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The Survival Strategy : Urban Poor Community to Live in *The Brintik Hill Graveyard, Semarang, Indonesia*

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Abstract: The population in the *areas of Brintik Hill Graveyard Communities* in Semarang City, that can be said to be in poverty. The poor are under- and malnourished. They live in miserable housing conditions and have bad sanitary and hygienic conditions. The problems are why the poor and peripheral people as the graveyard communities become developed and survive. The article aims to investigate the role of local institutions in providing service delivery and in affecting welfare and poverty outcomes. Qualitative methods, phenomenological approach, and naturalistic – paradigm applied in this research. In recent years, there has been a growing interest in ecosystem based adaptation (EBA). EBA addresses the role of environmental services in reducing the vulnerability of natural resource dependent societies in a multisectoral and multiscale approach. They lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or at least widely encouraged or approved in the societies to which they belong. Their resources are so seriously below those commanded by the average individual or family that they are, in effect, excluded from the ordinary living patterns, customs and activities. Breaking link of the vicious circles of economic and political poverty by using the social values, and community capital of Brintik Hill Graveyard Communities. Applying of social value, collaboration, *community capital and needs for achievement* needed for breaking supporting the vicious circles of economic and political poverty. An actual participation in local institutions, their use of services, and information that identifies the welfare level of households and their *coping strategies*. Interventions may be enhancing their conditions. Government intervention and Non Government Organizations intervention could be used in cutting *the vicious circles of economic and political poverty*. Adaptive capacity in coupled social system – ecosystem to result a model of survival strategy in historical sociology – ecology.

Keywords: poverty, survival strategy, community development, social capital, collaboration

INTRODUCTION

There are multidimensional problems in poverty. Individuals, families, groups in the population, in the *areas of Brintik Hill Graveyard Communities* in Semarang, that can be said to be in poverty. According to many theories about poverty, the poor are under- and malnourished. They live in miserable housing conditions and have bad sanitary and hygienic conditions, etc. (Martinussen, John. 1977:229) All these conditions make the poor very susceptible to diseases. Their general condition of health is also far worse than that of the rest of the population. The poor lack even the most elementary education, but a sense of possibility and a little bit of well-targeted help can sometimes have surprisingly large effects.

Table 1
Number of Poor Household of *The Brintik Hill Graveyard Community* of Semarang Receiving Direct Cash Aid¹

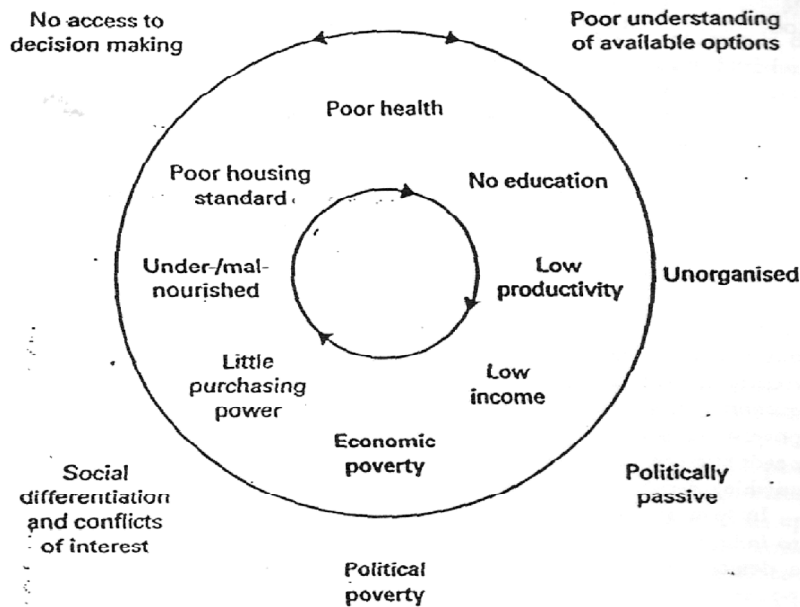
<i>RT</i>	<i>RW</i>	<i>Poor Household</i>	<i>Direct Cash Aid Household</i>	<i>Total Household</i>
1	III	11	4	37
2	III	15	7	25
3	III	18	6	43
4	III	30	13	43
5	III	23	8	31
6	III	22	17	45
7	III	21	6	40
8	III	29	14	43
9	III	27	11	40
10	III	22	11	30
Sum		218	107	377

Source: Primer Data 2010

It is not easy to escape from poverty. An actual participation in local institutions, their use of services, and information that identifies the welfare level of households and their *coping strategies*. Interventions may be enhancing their conditions. Government and Non Government Organizations interventions could be used in cutting *the vicious circles of economic and political poverty*. According to The Indonesian Central Bureau of Statistic, there are about 17 % poor people since 2004 until 2009, which began to decrease since the late 2009.

They lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or at least widely encouraged or approved in the societies to which they belong. Their resources are so seriously below those commanded by the average individual or family that they are, in effect, excluded from the ordinary living pattern, customs and activities. Breaking chains of the vicious circles of economic and political poverty by using the social values, and community capital of *Brintik Hill Graveyard Communities*. Applying of social value, collaboration, community *capital and needs for achievement* needed for breaking supporting the vicious circles of economic and political poverty. The model is like this.

Sceme:Poverty and Social Development



Resource: Martinussen, John. 1997.:299

There are areas of Brintik Hill Graveyard Communities

1. *Hillside communities* , lower hillside up to hilltop (RT I s/d RT IX), that relatively survive.
2. *Hillside after hill top* (plan for RT X), *hilltop* and the *valleys areas of Brintik Hill Graveyard Communities*.
3. The community of PKL(Pedagang Kaki Lima) flower seller near the streets and rivers a round of DominicoSavio Middle High School.
4. The community of PPJ (PersatuanPedagangdanJasa/Union of Traders and Services Community) a round of DR SutomoStreets,Kalisari, Semarang..

The problem is why the poor and peripheral people in the graveyard communities is able to survive and developed.

That aims to investigate the role of local institutions in providing service delivery and in affecting welfare and poverty out comes.

TEORITICAL BACKGROUND

According to many theories about poverty, the poor are under- and malnourished. They live in miserable housing conditions and have bad sanitary and hygienic conditions. All these conditions make the poor very susceptible to disease. Their general health is also far worse than that of t rest of the population. The poor lack even the most elementary education, but a sense of possibility and a little bit of well-targeted help can sometimes have surprisingly large effects.Many factors explain co-operation between individuals and in general the adoption of stable forms of collective action. Axelrod (1984) emphasises that cooperation depends on continuity over time of relationships between subjects. Ullman-Margalit (1978) shows that stability of co-operative solutions depends on the efficacy of incentive mechanisms

introduced into relationships between individuals. Boix and Posner (1998) find on the other hand that cooperation is strongly influenced by the degree of social and political inequality between potential participants. And lastly, Akerlof and Kranton (1998) emphasise the importance of group identity.

One of the first attempts to link sociology and biology resulted: a distortion of Darwin's ideas to support social theories. Social Darwinism made use of some of his key phrases, such as "favored races" and "struggle for life." The Social Darwinists saw society as an organism that became more perfect through the natural selection of favored individuals. Herbert Spencer (1820-1903), one of the leader proponents of Social Darwinism, originated the phrase "survival of the fittest." To him, the struggle for life in society involved the competition for money and status among groups and individuals. The wealthier and better-educated social classes were obviously the fitter because they had succeeded in the competition. Spencer's theories blended into a system of social ethics that stressed the need to avoid interfering with the chances of these "superior classes." (Weston, Louise (ed). 1977: 98).

Herbert Spencer (1820-1903), ...He argued that the elements of any society are constantly adapting to changing circumstances in an effort to survive. In this respect, societies were much like the evolving biological organisms that Charles Darwin was describing. Interestingly, it was Spencer, not Darwin, who coined the phrase "survival of the fittest." By this he meant that through natural selection (a gradual weeding out of the weak and inappropriate), only the optimal social arrangements would eventually remain. In which he drew parallels between his economic theories and Darwin's biological, evolutionary ones, writing, "This survival of the fittest, ...to express in mechanical terms, is that which Mr. Darwin has called 'natural selection', or the preservation of favored races in the struggle for life".

RESEARCH METHOD

A brief description of select methodological studies on social sciences, and proceed with the results and conclusions of our own work.

Data were collected at the level of the community, the district and the household. At the level of the *community*, interviews with focus groups of households and with community leaders were held to establish a map of functioning institutions in the community.

Donor relations with local institutions: how can one work with local institutions most effectively? This last theme aims to extract the operational lessons from the previous analyses and to illuminate whether and how donor organizations can invest in social capital by supporting local institutions. A first lesson will relate to the range of local institutions relevant for a specific type of service delivery. (Ms. Gracie M. Ochieng May 1998, Working papers no1 <http://www.worldbank.org/socialdevelopment>, Washington, DC :The World Bank. Social Development.)

Three instruments were used: • Information on community services was obtained through interviews with key informants such as the village chief, teacher, health provider, etc. This was supplemented with information on the local economy (infrastructure and distance to markets), local society (ethnic/religious composition) and local institutions. • Community services were also discussed with groups of households, with the objective of learning the community's perspective on the quality of service. The objective of the Local Level Institutions Study and the questionnaires are further discussed in World Bank (1998)-experience with collective action, and its views on local institutions and development projects. • For the

most important local institutions, *interviews* were held with leaders and members, as well as with non-members, in order to get a balanced view of the role of the institutions in the village, their development over time, their main activities, relations with other institutions and government, and their main strengths and weaknesses. At the *district* level (defined as the administrative level above the village or community), data were collected about the extent of service coverage and the institutional arrangements for the provision of services. Information was also obtained about the general functioning of the district administration and its relation with civic organizations, through interviews with general and sector managers at the district level. The third and critical part of the data collection was a *household survey* that aimed to capture households' actual participation in local institutions, their use of services, and information that identifies the welfare level of households and their *coping strategies*. The questionnaire consisted of six sections:

1. demographic information on household members,
2. participation in local institutions,
- 3. characteristics of the most important groups,
- 4. service provision profiles,
- 5. perceptions of community trust, value and collaboration,
- 6. household economy and coping strategies

The study would present of the four areas were selected in Brintik Hill Graveyard Communities, in Semarang municipality, province in Central Java, which represent different economic, social and institutional environments.

THE RESEARCH RESULT AND DISCUSSION

Overview of the areas of Brintik Hill Graveyard Communities

In the beginning, history of Brintik Hill Graveyard Communities in Semarang are the empty areas of Brintik Hill Graveyard.

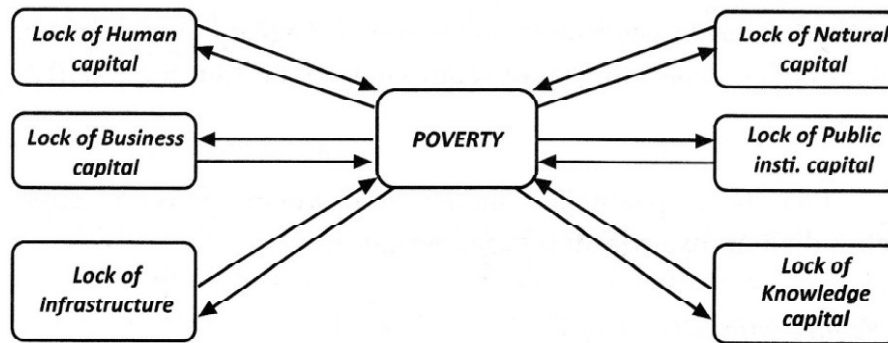
Commonly, the peoples who coming in the empty areas of Brintik Hill Graveyard are the peoples which have not places or land. It will use a building or home places. Sum of them are poor people come from several village around Semarang and Central Java.

For many parents, children are their economic future. They are an insurance policy, and a savings product. The social norms may also reflect economic interests in a society. The poor want many children simply because it is an economic investment. The Children as financial instruments. All so some time a little baby was rented from the other person. Baby to be used by the women who rented as instrument for her ask the money to the driver on the way.

Community capital is a helpful concept because it takes into consideration both the environment characteristics of the individual people in the community and the forces from the environment. It suggests that a person brings to the situation a set of behaviors, needs, and beliefs that are the result of his or her unique experiences.

Yet it also recognizes that whatever is brought to the situation must be related to the world as that person confronts it. It is in the transactions between the person and the parts of that person's world that the quality of life can be enhanced or damaged. Here in lies the uniqueness of social work.

Gambar 2.1
Jeffrey D. Sachs' *Poverty Trap*



Diolah dari Jeffrey Sachs (2005)

Resource : Jeffrey D.Sach 2005

Government Intervention to the Survival Strategy in the Areas of Poor Communities

Government supporting money, food, house/living, material education and policy.

Community development has a variety of strategies available to meet the needs of those persons and groups who are less advantaged, usually in poverty. Community developers help all communities, but their passion lies disproportionately with people who do not have adequate personal resources to meet their needs or with communities with large populations of people who need assistance. (Bradshaw, 2006).

The Initiative has funded a set of projects which will help define and measure social capital in better ways, and lead to improved monitoring of the stock, evolution and impact of government intervention. The coping strategy seeks to provide empirical evidence from more than a dozen countries, as a basis to design better development interventions which can both safeguard existing social capital and promote the creation of new social capital.

Civic involvement increases social capital because it enhances the amount of personal interaction, increases information on the degree of trust that each individual is worthy of and thus consolidates the overall level of trust (Putnam 2000). At the same time the networks of civic responsibility supply relational goods such as contacts, information and reputation which are of significant value. These goods can be conserved only if individuals remain within a framework of community relationships. The spread of civicness appears to reduce the problems of opportunism because when initiatives take place within a context of personal relationships and social networks, there is greater likelihood that agreements will be kept. This is because of the fear that if an agreement is broken the sanction imposed can be the exclusion from the system of individual and collective agreements. Being able to use community goods is thus an important incentive in avoiding defection and putting the relationship of trust at risk. A causal link between social capital and individuals' propensity to co-operation is confirmed by a great deal of empirical evidence among others, Putnam 1996; Narayan and Pritchett 1997; Molinas 1998). It is however far from

certain that similar conclusions can be drawn for inter-firm co-operation. Both the modality of collective action and the nature of social capital are partially different for individuals and for firms.

Among the many differences, we note that firms are not subject to the same sanctions as individuals. Many forms of exclusion, such as social ostracism, cannot effectively be applied to organisations. Moreover, many models of collective action are based on the continuity of relationships and a long time horizon, while a large proportion of firms, newer ones, have a short life expectation. It does therefore not seem appropriate to interpret the phenomenon with reference to a framework with an important time scale. The fact that social capital is only part of the explanation of inter-firm co-operation leads us to look for a wider interpretative model. This model uses two further explicative variables: institutional initiative and the accumulation of past co-operation experience.

The basic of our model gives an important role to government institutions, mainly local but also central, in promoting and sustaining directly and indirectly cooperative initiatives. If people act trustfully, they tend to cooperate and invite cooperation in return. However, to promote large-scale economic exchange are necessary education and collaboration.

NGO's Intervention to The Survival Strategy in the areas of Brintik Hill Graveyard Communities in Semarang

NGO's supporting money, food, house/living, education/counterpartner.

A noteworthy result is that in the case of collective action, the effect of internal diversity of an association works in the negative direction. The highest participation in collective action comes from members of internally more homogeneous organizations. Further analysis in the case of coping Survival Strategy in the areas of Brintik Hill Graveyard Communities in Semarang indicated that kin group and religion are effectively. In other words, collective action is easiest organized in associations which bring together people from within the same kin group and/or religion. The importance of this factor has in fact been documented reports that homogeneity of kinship, caste and ethnic background aids collective action for coping poverty and to become a social welfare institution Brintik Hill Graveyard Communities.

For many parents, children are their economic futures, an insurance policy, a saving product, and some lottery tickets, all rolled in to a convenient pint-size package.

There is growing empirical evidence that social capital contributes significantly to sustainable development. Sustainability is to leave future generations as many, or more, opportunities as we ourselves have had. Growing opportunity requires an expanding stock of capital. The traditional composition of natural capital, physical or produced capital, and human capital needs to be broadened to include social capital. Social capital refers to the internal social and cultural coherence of society, the norms and values that govern interactions among people and the institutions in which they are embedded. Social capital is the glue that holds societies together and without which there can be no economic growth or human well-being. Without social capital, society at large will collapse, and today's world presents some very sad examples of this. The challenge of development agencies such as the World Bank is to operationalize the concept of social capital and to demonstrate how and how much it affects development outcomes. Ways need to be found to create an environment supportive of the emergence of social capital as well as to invest in it directly. With the help of a generous grant of the Government of Semarang Municipalities.

Survival Strategy in the areas of Brintik Hill Graveyard Communities

Food is basic to welfare, a necessity for survival. Where malnutrition is widespread and famine a threat the point is very evident, while the need for food is often taken for granted in modern societies.

The interaction between formal and informal networks accounts for the readiness with which discussions can move back and forth between informal networks such as the extended family and formal networks such as limited liability companies. Fukuyama (2000) argues that cross-cultural variation in informal networks accounts for cross-national differences in the characteristic form of individual business

The logic of a “mixed society” (Rose, 1986) is that individuals and households are much more concerned with their total welfare than with its source. Many basic elements of welfare are the joint outcome of a multiplicity of resources. For example, health results from individual diet and exercise; informal support from friends and neighbors when feeling unwell; medical services for which payment may be made; and hospital care in a public institution. The specific network employed by a given individual can vary from situation to situation. In a modern society individuals may rely on the market for food but rely on informal social networks for their emotional wellbeing. To reduce the concept of social capital to a single type of network—whether informal non monetized. cooperation or formal organizations—forecloses understanding the variety of networks that individuals can have.² It also ignores a basic analytic question: to what extent and under what circumstances do individuals differ in their reliance on social capital networks for welfare? Concern with the organizational forms of collective action led Coleman (1990: 302) to define social capital in terms of networks that can be used as instruments for the production of goods and services. Coleman also emphasized that networks tend to be situational. Getting a pension involves interaction with officials in a large bureaucratic organization, where as organizing a social evening for a church depends on informal personal networks. Insofar as networks vary between situations, social capital cannot be reduced to a single unit of account that can be aggregated into a summary statistic characterizing the whole of society. Nor can individuals be characterized as having or not having *community capitals of Brintik Hill Graveyard Communities*. **Natural Capital**, *Human capital*, spiritual capital, intellectual capital, emotional capital, adversity capital, health capital *economic capital*, and *Social Capital*.

Therefore, when the individual’s social capital is defined and measured in terms of social integration or generic sharing of social values such as” participation in the local community, pro-action in social context, feelings of trust and safety, neighborhood connections, connections with family and friends, tolerance of diversity, value of life and work connections” (Onyx and Bullen quoted in Wool Cock and Narayan 2000, p.241), it has only limited usefulness in analysis collective action between firms. A network analysis definition of social capital is equally unsatisfactory to analysis interfirm cooperation. Being at the centre of an articulated system of personal relationships can give significant economic advantages such as arbitrage, exploitation of information, etc. (Burt 1997) but it is difficult to see how numerical increase of the relationships in itself can solve the problems of cooperation. Collective action is in fact normally hampered rather than helped by increasing the number of participants.

Several Cases of the Peripheral Poor communities Survival Strategy

The Brintik Hill Graveyard Communities has been successful employing this concept mostly because of the creativity of its people and their success-based attitude. “Improvise, Modify, Adapt, and

Overcome”...This is the motto of the Brintik Hill Graveyard Communities. It comes in several forms; sometimes only three (removing Adapt, I think); sometimes rearranged. “Problem Solving: Improve, Adapt, Overcome” Posted Tuesday, February 1, 2011 <http://www.peakprosperity.com/blog/improvise-adapt-overcome/52001>

Reducing sensitivity to their effects and increasing adaptive capacity (e.g.-exempli gratia raising human capital) (Locatelli,B.,PramovaE., 2010). In recent years, there has been a growing interest in ecosystem based adaptation (EBA).EBA addresses the role of environmental services in reducing the vulnerability of natural resource dependent societies to climate change in a multisectoral and multiscale approach (Locatelli, B., RojasV., SalinasZ., 2008).

Using IMAO (Improvise, Modify, Adapt and Overcome.) as survival strategy, there are five cases of the people of Brintik Hill Graveyard Communities in Semarang has been successful , enhancing and survive. There are the cases breaking the vicious circles of economic and political poverty, the case of NGO’s intervention, the case of government intervention, the case of helping with direct cash, and the case of values internalization.

CONCLUSIONS

The poor activities in the areas of Brintik Hill Graveyard Communities in Semarang indicated that IMAO (Improvise, Modify, Adapt and Overcome.) and using of community capital are effective as survival strategy.

There are Community capital of Semarang Brintik Hill Graveyard Community: human capital, knowledge capital, social capital, spiritual capital, economic capital, intellectual capital, Natural capital, Public institutional capital, emotional capital, adversity capital, moral and healthy capital.

Intervention by government and NGO’s to develop giving populations participation, and the result are enhancing motivations for The *Semarang Brintik Hill Graveyard Communities* Survive and the community condition are better up.

Special thank for Mr. Prof. Bambang, FIB, UGM Yogyakarta who had given note for article.

NOTE

1. The area of Brintik Hill, Kampung Wonosari, Randusari Village, South of Semarang District

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