

## Part 1

DeFilippis, J. (2001) The Myth of Social Capital in Community Development. Housing Policy Debate, 12(4), p.781-806.

In the article “The Myth of Social Capital in Community Development. Housing Policy Debate.” DeFilippis argues that the term “social capital” has lost its meaning in community development. He argues against Putnam’s redefinition of social capital. DeFilippis calls the redefinition of Putnam’s dramatic. Also, he thinks that it’s economically flawed. The redefinition of Putnam’s is not any useful for community development. In fact, it’s more bad than good. DeFilippis argues that one of the flaws of Putnam’s is that people can possess things while people can’t possess anything. Another problem DeFilippis mentions is that members of a community don’t shape the community. However, DeFilippis doesn’t say that social capitalism has completely no use in community development, but he does think it’s separated from capital.

Slee, T. (2016) The Sharing Economy’s Dirty Laundry. Jacobin  
<https://www.jacobinmag.com/2016/03/uber-airbnb-sharing-economy-housing-tech/>

In the article “The Sharing Economy’s Dirty Laundry.” Slee discusses the sharing economy of two companies, Uber and Airbnb. He starts out by talking about the money these two companies raised in 2015. Slee’s argument is that these kinds of companies are willing to “fake it until they make it.” For example, Uber advertised how much Uber drivers made in newspapers. They advertised that Uber drivers made \$90K a year. However, this annual salary was made in New York by drivers who worked over forty hours a week. Also, this is the gross income, which means taxes, gas, insurance, and car’s maintenance are not included. This shows Uber faked it until they made it. Another example is dating sites. Dating sites make thousands of fake accounts just so they could have what’s called “traffic” and make money which really constructs a non-community like place. It creates a place where people can talk to themselves and robots. Again, these companies are just trying to fake it until they become popular.

Rheingold, H. (2012) What the WELL’s Rise and Fall Tells Us About Online Community. The Atlantic.  
[www.theatlantic.com/technology/archive/2012/07/what-the-wells-rise-and-fall-tell-us-about-online-community/259504/](http://www.theatlantic.com/technology/archive/2012/07/what-the-wells-rise-and-fall-tell-us-about-online-community/259504/)

In the article “What the WELL’s Rise and Fall Tells Us About Online Community”, Rheingold talks about how a virtual community could also be like any other community, perhaps even more. For example, the WELL’s community, which is a community where Rheingold is a member of. He gives an example of how inactive he had been for years, until he was diagnosed with cancer and many people from the WELL’s community talked to him to make sure he is OK. A community doesn’t have to be a neighborhood, or houses, or whatever. An internet connection could simply make a good community.

What the f\*\*k is social reproduction?

[https://www.youtube.com/watch?v=apO3B\\_o6dz8](https://www.youtube.com/watch?v=apO3B_o6dz8)

The ~4 minutes video “What the f\*\*k is social reproduction?” explains the real meaning of social reproduction. Social reproductions has a different meaning depending on what you are (i.e rich, poor, etc). It’s the working class (and women of color) women who do all the work when it comes to the history of reproduction. On the other hand, rich women don’t do any of the work such as washing dishes, taking care of their children.

Right 2 Dream Too – houseless community profile

<https://www.youtube.com/watch?v=S5vi0EW7iHw>

The 48 minutes video “Right 2 Dream Too” shows a nonprofit organization which works with homeless people located in Downtown Portland, OR. Since Oregon is #1 in homelessness, they are there to help these people and also to show the political groups how important it is to have a house (or just a place) where you could sleep quietly. They exist to help homeless people to rest undisturbed instead of having the cops move them around. They’ve helped so many people and continue to do so. Hopefully, homelessness will be decreased as this organization continues to do a great job.

## **Part 2**

*What are some critiques of the concept of “social capital” as it is commonly used?*

Social capital has different meanings depending on where it’s used. It’s commonly used in community development as Putnam used it. People can possess anything, and members of a particular community shape their community the way it is. These two things are very important when it comes to social capital, as Putnam defined them. However, DeFilippis argues against these two points. He argues that people can’t possess anything, and that members of a particular community don’t contribute into shaping their own community.

*What is social reproduction, and what role does it play in communities?*

Social reproduction is reproductive work that makes people what they are. Social reproduction has conflicts, and that's because people reproduce for reasons. As mentioned in the 4 minutes video "What the f\*\*k is social reproduction? ." "When we produce and reproduce people, we don't do so in a neutral or abstract way, under capitalism we reproduce human beings for as labor power." Social reproduction plays a role in communities. The history of social reproduction says a lot about that. For example, washing dishes, taking care of children, etc. are mostly done by working class women and women of color. Rich women barely did any of these things, hence, affecting different kinds of communities.

*How and why do some communities "provide for themselves"?*

They do so because that's how communities are, that's a feature of communities. Some communities do so by creating a network of relationships among its members. By doing that, communities are able to provide for themselves. As an example, the WELL's community shows a great example of providing for themselves.

*What are some of the downfalls of the "sharing economy"?*

Sharing economy has many advantages and disadvantages as the article "The Sharing Economy's Dirty Laundry" mentions. Uber and similar companies faked it until they made it like many other startup tech companies. They advertise lies (not completely lies) to get people work for them. For example, they advertised that the average Uber driver made \$90K a year in New York, but that didn't include taxes, car insurance, car maintenance, and many more. This to me is a downfall.

*Are virtual communities really "communities"?*

Absolutely yes they are. I think virtual communities are just like any other community. I think groups on Facebook are communities, even pages. Anything that has members with some kind of a network of relationships is considered a community. My house for example is a community. My Facebook page is a community. To prove this, people on my friends list talk to me at least once a week, and they will ask about me if I disappear. They will share things with me. They will really do anything a regular community does. As an example, the article "What the WELL's Rise and Fall Tells Us About Online Community" by Rheingold tells us a lot about how virtual communities are actually communities.