

1. Project Title: Perspectives from Hyper Mobile Societies: Towards Sustainable Humanosphere Paradigm

Research Site: Philippines

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2. Objectives of the Study

The world population today sees massive flows of people in both the domestic and overseas arenas, set against the backdrop of internationalization and globalization. This study defines the phenomena above as “hypermobility” and seeks to look into its relation with the continuation and expansion of the sustainable humanosphere. As the first phase of this research project, this paper aims to examine the applicability of the “*sapalaran* model,” provided by Hosoda who analyzed population flows from Samar Island to Manila in the Philippines, as well as to other areas in the country.

In many areas of Southeast Asia migration is considered as part of the way of life. The Philippines is also a typical case. In this country nearly ten percent of the total population - that is seven to eight million - who live outside of the country, can be regarded as what we call a diaspora. This study thus tries to analyze the society and culture that leads to such mass exodus, by examining the suitable start model so as to understand the migration phenomenon under globalization.

3. Contents of the Study and Its Findings

Chapter 1 of our report clarifies new concepts and theoretical frameworks so as to form a new paradigm. These are homo mobilitas, mobile sustainable humanosphere, hypermobility/hyper mobile society, *sapalaran* model and exaptation. In recent studies, the beginning of bipedalism and thereby mobility of people is taken as an essential part in the evolution of the human being. Some scholars emphasize this importance of mobility of people by calling them “homo mobilitas” (mobile being). In this course, we seek for a model of a society, “mobile sustainable humanosphere,” in which mobility is vital to sustain and expand its sustainable humanosphere. One of the examples is the *sapalaran* model, in which people sustain reciprocal social relations between the destinations and the home communities. With an assumption that the mobility in the Philippine local scene is a preparation for an exaptation (novelties that serve usefully in a particular role that is different from the one in which they are ultimately co-opted [Tattersall 2002]) to hypermobility in the global society, we will look into domestic migration phenomena at the first setout.

Chapter 2 presents inter-regional comparison based on the *sapalaran* model. Aiming for geographical diversification and a wide range of religions as well as livelihoods, five ethnolinguistic groups were selected: Waray, Butuanon, Maranao, Tausug and Bontoc. The points of comparison consist of six factors: the mobility of each of the ethnolinguistic groups; the stability of their livelihoods; the degree of contribution to the sustenance of the subsistence-base in the mother community by migration; the sense of attribution towards the mother community; the process of creating a meaning in the new land by putting up a symbol in the destination; and the effect of reciprocal groups in the mother community to the size and degree of u-turn migration.

Chapter 3 gives analyses of the comparisons and prospects of the study. Firstly, certain tendencies toward migration are seen among six groups except the Bontoc that have villages based on territorial connections. Secondly, putting the Bontoc's society with wet-rice cultivation at the extreme stable-end of the spectrum and the Butuanons who have engaged in livelihoods that are linked to market economy in the worsening ecological environment on other end, four other groups seem to eke out their living and are relatively instable. Thirdly, the focus is on whether the migration sustains or expands the sustainable humanosphere. We cannot deny that the migrations do variegate and complement the humanosphere of the groups of Waray, which provide the *sapalaran* model, and Butuanons who had no other choices but to shift to an instable livelihood pattern. Yet, we cannot say with certainty that migration was crucial for them. The fourth factor deals with the issue of the sense of belonging of the out-migrants. The Maranaos and Bontocs sustain the strongest identification, followed by the Tausugs. The Waray and Butuanos, whose migrations play big roles in persisting with their sustainable humanosphere, seem to have a relatively weak sense of belonging. Regarding symbol making in the urban satellite, all groups except the Bontoc have similarities. For the case of the Bontoc, they do not put up a new symbol in the cities; rather, they bring cultures of their homeland into the cities and re-use them as symbols of integration. To sum up, the strongest reciprocal relationships are seen in the territorial connection among the Bontoc and the consanguine group among the Maranao, and then followed by the rest of the groups.

The findings of the study can be summed up in two aspects. First, we gained the prospect that the characteristics and size of the group whose reciprocal relations most strongly emerge, are interrelated with the connectedness of the out-migrants to their homeland thus regulate the migration pattern. The second aspect deals with symbol making in the urban setting. Many societies and cultures in which the *sapalaran* model may be applied are often considered network-oriented. These societies have generally

been regarded as possessing little connection with the land. However, our findings tell us that people do try to make sense of the land they currently use. This can be attested to the facts that the Maranaos put up mosques in their destination, and the Warays select new patron saints and start fiestas in their small satellite community in Manila. The same meaning is implied to the Butuanons' forging an identity in their language. The most prominent is the Bontoc, who create colonies consisting of the co-villagers in the regional hub city, thereby partially reproducing the culture of their home village. Hence, we can say that even in the highly mobile societies, people seek a sense of belonging and identities of some sort. This construes why they make symbols in their destinations. Hence, it is necessary for us to investigate this point. We shall endeavor to advance our study by focusing on strategies and tactics of the migrants, and their subjectivity. An exquisite analysis, too, is required to understand values and social structures that uphold the mobility of the people.

4. Publicization of the Results

We initially plan to publish our study as a working paper of *Kyoto Working Papers on Area Studies* initially. Then with proper proofreading, we will submit the revised version of the working paper to international academic journals on migration and/or Southeast Asia.

[Reference]

Tattersall, Ian. 2002. *The Monkey in the Mirror: Essays on the Science of What Makes Us Human*. Oxford: Oxford University.



A mosque constructed by Muslim immigrants in a reclaimed area of the Manila Bay
(Photo by Akiko Watanabe)



Wedding ceremony of Bontoc migrants in Baguio: although it seems Christian style, there are various ethnic elements, like costumes. After the wedding, bridegroom went to work in USA, while the father of bride went to work in Malaysia. (Photo by Makoto Ishibashi)