
- Some social norms oblige them to offer some kind of social benefits to both of them.

In social network analysis, this relation can be expressed the arc from the family of the godchild to that of the godparent.





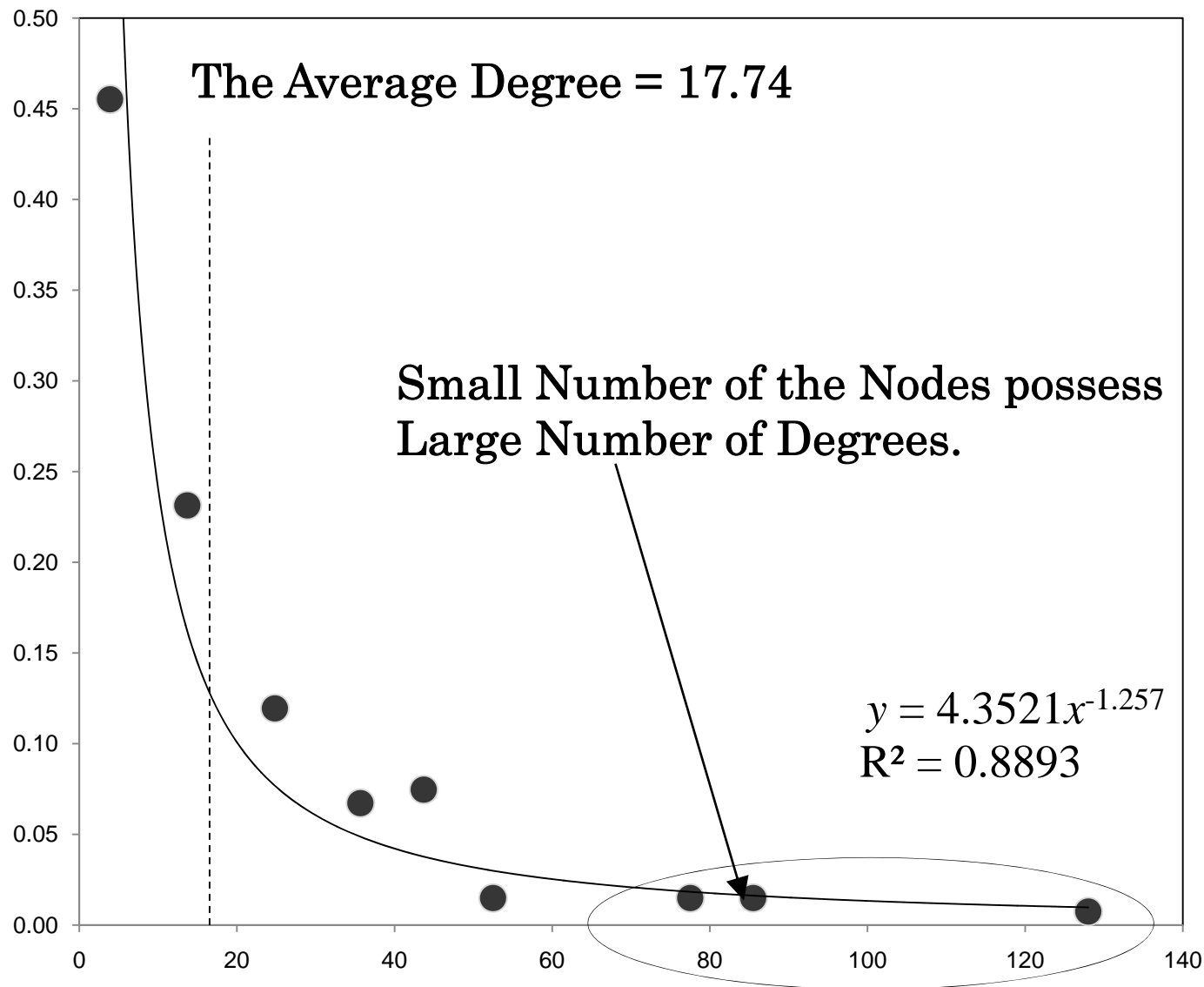
Matthew Effect

(Robert K. Merton: 1968)

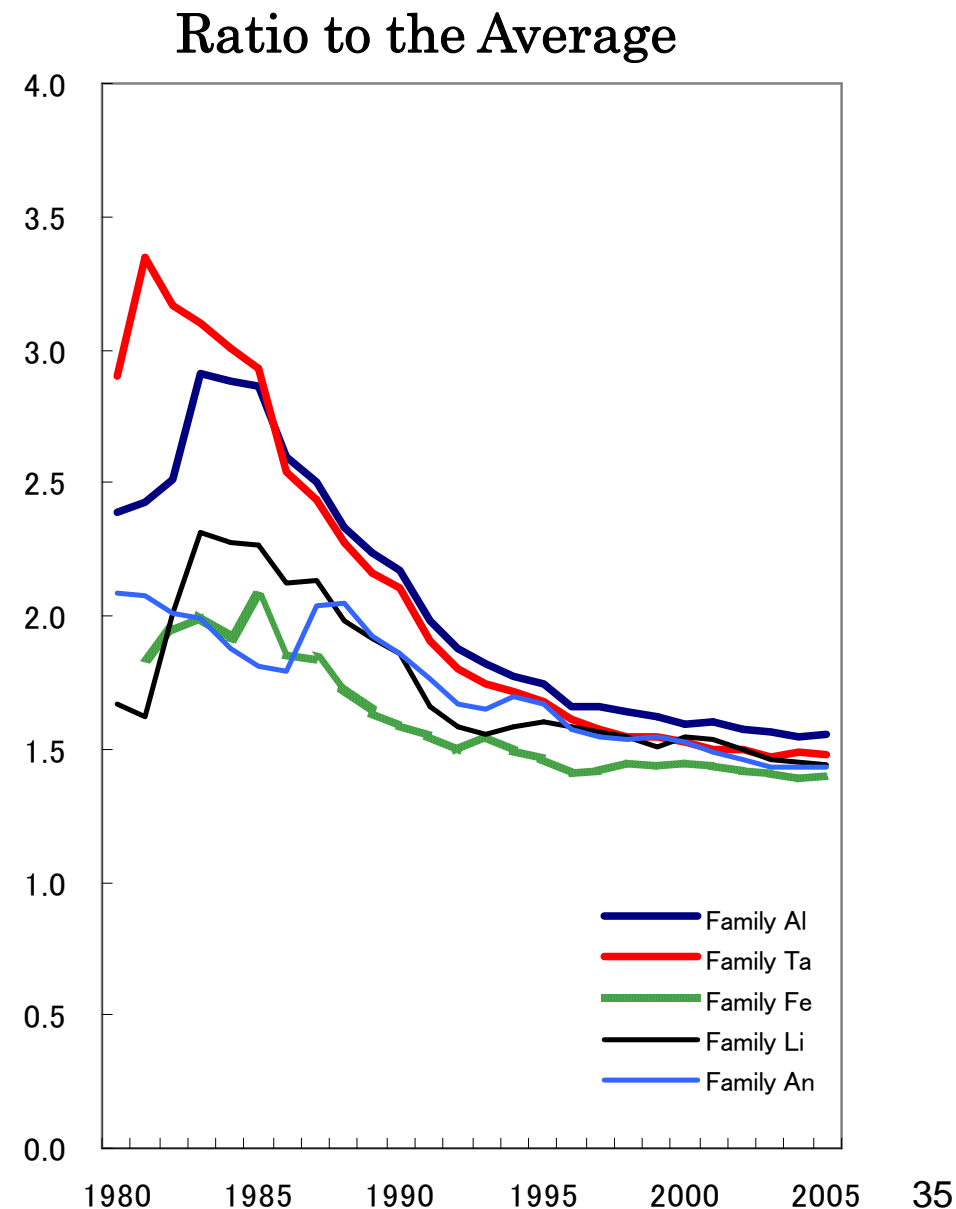
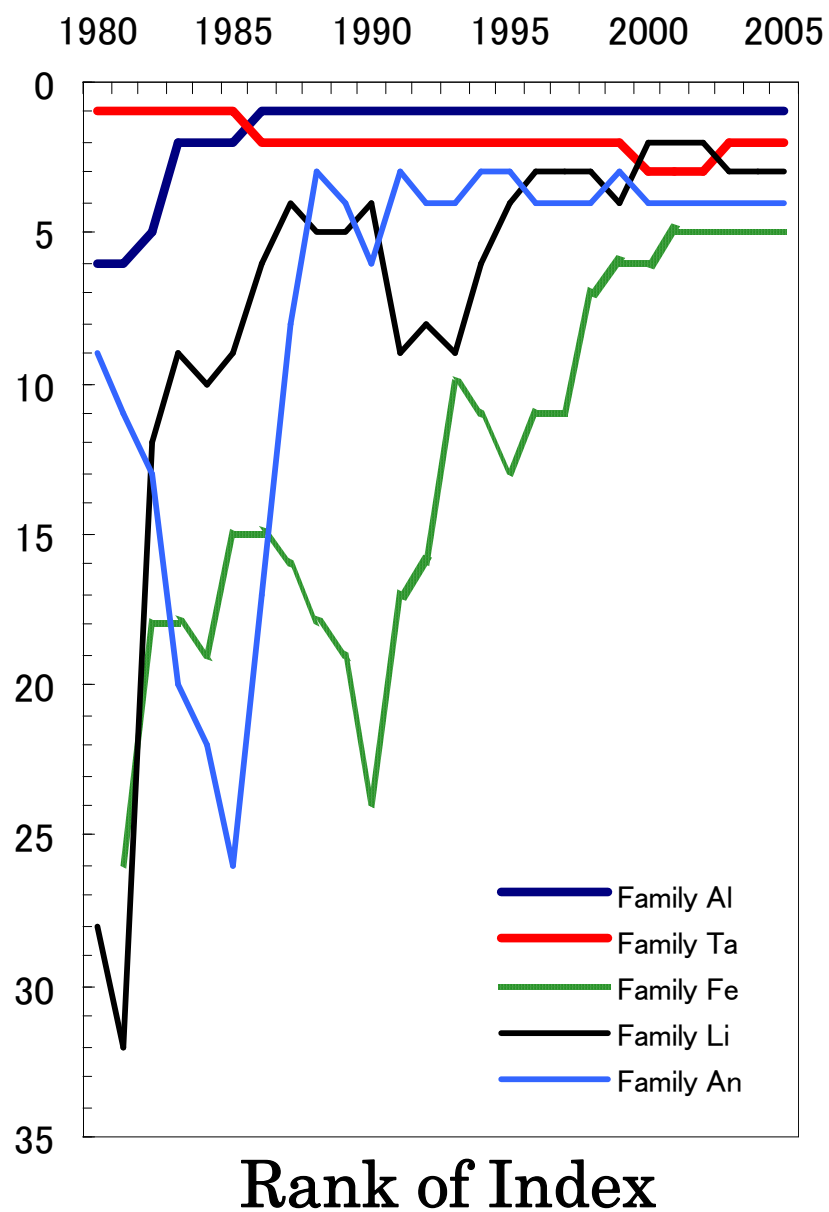
“For unto every one that hath shall be give, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.”

(Matthew: 25-29)

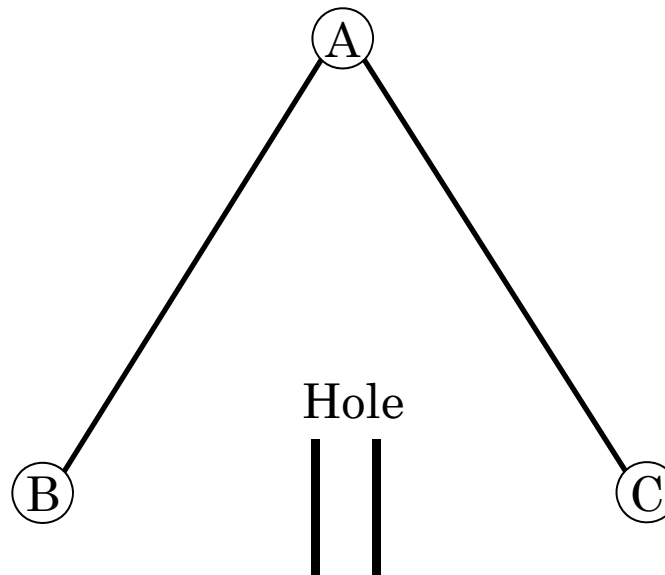
A Compadre Network is Scale-Free!



Closeness Centrality



Bridges and Brokers: Structural Holes



We suppose that while *A* possesses social ties with both of *B* and *C* individually, there are no such ties between *B* and *C*.

Then, we say that there is a structural hole between *B* and *C* or that *A* possesses a structural hole between *B* and *C*.

Bridges and Brokers: Structural Holes

What is the *divide et impera* ?

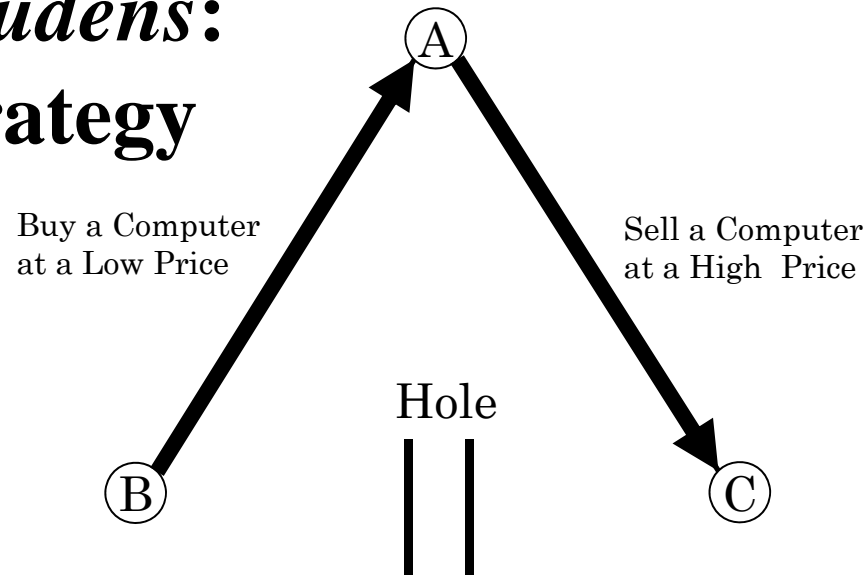
the *divide-and-rule* strategy

When one enjoys the *tertius gaudens*, he has an incentive to promote the conflicts between the other two to control both of them.

ex. The ego tells alter unpleasant things about the third party and the third party about alter, which resoult in hostility among them.

Bridges and Brokers: Structural Holes

the tertius gaudens:
the tertius strategy

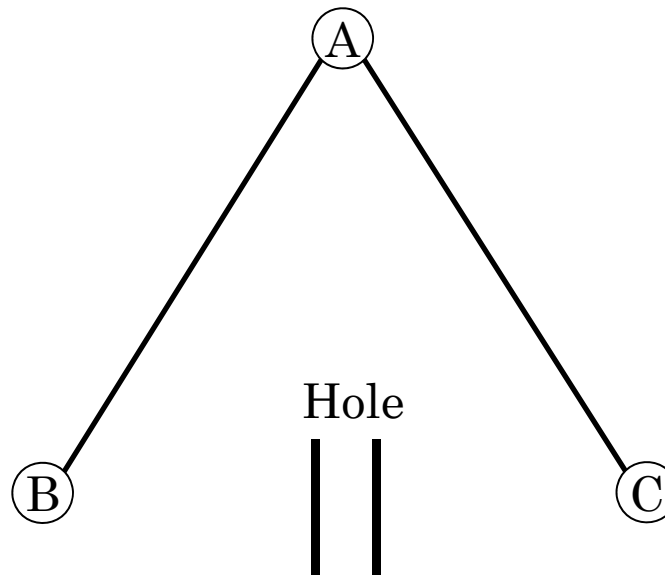


If A has structural holes between B and C, A can exploit benefits by utilizing the fact that B and C have no social relationships.

Suppose that A knows the fact that B wants to sell a computer and C wants to buy it, while B and C have no social ties.

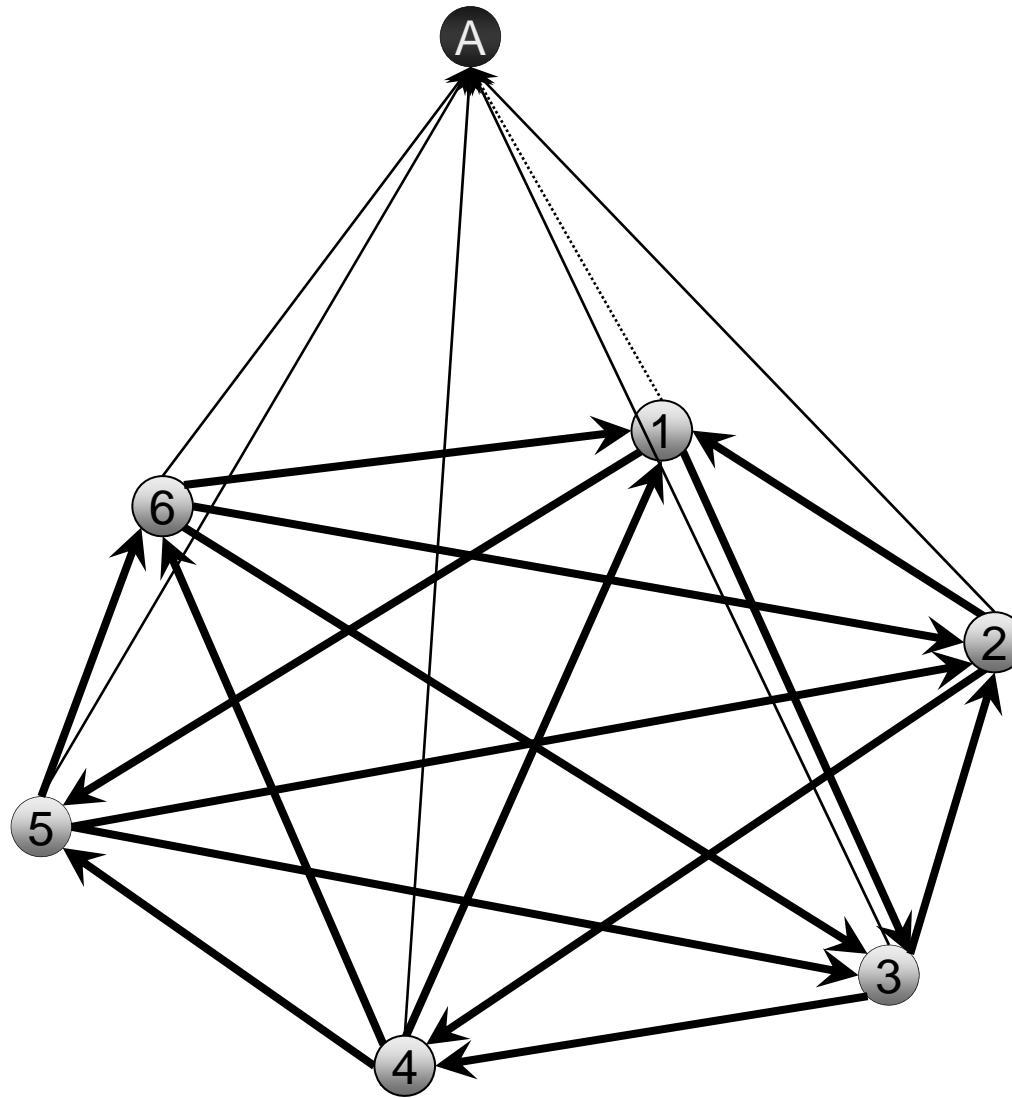
In this situation, A can buy a computer from B as cheap as possible and sell it to C as expensive as possible.

Bridges and Brokers: Structural Holes

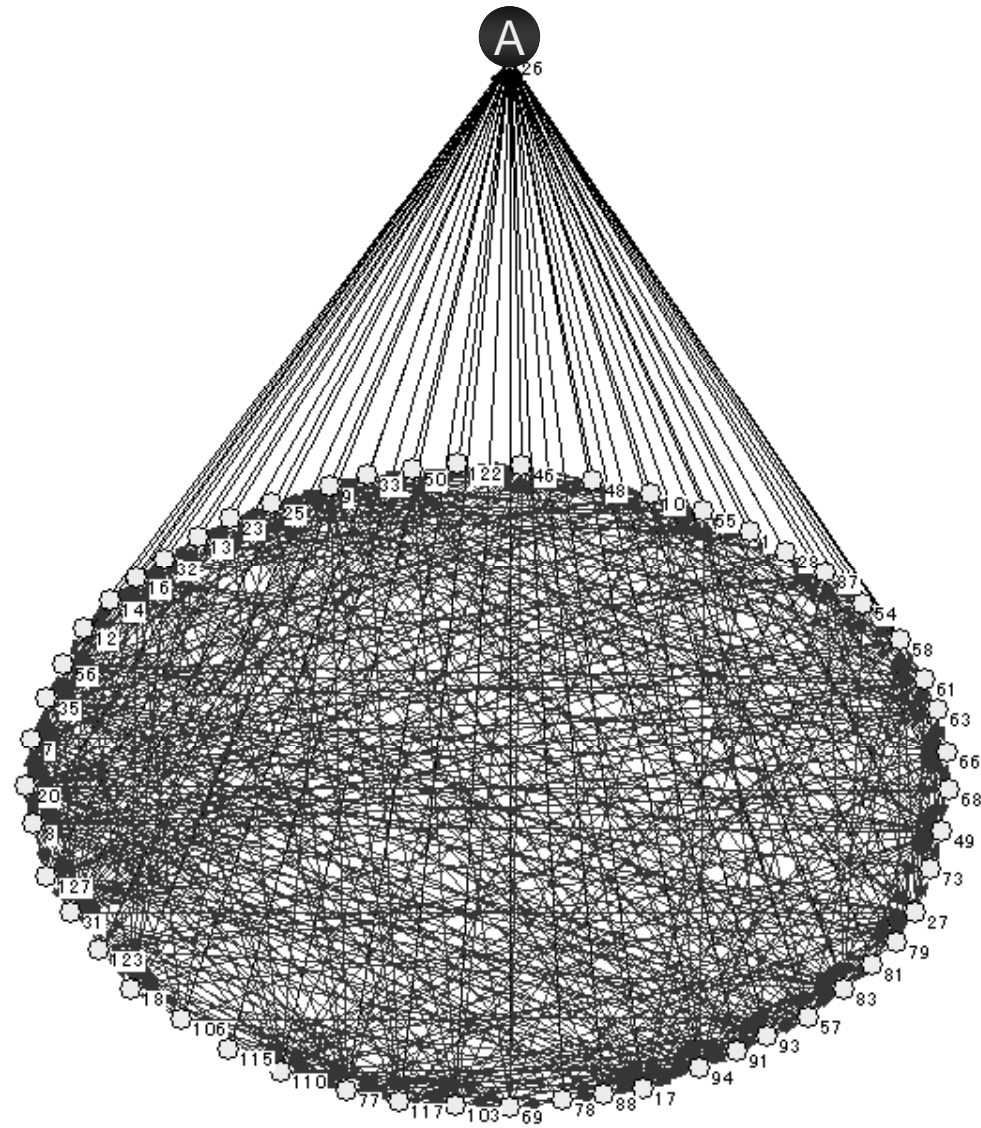


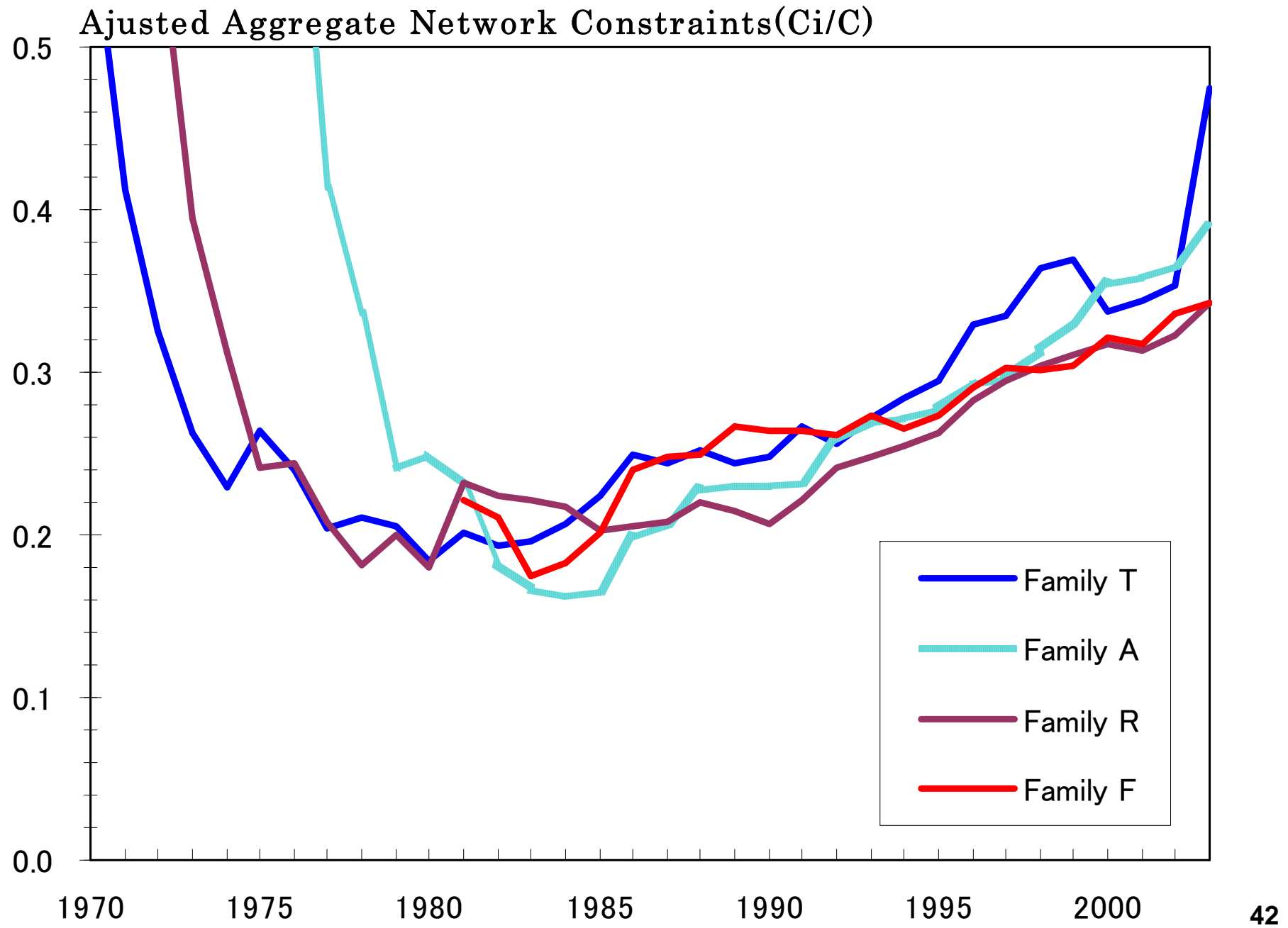
Such a behavior by A is similar to that by firms which contribute to the increase of social welfare.

It may create dependency relations in the inter-personal relationships, which can disturb community development.



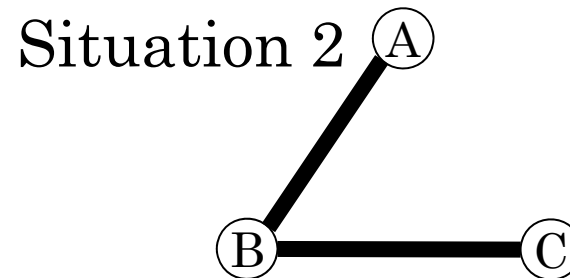
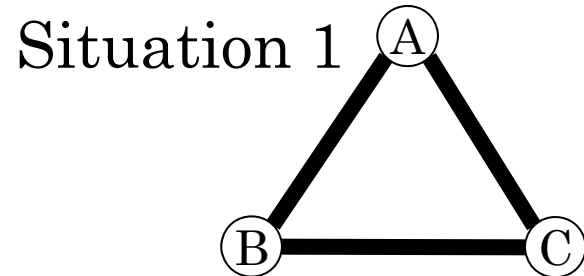
2005





Stability of a Community Deepening

Difficulty of a Collapse of a Community



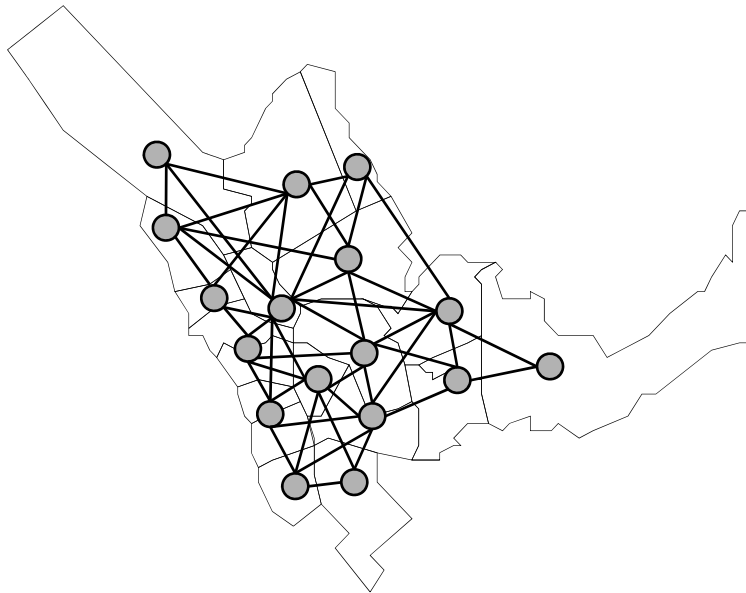
- (1) All actors have social ties each other (Situation 1).
- (2) “A” cuts off the social ties with “C” (Situation 2).
- (3) Since “B” can find a structural hole between “A” and “C,”
“B” can get *tertius gaudens* benefits from them.
- (4) “A” can understand that he does not pay if he cuts off
the social tie with the other one.
- (5) A community built once can not be easily collapsed.

3. Expansion of a Community

Kinship Belts for the Urban Poor

Propinquital homogamy

defined as the inter-marriage among the residents who belong to almost the same income bracket and reside in neighbouring localities.

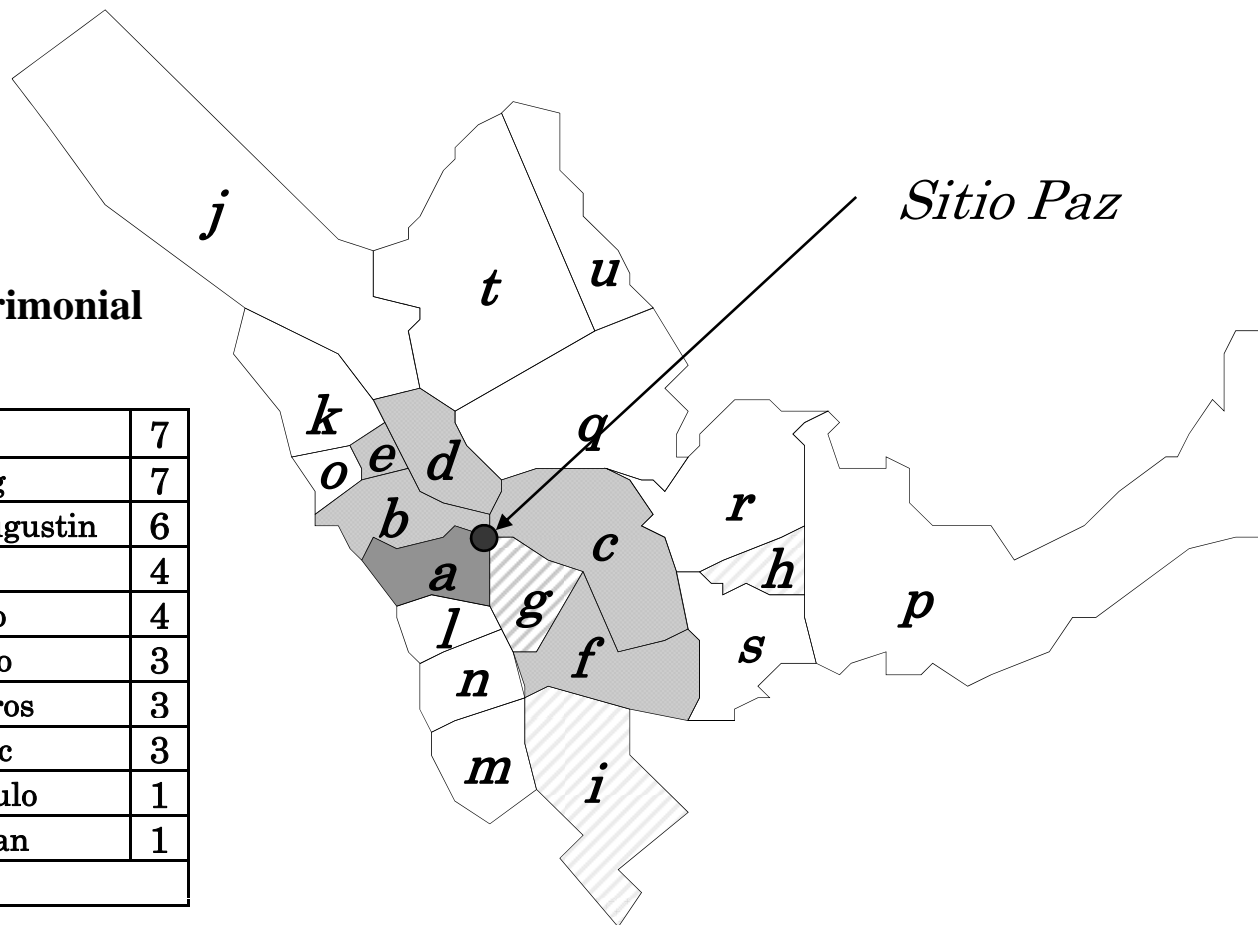


Kinship Belts for the Urban Poor

1) Propinquital homogamy creates relational belts which consist of independent dyad kinship-matrimonial networks across the different poor localities in Metro Manila.

The Number of the Kinship-Matrimonial Relationships

<i>a</i>	Concepcion	59	<i>l</i>	Ibaba	7
<i>b</i>	Baritan	24	<i>m</i>	Tanong	7
<i>c</i>	Catmon	24	<i>n</i>	San Augustin	6
<i>d</i>	Muzon	21	<i>o</i>	Flores	4
<i>e</i>	Bayan-bayanan	20	<i>p</i>	Potrero	4
<i>f</i>	Longos	20	<i>q</i>	Maysilo	3
<i>g</i>	Niugan	13	<i>r</i>	Tinajeros	3
<i>h</i>	Acacia	11	<i>s</i>	Tugatoc	3
<i>i</i>	Dagat-dagatan	10	<i>t</i>	Panghulo	1
<i>j</i>	Dampalit	9	<i>u</i>	Santolan	1
<i>k</i>	Hulong Duhat	9			



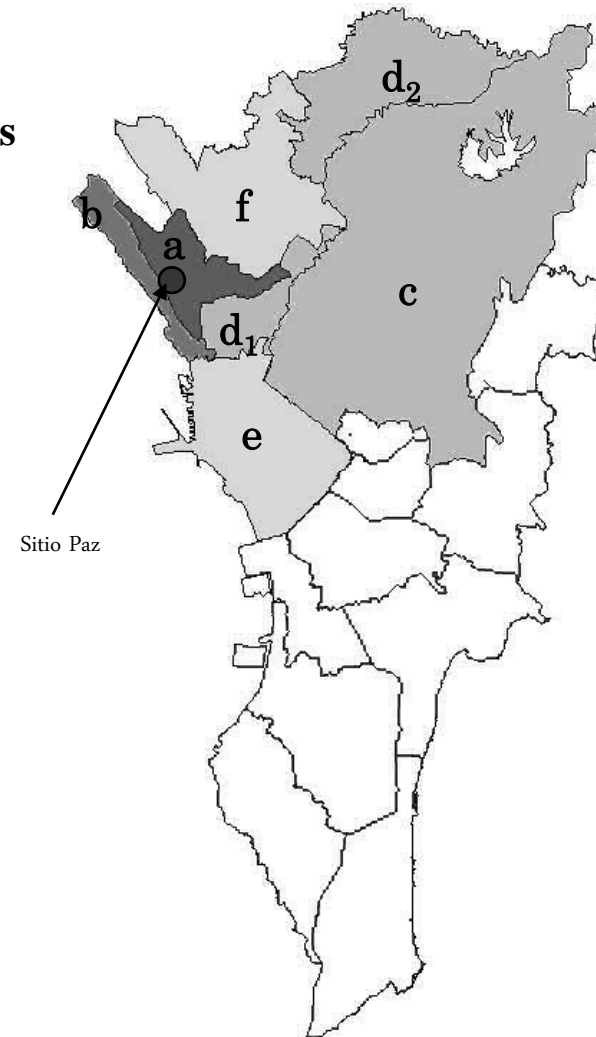
[Figure 7] Geographical Distribution of Relatives in Malabon City for the Residents in Sitio Paz

Kinship Belts for the Urban Poor

1) **Propinquital homogamy** creates relational belts which consist of independent dyad kinship-matrimonial networks across the poverty spots in Metro Manila.

The Number of the Kinship-Matrimonial Relationships

Total Relatives in Metro Manila for the Residents	588	
6 Municipalities/Cities	521	88.6%
a) Malabon	259	44.0%
Concepcion	59	10.0%
b) Navotas	70	11.9%
c) Quezon City	58	9.9%
d) Caloocan City	51	8.7%
e) City of Manila	50	8.5%
f) Valenzuela	33	5.6%



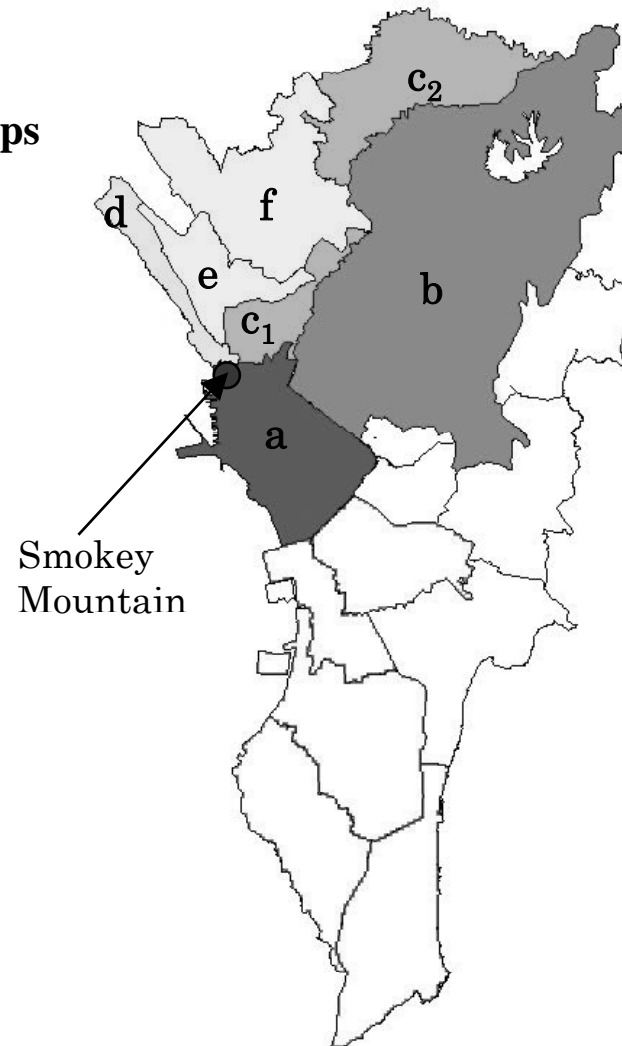
[Figure 8a] Geographical Distribution of Relatives in Metro Manila for the Residents in Sitio Paz ⁴⁷

Kinship Belts for the Urban Poor

1) **Propinquital homogamy** creates relational belts which consist of independent dyad kinship-matrimonial networks across the poverty spots in Metro Manila.

The Number of the Kinship-Matrimonial Relationships

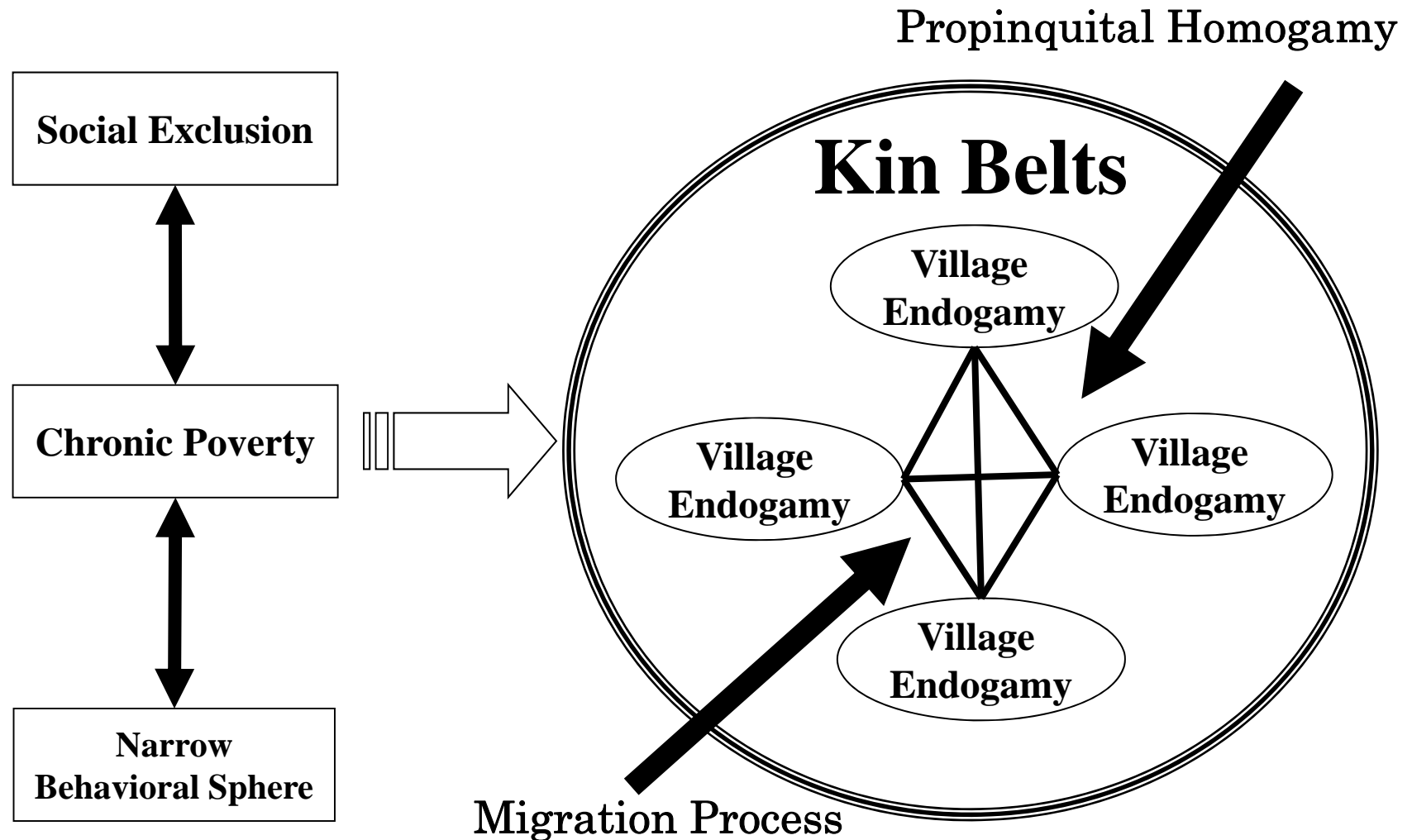
Total Relatives in Metro Manila for the Residents	3,453	
6 Municipalities/Cities	2,942	85.2%
a) City of Manila	1,676	48.5%
Tondo	1,464	42.4%
b) Quezon City	461	13.4%
c) Caloocan City	353	10.2%
d) Navotas	246	7.1%
e) Malabon	128	3.7%
f) Valenzuela	78	2.3%



[Figure 8b] Geographical Distribution of Relatives in Metro Manila for the Residents in Smokey Mountain

Kinship Belts for the Urban Poor

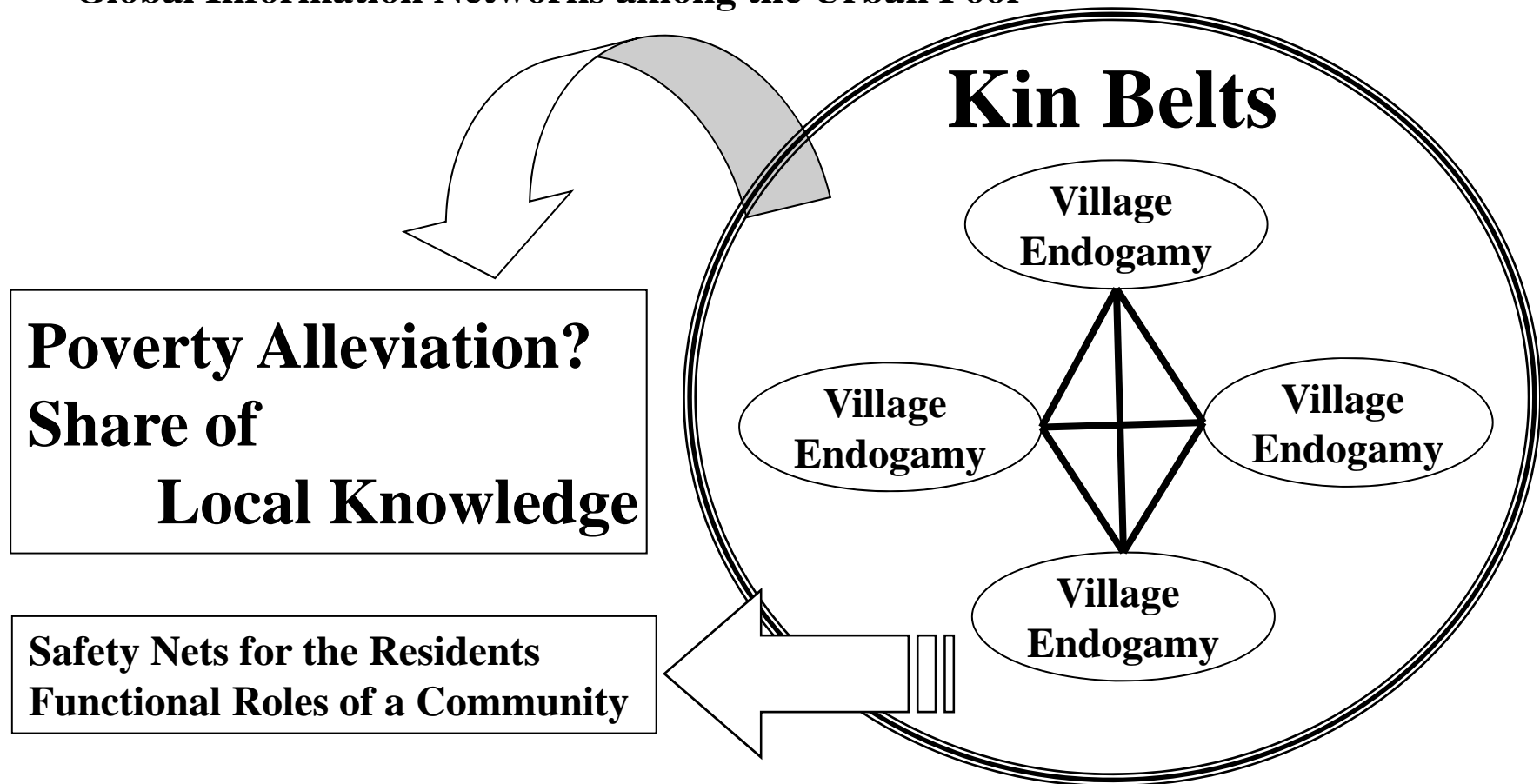
- 2) Kinship belts can become a platform to share and develop local knowledge for the urban poor.



Kinship Belts for the Urban Poor

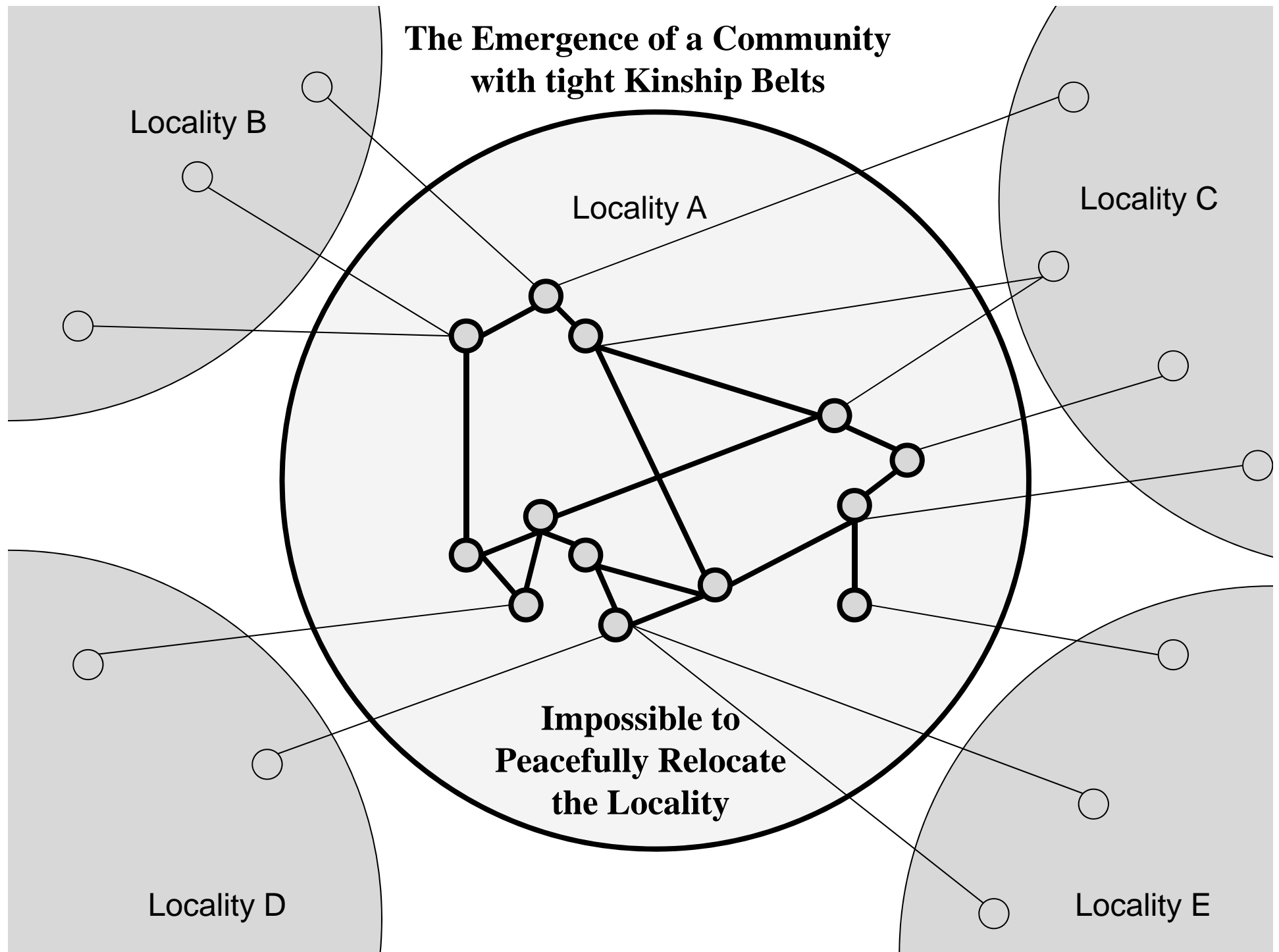
- 2) Kinship belts can become a platform to share and develop local knowledge for the urban poor.

Global Information Networks among the Urban Poor



Concluding Remarks

The Emergence of a Community with tight Kinship Belts



Concluding Remarks

How Can We Mobilise Community-Based Resources for Poverty Alleviation?

- a) Implications for Urban Planning**
- b) Information Network System for Aid Delivery**
- c) Significance of Fixed Point Observations or Pilot Projects**