

Beyond the bustle: A narrative study on the sociocultural situation of Quiapo as a cultural heritage site among Filipinos in Manila city as a basis for a documentary

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Abstract

Quiapo, Manila has a rich blend of cultural traditions, deep-rooted faith, and thriving commerce. Despite its profound significance, scholarly research into Quiapo's potential as a recognized cultural treasure is limited. This study seeks to explore Quiapo's rich socio-cultural landscape through the lens of Lev Vygotsky's "Sociocultural Theory" to shed light on its heritage value and facilitate discussions about its preservation and recognition. Using a narrative study methodology, this inquiry covers the lived experiences and perspectives of Quiapo residents, Black Nazarene devotees, street vendors, and business owners. Interviews were conducted with twelve people, resulting in qualitative data that was then thematically analyzed to reveal relevant insights. At the end, this study tries to highlight Quiapo's critical role as a religious site that fosters unity among its diverse population. Respondents emphasize the interconnectedness of Quiapo's religious and commercial dimensions, as well as the critical role of businesses in shaping the city's cultural identity. Despite demographic shifts and economic disparities, Quiapo's status as a spiritual epicenter remains, with its heritage preserved through community involvement and traditional observances. Recognising Quiapo's cultural significance allows stakeholders to work together to preserve and advance the area, ensuring its legacy for future generations.

Keywords: Black Nazarene, commerce, community, culture, faith, sociocultural, heritage, Philippines, Quiapo

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1. Introduction

Background of the Study - Quiapo is one of numerous districts in Manila founded by the Spanish during their colonial control. It was proclaimed an autonomous district in August 1586. Quiapo functioned as a commercial hub for Filipinos, Chinese, Spaniards, and other international nationals (Dimalanta et al., 2020). Quiapo is in the geographic heart of Manila. Indeed, Quiapo has frequently been a destination for many new regional arrivals in the Philippines' capital city. This district is home to many public transportation lines. Until Divisoria, the most appealing discount shopping, both retail and wholesale, is accessible throughout the neighborhood. Many of the most traditional crafts, restaurants, and publications thrive on its streets. The Nazareno, the Lord of Manila, is the most popular place of devotion (Venida, 2002). Quiapo rose to prominence as an area inhabited by wealthy and well-educated families who played an essential part in the development of the Philippines throughout the nineteenth and twentieth century (Yulu & Kapan, 2020). Between the 1950s and the 1980s, Quiapo's cultural identity and economic structure evolved steadily. By the 1980s, the neighborhood had become linked with violence and poverty. As a result, the elites abandoned Quiapo, and the city's excellent urban structure degraded with the arrival of a low-income population group. At the building scale, the historical conservation phenomena in this ancient quarter of Manila is evolving, albeit slowly (Yulu & Kapan, 2021).

Quiapo's infrastructure is likely to have changed as the city of Manila has grown and developed. This involves the development of new buildings, roads, and transit infrastructure. The urban environment may have developed in response to rising population and economic activity. Quiapo is well-known for its markets, as well as the well-known Quiapo Church, which draws both residents and visitors. Commercial landscape changes may include the formation of new enterprises, the installation of contemporary retail spaces, and changes in the sorts of goods and services supplied. Given its historical significance, attempts to maintain and protect Quiapo's cultural legacy may have been made. This includes conservation efforts, historic building repair, and raising cultural awareness among inhabitants and visitors. Quiapo, like other emerging cities, responds to and negotiates with transnational dynamics through the way its residents organize local labor market circumstances. Quiapo is a one-of-a-kind situation in which the informal economy of pirated global media items is based on the complexity of gender relations, ethnic politics, and even religion in Philippine culture (Espinosa, 2014). Previously empty lands in Manila are now mostly occupied by various metropolitan regions. Originally, they were slums utilized for dwelling and informal trade. These places, which have been classed as unfavorable and unfit for human settlement, arose with the help of certain political and economic interests that exploited administrative inadequacies. The Philippine government is similarly incapable of coping with unmanageable urban problems (Yulu, 2021).

Sociocultural Theory by Lev Vygotsky is a new branch of psychology that examines society's contributions to individual development. This notion has grown in popularity since the 1990s and may be used in educational contexts (Cherry, 2022). According to Vygotsky, learning is the process of picking up ideas, information, and techniques for addressing issues via encounters with others who are "more knowledgeable than you are." From the sociocultural perspective, human learning is mostly a social process, and an individual's cognitive abilities are influenced by the people they contact with, especially those who are more skilled than them (Main, 2023). The Zone of Proximal Development is a theory put out by Vygotsky that describes the range of tasks that a learner may do with the assistance of a more experienced individual (McLeod, 2023). It can explain how Quiapo's sociocultural milieu functions as a ZPD for the people engaged in the study. Also, it can examine the ways in which locals, visitors, and supporters of cultural heritage contribute to one another's comprehension and admiration of Quiapo as a cultural place. The concept of a community of practice, where people with similar interests and objectives gather to exchange knowledge, is consistent with sociocultural theory. The function of cultural mediation in cognitive

development is emphasized in Vygotsky's theory.

Modernization has resulted in dramatic increases in current security standards, resulting in broad cultural changes in sophisticated industrial nations (Gelfand et al., 2016). The urban environment bears cultural links between humans and the environment. The urban environment reflects the people's community's activities: any change in citizens' cultural lives corresponds with changes in the urban environment, and these changes can be compared to other projects that emerge in the administrative, economic, and social spheres of urban life (Shabatura et al., 2018). Modernization has an impact on cultural norms and values. Traditional traditions may be preserved in some situations where they are modified to include contemporary aspects or if there is opposition to change. This often draws tourists and has the potential to accelerate globalization. Local customs and practices may be impacted by this exposure to outside influences, either by embracing new components or by encountering difficulties preserving authenticity. Modernization may change the physical look of Quiapo, potentially harming the historic and cultural ambiance of the town (Inglehart, 2016).

Statement of the Problem - In accordance with the sociocultural theory, this study aims to determine the sociocultural situation of Quiapo as a heritage site through the help of the viable statements provided by the residents of Barangay 306, churchgoers of the Minor Basilica and National Shrine of the Black Nazarene, street vendors, and business owners on Quiapo in order to contribute to the sociocultural and conceptual discussions because of limited studies to building the potential of Quiapo as a heritage site. These are the following questions that the respondents have to answer:

- What is the current sociocultural dynamic prevalent in Quiapo, and how does it affect the reputation of Quiapo as a heritage site?
- How do various sectors residing in Quiapo contribute to the image and branding of Quiapo in terms of the following aspects: Residential, Commercial, Religious
- What are the effects of demographic shifts and economic disparities on the preservation and significance of Quiapo as a Religious site?

Scope and Limitation - The researchers focused on the chosen residents, devotees of the Black Nazarene, street vendors, and business owners in Quiapo. The criteria used for choosing the respondents are the following: For residents, they should be residing in Barangay 306 for more than ten (10) years, have any form of any educational background and are knowledgeable in Quiapo. For devotees, they must be going to the Quiapo performing devotion for at least five (5) years. Lastly, for the business owners and sidewalk vendors, they must be in the business in Quiapo selling products and services for at least five (5) years and ten (10) years respectively.

For each category, the respondents should be 18 years old and above regardless of gender but must meet the criteria set as mentioned above. To ensure the research's validity, the researchers have three (3) respondents in each sector for them to be well-represented equally. The researchers of the study made a documentary that includes credible remarks from locals, devotees, vendors / labor workers, and business owners in order to assess the relevance of Quiapo's sociocultural condition and how it might help branding and the preservation of its historical aspects. Once Senate Bill No. 1471 is enacted into law, this study may serve its crucial role as a strong foundation in proving and supporting the Republic of the Philippines' Senate Bill No. 1471's essential contribution to the Filipinos.

2. Review of Related Literature

Quiapo, Manila has been historically named as the home of the Black Nazarene since the statue was delivered in the Philippines in 1606 (Cacho, 2017). In the Philippines, many Roman Catholics worship the Black Nazarene as it strongly signifies the passion and suffering of Jesus Christ – people relate it to their daily struggles, especially poverty. It is common for native Filipinos to stay alert when in Quiapo, Manila as the place has been notorious for

pickpockets, beggars, and other nuisances. Bakas Pilipinas (2021) identified several social issues such as poverty, limited livelihood opportunities. Environmental issues are a problem as well, due to its worsening land and pollution. Despite this kind of environment, believers of the Black Nazarene are still persevering in their devotion, especially every Friday of the week.

Every 9th of January, the feast day of the Black Nazarene is celebrated. In 2023, two million worshippers attended the Traslacion (Rita, 2023). People in the Quiapo district also find livelihood opportunities as tourist devotees come and visit Quiapo Church. A candle vendor outside the church mentioned in an interview that her daily income increases three times during the Feast of the Black Nazarene compared to ordinary days (Saludes, 2015).

On the business side of Quiapo, the United Nations Development Programme (2021) – Philippines discovered the existence of one-peso-gadgets around the district. These include pisonet, piso-PS4 / Xbox, piso tubig, pisoWiFi, piso-aircon, piso-laundry, and many others. The application of this business-style emphasizes how poor life is in the district. People could only afford to get a few minutes of service based on how much coins they have. The fact that these businesses are thriving means that a serious problem of poverty is bustling and will continue in the future, as the citizens patronize these kinds of businesses.

In 2022, the 19th Congress Philippine Senator Lito Lapid filed a senate bill proposing Quiapo District as a National - Cultural Heritage Zone – its status is still pending. Senator Lapid said he wants to restore and preserve the Quiapo district by developing and improving a variety of attractions like leisure and shopping facilities, as well as adventure opportunities (Felipe, 2023). The initiative for Quiapo itself, as a historical place in the Philippines, would create good impact on its tourism and economy, because if the bill is enacted into law, it will receive monetary support from the Department of Tourism, National Commission for Culture and the Arts, Department of Public Works and Highways and other cultural agencies. However, this might mean that the long-lasting legacy of Quiapo district as a place with a mixed branding of the faith of Christianity despite its troublesome environment may also go down the drain.

Sociocultural pertains to the combination of social and cultural elements, examining the significant influences that society contributes to individual growth. The interconnectedness of culture and society is emphasized, highlighting the inseparable nature of their existence (Reyes, 2014). According to Reyes (2014), sociocultural factors indicate the characteristics of a society or group, encompassing elements such as education, language, law, politics, religion, social organizations, technology, and attitudes.

Applying Vygotsky's sociocultural theory (1986) to this narrative study, it becomes evident that the interactions of Filipinos in Manila City with Quiapo as a heritage site play a crucial role in shaping their perceptions, behaviors, and attitudes. The study focuses on the narratives surrounding Quiapo, exploring how its historical and cultural significance, as well as sociocultural factors, contribute to the development of a unique identity among the Filipino community in Manila City. This narrative inquiry unveils the nuances in thinking, behavior, and cultural practices of individuals connected to Quiapo, going beyond the surface to understand the profound impact of sociocultural dynamics on their relationship with this heritage site.

Sociocultural theory offers a lens through which the researchers analyze the multifaceted dynamics of Quiapo, considering the interplay between social and cultural elements, religious practices, economic challenges, and the impact of proposed policies on the district's identity and heritage. A study by Baucal and Zittoun (2013) suggested that in the sociocultural lens, religion plays a role in an individual's coordination in their human activities and decision-making. This kind of balance works both internally and externally for a person, including their personal beliefs, values, and ideas; as well as their relationships and interactions with other individuals, respectively.

The Quiapo, Manila's state of being a Heritage Site gives continuous support and devotion from the localities that establish constant growth and revitalization of the area. Provided that it is a Heritage Site, Quiapo attracts various numbers of tourists, devotees, and businessmen. Following that circumstance, Quiapo, Manila tends to

gain more population as Filipinos look for it as a location good for market and commerce, food hot spot, and folk medicines and occult practices.

Theoretical Framework

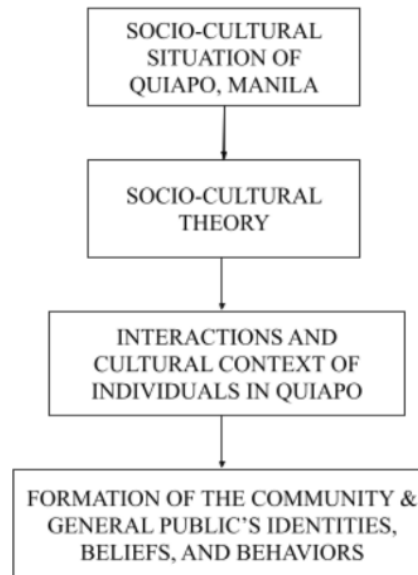


Figure 1. Theoretical Framework

The figure above presents the theoretical framework that the researchers used as a guide to accomplish the goals of this research. Through the sociocultural status of Quiapo, Manila, this study identified how the social environment, cultural heritage, and community interactions affect the formation of the Filipinos' beliefs and behaviors towards the Quiapo, Manila and their collective memory of the district.

Lev Vygotsky's "Sociocultural Theory" is used by the researchers in this type of research. The incorporation of this theory emphasizes how social interactions, and the cultural influences shape an individual's cognitive development. This study seeks to understand how social interactions, cultural customs, and historical elements contribute to the identity of the community itself. It aims to go beyond the surface bustle of daily life as the researchers unravel the deeper layers of Quiapo's cultural heritage, which influences the way people think, behave, and relate to their surroundings.

3. Methodology

Research Design - Narrative study, as the research design of this study, allows the researchers to have an in-depth analysis of the activities and interactions in Quiapo Manila. It opens an opportunity to understand how the societal, historical, and geographical factors affect the perception of the people towards Quiapo. It allows for an in-depth examination of the interactions between the church and its cultural and environmental context. It enables the exploration of how the sociocultural dynamics of the church have evolved in response to historical, geographical, and social factors. The researchers selected twelve (12) participants that are interviewed about their knowledge and experiences that have affected their perspective on Quiapo, Manila. The interviews provided qualitative data, which resulted in a deeper understanding of the elements that showed the current sociocultural situation of Quiapo.

Samples and Sampling Techniques - The researchers employ purposive sampling, a method characterized by the deliberate selection of participants based on predetermined criteria aligned with research objectives, to investigate the sociocultural dynamics of Quiapo, Manila. Several factors justify the use of this sampling technique in this context. The precision of purposive sampling allows the researchers to specifically target groups, including

residents, devout churchgoers, sidewalk vendors, and business owners, facilitating a thorough understanding of their perspectives and experiences. Additionally, by employing purposive sampling, the study ensures a comprehensive exploration of the subject matter, unveiling valuable insights and shedding light on key stakeholders within the site's sociocultural fabric. Purposive Sampling technique, supported by a comprehensive analytical framework, amplifies the depth and richness of knowledge gained from investigating the sociocultural intricacies surrounding the Minor Basilica and National Shrine of the Black Nazarene in Quiapo, Manila.

Instrumentation - The researchers used a semi-structured interview as the study's instrument as it allowed them to get the respondents' narrative on Quiapo, while delving into the place's sociocultural issues. This type of interview provides credible qualitative data. This information is beneficial for the study as the researchers find the respondents' human connection to the newly announced heritage site. Furthermore, the semi-structured interview contributes valuable insights into how residents perceive and experience the demographic shifts occurring in their community. The questions were divided into two parts – the respondents' demographics and the actual semi-structured interview. The interview guide was validated by a sociologist and a grammarian to authenticate its credibility to be used in the narrative study.

Data Analysis - The data collected from the primary sources were examined using thematic analysis, which followed the procedures below:

- The researchers interviewed twelve (12) participants.
- The researchers transcribed the collected data from the interviews.
- The researchers thoroughly looked for codes related to how participants co-created meanings and understanding within the context of their community and their opinions on Quiapo's potential to be a Cultural Heritage Zone.
- After identifying the codes, the researchers examined patterns and themes concerning social interactions that shape the participants' understanding of their community and their opinions on Quiapo's potential to be a Cultural Heritage Zone.
- The researchers formulated four (4) themes and twelve (12) sub-themes.

The researchers presented their findings through a thematic analysis report, citing it with relevant studies and available sources.

4. Results and Discussion

In this section of the the study, it presents the findings of this narrative study to elucidate on the complex sociocultural dynamics of Quiapo as a cultural heritage site in Manila City, as perceived and experienced by its residents, business owners, vendors, and the devotees of the Black Nazarene. In-depth interviews and observations in the community reveal multifaceted layers of Quiapo's state that go beyond its bustling marketplace reputation. Various themes combine to shape Quiapo's collective identity, instilling a sense of belonging and cultural pride in the people in its area. The researchers discuss the implications of these findings for documentary filmmaking, emphasizing the importance of capturing nuanced narratives that preserve and celebrate Quiapo's cultural richness while also addressing current challenges and complexities.

SOP 1: The Present Sociocultural Dynamic in Quiapo and its implication in its reputation. (What is the current sociocultural dynamic prevalent in Quiapo? How does it affect the reputation of Quiapo as a heritage site?)

Most of the respondents/interviewees highlighted “Quiapo” as the center of Christian faith and worship and commerce in the entire Manila City. Beyond its religious significance, Quiapo presents itself as a bustling marketplace, where vendors seize the influx of faithful patrons to peddle a diversity of products, ranging from

sacred relics to daily essentials, all at modest prices. For many, the Black Nazarene procession serves not only as a conduit for spiritual fulfillment but also as a vital economic artery, sustaining livelihoods and fostering local commerce. The symbiotic relationship between suppliers and merchants in Quiapo underscores its status as a thriving commercial nexus (Venida, 2002).

With regard to community relations, the town of Quiapo was mostly viewed by the respondents as a place excellent for trade and industry where camaraderie and patience in business among stakeholders must be promoted and maintained. Economically speaking, Quiapo remains a thriving commercial hub, where vendors and laborers practices the virtues of collaborative exchange and respectful cooperation. The symbiotic relationship of economic prosperity is linked to the interplay of interpersonal dynamics, demonstrating the strong relationship between community, its cohesion, and economic vitality (Pervaiz and Chaudhary, 2015; Majeed, 2017). Furthermore, Quiapo's cultural identity and values are the foundation of its residents' pride, as they celebrate Quiapo's reputation for inclusivity and hospitality. Quiapo is founded on a tradition of kindness, generosity, and communal support, culture, and visitors from far and wide come to experience its unique allure. In essence, the sociocultural landscape of Quiapo epitomizes harmony of communal solidarity, economic abundance, and cultural significance, all converging to perpetuate its enduring legacy as a cherished heritage place within the bustling heart of Manila.

Lastly, for the intent of people going to Quiapo, the respondents mostly said that many people, especially devotees, flock to Quiapo primarily for religious purposes, particularly to express their profound love and unwavering faith in the Black Nazarene. Fridays through Sundays hold particular significance as devout followers converge for prayer and worship, seeking solace and spiritual communion within the Quiapo Church, the center of a vibrant community. Beyond its religious charisma, Quiapo thrives as an economic powerhouse, enticing tourists with the variation of affordable goods. Quiapo, for local entrepreneurs and residents, is a renowned haven for trade, having diverse merchandise at budget-friendly prices. From delectable street fares to cheap electronics and trendy apparel, visitors are drawn by the promise of remarkable deals and unique finds. In addition to its religious and commercial allure, Quiapo is also known as a "*kaleidoscope of cultural and social activities*". Plaza Miranda serves as a focal point for these events, ranging from protests and gatherings, infusing the city with a palpable energy and attracting individuals eager to engage in matters of politics and social justice. These vibrant happenings underscore Quiapo's role as an avenue for civic engagement and free expression, enriching its cultural tapestry and reinforcing its status as a nexus of communal vitality.

SOP 2: *The Changes that Quiapo Underwent, Implications, and Roots* (How do various sectors residing in Quiapo contribute to the image and branding of Quiapo?)

Stakeholders of the Quiapo community gave emphasis on diverse factors shaping the evolution of its image and brand identity. Notably, a recurring narrative mentions the significant change in cleanliness and orderliness. An observable improvement in environmental hygiene, through collaborative efforts and, potentially, municipal regulations. This change holds pivotal significance in transforming Quiapo's reputation from being chaotic to a harmonious community revolving around hospitality and systematic organization. Furthermore, reports from devotees and locals signal a notable increase in traffic congestion and overcrowding, imbuing the ambiance with a heightened craze liveliness. Refinements in urban planning strategies or shifts in visitor and resident comportment may alleviate this concern, thereby not only reshaping the internal sentiment among Quiapo locals but also reshaping external perceptions of the locale. Enhanced security and safety measures stand as another salient change influencing Quiapo's standing. Both commercial entities and inhabitants express a heightened sense of security by the LGU through initiatives such as stricter enforcement of municipal ordinances and expanded CCTV surveillance. Quiapo's sterling reputation focuses on fostering this sense of security, particularly given its storied historical and cultural significance and reshaping its old reputation being plagued by disorder. These viewpoints on transformations exhibit a spectrum of perspectives. While some refer to it as discernible advancements, others remain skeptical of these changes having potential ramifications on their livelihoods. Similarly, locals are concerned about ongoing challenges and impediments, spotlighting the status of Quiapo's

developmental trajectory done by the current administration and the endeavors to address the viewpoints of the community.

Crucially, effective leadership plays a pivotal role in catalyzing change. Testimonies from vendors and laborers made importance on the profound impact of specific policies and initiatives spearheaded by local authorities, including the incumbent mayor. As Quiapo's image and branding adapt to mirror the aspirations of its diverse populace, the trajectory toward sustainability and inclusivity hinges acutely on the efficacy of leadership and governance and the people's interest.

Many stakeholders in Manila's vibrant Quiapo district are witnessing significant changes. Local business owners reflect on the changing market, outlining the benefits and drawbacks of increased competition. Despite the challenges associated with increased competition, this dynamic environment indicates economic activity and potential growth. This demonstrates a nuanced understanding of Quiapo's business evolution, acknowledging both its opportunities and challenges. Locals and devotees, on the other hand, provide insights into the larger trends that influence Quiapo's image and branding. Improvements in appearance and cleanliness are well received by everyone. Quiapo has evidently undergone significant enhancements, marking a departure from its past state. This transformation has been attributed to community cooperation and coordinated efforts to maintain cleanliness, demonstrating a shared goal for progress and enhancing Quiapo's reputation.

Some stakeholders attribute Quiapo's transformation to local leaders' decisions, emphasizing the importance of leadership and governance. While acknowledging the influence of mayors, commercial business owners, residents, and supporters highlight the current chairman's efforts in promoting orderliness and cleanliness.

Community involvement and behavior have a big impact on Quiapo's branding and image. Both locals and devotees stress the significance of social discipline and the leadership's role in establishing community norms. This illustrates the intertwined nature of social dynamics and governance, where leadership actions affect community behavior and vice versa (Social Change and Modernity, 1991). The pandemic made these modifications worse, causing adjustments to public access and mobility schedules that altered the area's appearance and usefulness. Economic factors also play a role in Quiapo's image. Sidewalk vendors and laborers attribute neighborhood changes to economic conditions, demonstrating the relationship between economic factors and urban growth. Perceptions of Quiapo are shaped by past leadership and ongoing initiatives, influencing its image among residents and visitors. Devotees' remarks about past mayors' perceptions emphasized governance's lasting impact on public opinion and branding. These various factors combine to define Quiapo's image and branding, reflecting the complex interplay between leadership, society, and urban development in defining the historic district's identity.

SOP 3: *Quiapo, Demographic Shifts, and Economic Disparity* (What are the effects of demographic shifts and economic disparities on the preservation and significance of Quiapo as a Religious site?)

Perceptions regarding Quiapo's economic standing lie at the heart of the conversation. While some acknowledge poverty's existence, others mitigate its gravity by highlighting residents' resilience and adaptability. Narratives from both business owners and inhabitants reinforce the notion that hard work and tenacity can surmount economic hurdles. In their book *The Informal Economy Revisited*, Chen and Carré (2020) state that optimism is countered by admissions of exploitation and marginalization, notably among street vendors and laborers, spotlighting systemic obstacles certain groups confront regarding opportunity and financial security.

Despite these challenges, Quiapo remains a close-knit community, as evidenced by residents' emphasis on the communal spirit and cultural significance. Devotees, especially, express profound spiritual ties to the area, seeking solace and prosperity in religious rituals, thereby enriching Quiapo's essence and underscoring its enduring role as a place of faith and tradition amidst socioeconomic flux. In essence, the impact of demographic shifts and economic disparities in Quiapo's survival and significance is complex. While economic adversities persist, the resilience and communal spirit of Quiapo's locals offer glimpses of hope and fortitude. As Quiapo evolves in

response to changing demographics and economic realities, cultivating a sense of community solidarity and addressing systemic inequalities will be critical to preserving its distinct identity as a religious site.

The nuances of Quiapo's religious preservation while experiencing demographic shifts and economic divides are evident through diverse community voices. Concerns from business owners revolve around commercial proliferation potentially affecting Quiapo's spiritual core, as profit overshadows devotion. Residents become aware, while some remain neutral, acknowledging the spectrum of views.

Devotees, however, maintain their role in upholding Quiapo's sanctity, suggesting their dedication is not affected by economic endeavors. They view Quiapo as a pilgrimage site for various motivations, uniting religious, social, and political interests. Despite diverse intentions, they assert collective presence bolsters both religious and economy, maintaining its vibrant cultural significance. Vendors, integral to Quiapo's relevance, emphasize their symbiotic bond with commerce, enriching Quiapo's vitality by providing essential services. Their absence could diminish support for the church, highlighting their pivotal role in preserving Quiapo's religious statue. Yet, challenges emerge, like competition and overcrowding, potentially affecting both devotees and visitors. In sum, Quiapo's preservation is a complex interplay of demographics and economics. While commercial expansion poses threats, the local's presence, and economic vibrancy uphold its enduring cultural and spiritual significance. Striking a balance amidst diverse interests is imperative for Quiapo's sustained relevance across generations.

Furthermore, entrepreneurs empathize with vendors' financial difficulties, emphasizing the burden of debt. Concerns have been raised about potential vendor displacement, with fears of negative consequences for Quiapo's historical charm and tourism draw. Contrasting perspectives emerge among devotees and residents regarding poverty's relationship to Quiapo's preservation, with blame ranging from governmental oversight to personal vices. According to Strain Theory (Bhadri, 2023), demographic shifts are recognized as potentially influencing crime rates, indicating as a result/consequence of economic adversity. These insights shed light on the complex forces influencing Quiapo's trajectory, emphasizing the importance of nuanced strategies for addressing economic disparities while preserving the city's cultural and religious identity. Recognizing Quiapo's resilience and distinct identity can guide efforts to navigate changing landscapes while preserving its legacy. Fostering inclusive development and community empowerment is critical to Quiapo's continued role as a beacon of faith, resilience, and cohesion in the face of demographic and economic change.

5. Summary, Conclusion, and Recommendations

5.1 Summary

The idea behind this study is the senate bill filed by Senator Lito Lapid in 2022, proposing Quiapo District as a National - Cultural Heritage Zone, and its status is still pending. This study aims to determine the insights of the people affected by this bill: the devotees, residents of Quiapo, vendors, and business owners. It seeks to understand the sociocultural situation of Quiapo, including its historical significance, Catholicism, and commercial side. The study used a case study as its research design to conduct an in-depth analysis of the activities, interactions, and other factors that contribute to people's perception of Quiapo. This study used a purposive sampling method for its samples and sampling technique. The researchers used thematic analysis to evaluate the data gathered from the interviews and to gain a deeper understanding of the respondents' insights. The findings of this study are used to create a fifteen-minute video documentary focusing on the experiences and perceptions of the respondents and the factors that contributed to their stand and opinions.

5.2 Conclusion

This study therefore concludes that the sociocultural dynamic in Quiapo centers on its religious aspect, wherein the people from different sectors share the same insights in the image of Quiapo as a place of faith. The participants mentioned that Quiapo, as a religious site, is the common ground of the people in the area, whether

they are residents, businessmen, devotees, or tourists. It affects the reputation of Quiapo as it adds to its increasing popularity as a religious site. However, the culture in the area is diverse.

According to the gathered data, the business aspect of Quiapo also contributes to its image as a religious site. The participants stated that its reputation as a religious site is intertwined with the businesses in Quiapo, and it has always been a part of the prevailing culture. The people visit Quiapo not for religious purposes only, but also for business matters and concerns. All twelve of the participants provided heartening feedback and descriptions of how they see Quiapo. This means that the relationships of the people, the customs, traditions, and beliefs as a community has positive effects despite the changes that are influenced by technology, globalization, and economic shifts. The sociocultural dynamics of the people in Quiapo, Manila showed a favorable response when it comes to making the society work better and adapting to new challenges and various opportunities. According to the results of the interview, Quiapo, as a residential area, is directly affected by the policies enforced by the Local Government Unit because it regulates the activities of the residents, business owners, and vendors. It also covers the management of peace and safety of the people in the area. The reputation of Quiapo as a residential area is based on the interaction and treatment of the people with one another, wherein the participants mentioned that Quiapo is not a disordered place as long as there are no activities involving transgression and illegality.

As a business area, Quiapo is directly connected with its religious aspect. According to the gathered data, Quiapo has also established a reputation as a marketplace and a conducive location for business. The participants also mention that the popularity of food businesses in Quiapo contributes to its reputation as it has encouraged more people to visit the area. The business aspect of Quiapo is connected to the church in a way that it gives an advantage to the businesses when many people visit the church, and it has been established as a part of the reputation of Quiapo. The religious aspect of Quiapo is the center of the influences that circulate in the area, affecting the activities of the people in Quiapo. It is stated in the gathered data that the increasing number of businesses positively impacted the Quiapo church, as it contributed to encouraging the people to visit the area. As Quiapo has many devotees, it contributed to its religious aspect in a way that resulted in activities for the devotees that benefit the church, such as cleaning and developing the area, and this has an impact on the image of Quiapo as a religious site.

The data also shows that the changes in demographics and economic disparities in Quiapo do not affect its reputation as a religious site. As stated by the participants, the financial status of an individual does not affect the area as it is a personal matter. It is also mentioned that Quiapo has churchgoers from different areas; therefore, it is not new in Quiapo church. In terms of changes in the demographics, it is stated that the changes in the demographics of Quiapo are a result of the increasing popularity of the products in Quiapo. Still, they benefited from the image of the Quiapo church. The data also states that the current demographic shift in Quiapo is the media exposure that benefits the area. The religious aspect of Quiapo is maintained and preserved as it is the center of the reputation of Quiapo.

5.3 Recommendations

Given the study's scope and limitations, the following recommendations were made:

- That the findings of this study may encourage future researchers to do more in-depth studies related to the topic involving more participants from different categories (residents, devotees, vendors/labor workers, and business owners).
- That the Church administrators and leaders of the Quiapo Basilica may continue to strengthen the devotion to the Black Nazarene as the Icon of Quiapo and live out the faith by extending the Divine presence through various sociocultural and pastoral activities especially among the parishioners, devotees and pilgrims.
- That the Legislative Branch of the Philippines may use this study as a foundation of Senate Bill No.

1471 before enacting it into a law. The lawmakers may hear suggestions from the residents, devotees, vendors/labor workers, and business owners in Quiapo, Manila that may make the bill more inclusive to the different sectors and/or categories.

- That the Department of Tourism and the Local Government of Manila may use this study as reference to formulate programs and activities in promoting the cultural heritage of Quiapo, Manila to locals and foreigners.
- That the public may see Quiapo, Manila in a new light for its commercial and religious backgrounds to preserve its legacy through more promotions using technology and social media and other platforms.
- That future short filmmakers suggest making a video documentary that will focus on the socio-cultural situation of Quiapo, Manila as a potential Cultural Heritage Zone in the Philippines to perpetuate its legacy and culture as a treasure of our nation and faith.

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