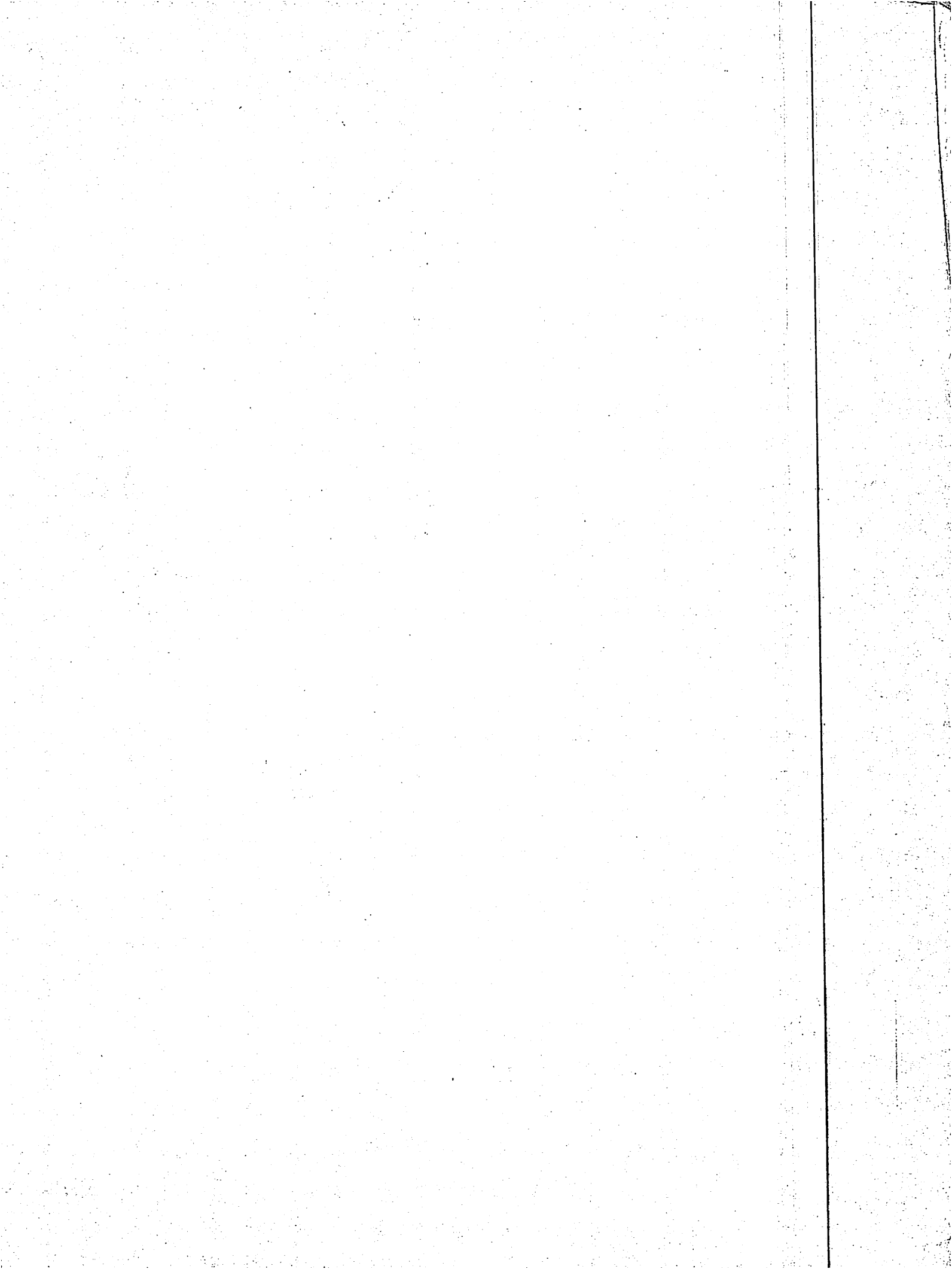



# EMERGENCE OF A HUMAN VILLAGE...



**SUDTONGGAN  
PHILIPPINES**





documenting  
the  
development  
of  
**SUDTONGGAN**  
1976-1980



**“One who wants to help himself should help others, because if he neglects others, he, too, will be neglected. One midrib is easy to break, but not a bundle of midribs tied together.”**

**JOSE RIZAL**

---

from the Mayor

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## MESSAGE

I wish to greet the residents of the Sudtonggan Human Development Project on the occasion of the 4th year of the four-year plan of your project. For the past three years, you have rebuilt your community to become a remarkable sign of hope to the villages of Mactan Island.

I remember when you began your community project, you were a remote and isolated village. Unemployment was high, infant deaths common fare, juvenile delinquency rampant, community spirit low, and your individual hopes and dreams buried under the enormous weight of despair. Your subsistence economy hardly offered any promise for your children's future. But you paused to organize yourselves to work together, developed common plans, and corporately focused your community thrust. We wondered, as you yourselves wondered if your efforts were ever going to spell a difference.

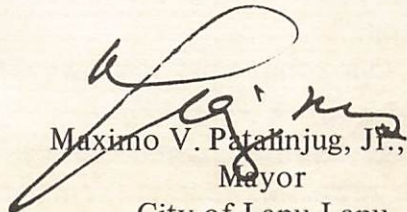
Now, we know. Stand proud and count your blessings. You have tripled your family income and provided employment opportunities for the whole community. You have created the structures that care for people's health, anticipate and prevent debilitating diseases. You have appropriated tools and techniques that increased your food production, expanded and diversified your cottage industry output, and trained yourselves to operate with confidence the mechanisms of the marketplace. More important, you have concretized your community pride through the beautification of your homes, roads, pathways, community nodes and buildings. Your village-owned and operated electrification program is the envy of neighboring villages. But most impressive, you have shared your learnings and your training programs with other communities in Mactan, the nation, and the world.

Because you took the initiative, we, in the public sector, and our counterparts in the private sector, were only too willing to help. Our governmental services delivered medical assistance, road improvements, school facilities construction, and extension technical work. The private sector extended capital loans, training grants, market development leads, and technological expertise.

In the building of the New Society in the Philippines, this formula of local vision enabled by public services and private resources is vital. The 24 Village Replication Scheme in Mactan and the Sudtonggan Human Development Training School enjoy the confidence and full support of all offices of the City Administration.

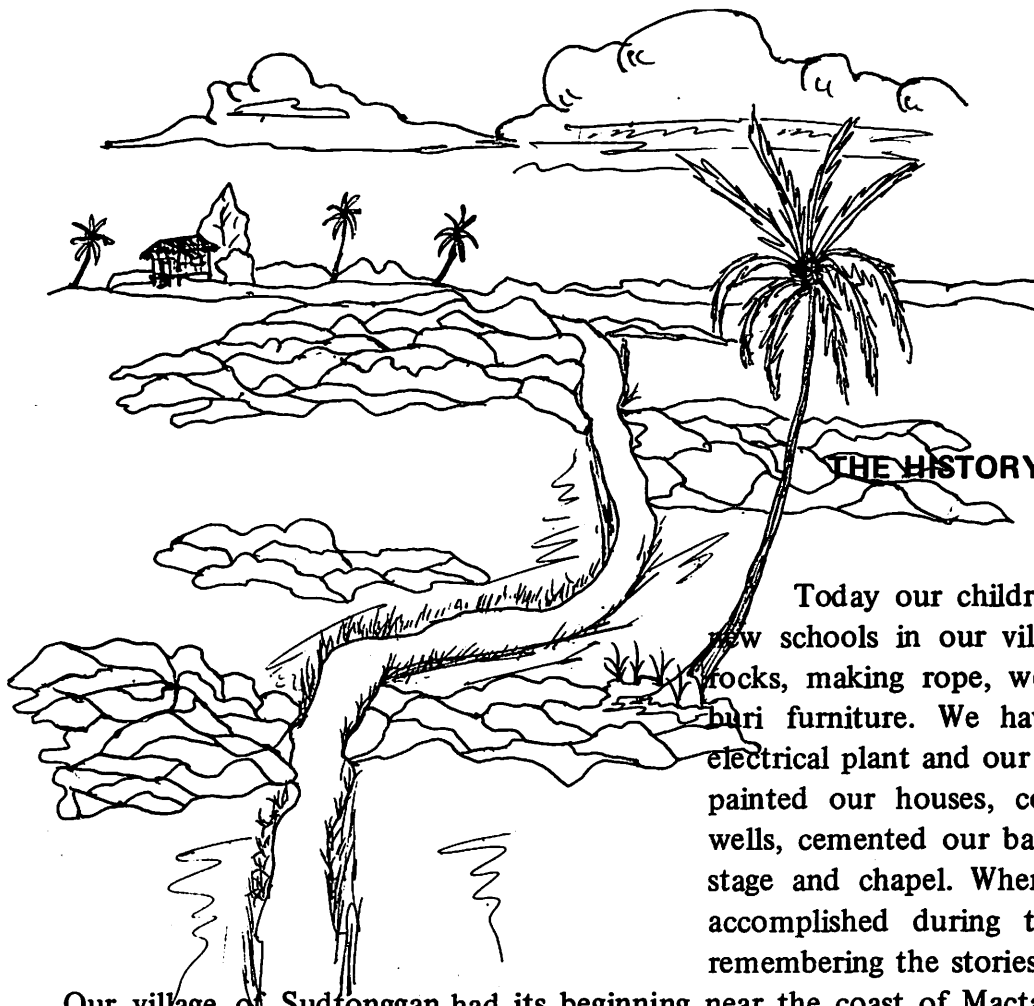
I remain,

Yours sincerely,



Maximo V. Patañjug, Jr., M.D.  
Mayor

City of Lapu-Lapu



## THE HISTORY OF SUDTONGGAN

Today our children are healthy. They go to the new schools in our village while we are busy cutting rocks, making rope, weaving abaca crafts and making buri furniture. We have our own health clinic and electrical plant and our village looks beautiful. We have painted our houses, covered and put pumps on our wells, cemented our basketball courts and built a new stage and chapel. When we look at all that has been accomplished during the past four years, we start remembering the stories about how we used to live. . . .

Our village of Sudtonggan had its beginning near the coast of Mactan Island. Our forefathers were descendants of "Mak-tang", seafarers of the Malay-polynesian race who settled on Mactan Island and the other islands of the Philippines. Our village name used to be "Katunggan", meaning "by the tidal river." As early as the 9th century, Mactan Island traded with merchants of Japan, China, Borneo and Java, who came across the sea in junks. One man dominates the memory of our Mactan Island ancestry. Datu Lapu-lapu, the great island chief, defended Mactan against the Spanish and killed the navigator, Ferdinand Magellan in 1521. It has been told that Lapu-lapu gathered his nipa palm supplies along the Gabi River in Sudtonggan and hid from the Spanish among our rocks.

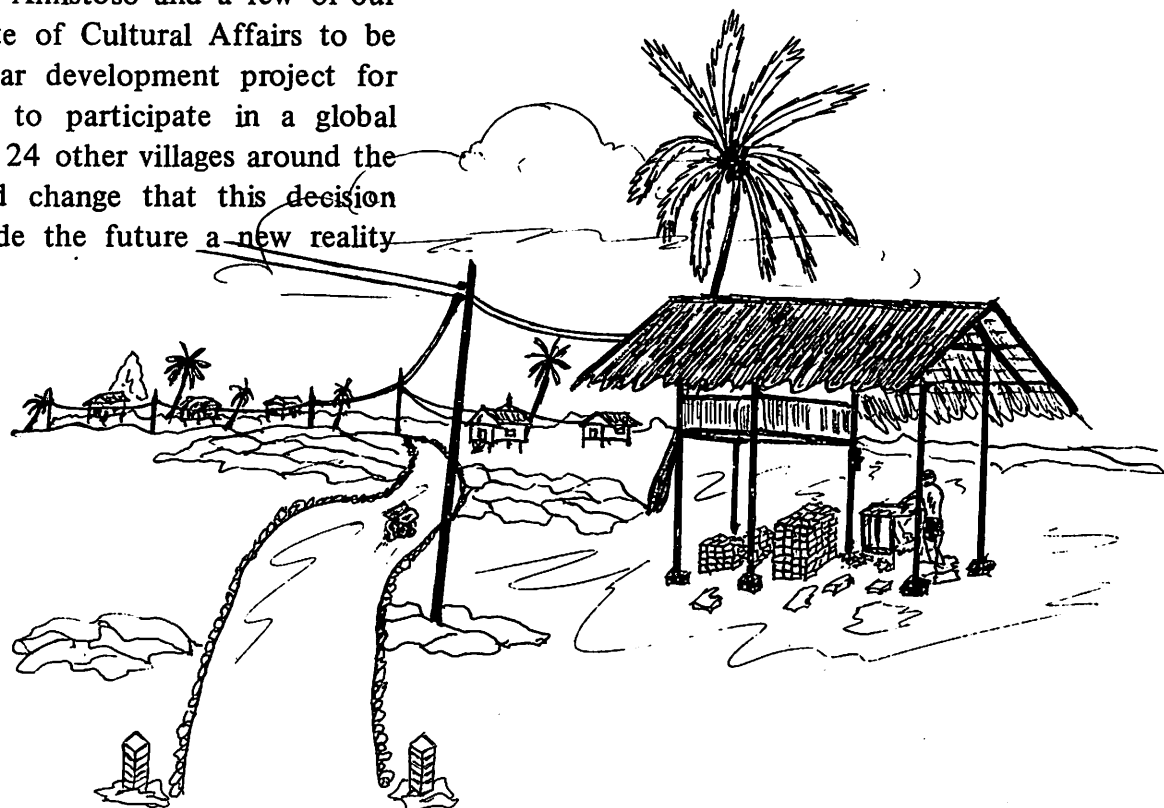
About 150 years ago the oldest Sudtonggan families settled here, the Ocheas, Paquibots, Potots, Limpangogs, Amistosos and Inocs. Their houses clustered around a few shallow wells near the rocky pathways. The first deep well was formed when a tree died and was pulled out of the ground and water was found under the roots. That well still holds much water. In those days we used seeds from a bush called "tangan-tangan" to make oil for our simple lamps. We lived by fishing in the shallow river, farming the thin soil and making rope and cloth from maguey cactus. The early families intermarried and Sudtonggan grew. Marriages were arranged when the children reached age 13 to 16 and parents insisted that the new families settle in Sudtonggan. One of our traditional dances shows the ways of courtship of that time. Weddings were great celebrations with singing, dancing and feasting. Parents and relatives from both sides met during the traditional "sino-ogs".

Our community has always been rich in myths and folklore and ancient rituals have been a part of our daily lives. They helped us to diagnose sickness and to find out the feelings of our ancestors toward a marriage or other events of our life. This place is haunted by ogres, demonic creatures and fairies which live in the rocks and hide in the palm groves. It is said that the Magtapay trees gave protection and comfort to fugitives from Spanish laws for 300 years. Our stories, songs and dances speak of fearful yet lively relationships with the creatures of the forest.

The 'great war' (World War II) was the most difficult time for us while the Japanese occupied our land. Many of us had to leave our homes during the great war and go to other islands like Santa Rosa and Bohol. Some of us went to the mountains of Cebu. Those of us who stayed here would hide in caves for many days, afraid to light fires to cook for fear of the Japanese. Many of us were forced to work for them and one of our houses was used as their headquarters. Resistance forces also hid among our rocks, among them Miguel Amistoso, our former Basak Barangay Captain from Sudtonggan. We had only corn, coconut, cassava and bananas to eat, for the Japanese would take our food and animals to eat themselves. Most of our houses were burned and many died during this time from typhoid fever. And yet we helped by giving guns to the Philippine soldiers and hiding people. During the liberation we remember when an American land and sea tank came clanking across the fishponds bringing guns, canned foods, clothes and rice. The Japanese soldiers ran away! Those who had gone away began to return and we started to rebuild our community.

After the war our road was built and people began to build houses along the road. We spent long days digging new wells deep into the rock and learned to use abaca instead of maguey to make our rope. There was a malaria epidemic and in 1952 a devastating typhoon swept through Sudtonggan destroying our homes and crops. At the beginning of the New Society in 1972 our income was very small. We still earned our money by fishing and abaca rope weaving, because the maguey was almost used up. We had very little transportation because our place was so isolated and the road was so rocky. Few of us ever travelled out of the village. The school was not far but our children had to walk across a very deep rockfield on a dangerous narrow path. Some children fell from the path and died. The situation in Sudtonggan was difficult. Many babies were dying because we had no health services, not enough to eat and unsafe water to drink. The young people were going to the cities looking for better opportunities and many returned defeated, for they were not equipped with any skills to compete in the city. We were trapped in a cycle of poverty and we were on our way towards a general sense of apathy and resignation as a community.

In May 1976 Angel Amistoso and a few of our elders invited the Institute of Cultural Affairs to be consultants in a four year development project for Sudtonggan. We decided to participate in a global demonstration along with 24 other villages around the world. The challenge and change that this decision brought with it have made the future a new reality for all of us.



# The Village at the End of the Road...




When the project began the community indicated three top priorities: increased income, accessible schooling and health services.

At that time the only sources of income readily available to the village were subsistence farming, small pond fishing and rope weaving on a labor/consignment basis. The village is nearly 95% covered with sharp, deep limestone rockfields preventing cash crop farming. The fish ponds have no source of fresh water necessary for profitable fish farming and soil needed for reinforcing dikes is precious. Ropemaking, the major occupation of 54% of the families, was controlled by outside suppliers of raw materials and village workers were at the mercy of buyers who pit local businessmen against each other. Transportation into and out of the village was scarce and costly due to the very narrow and poorly maintained road, which ended at the fishponds. Women had little time to work, busy with procuring the food, cooking, washing and caring for children and, like the men, they had little energy for work due to poor health and inadequate diet.

Few children started school at an eligible age because of the path across the rock fields and even fewer continued past grade 3 or 4, being needed to help supplement the family's nearly non-existent income. Training programs were usually out of reach in the city and requirements for high school degrees made all but a handful of villagers ineligible. Village adults who could not write their names were acutely embarrassed of their lack of schooling and had dismissed the possibility of further education.

Health care was virtually inaccessible; only one clinic per district (12,000 people) and one small hospital on the island served 88,000 people. Major health problems consisted of severe malnutrition and a high incidence of pneumonia, tuberculosis, dysentery and skin-disease. Such illnesses were sustained and circulated due to the contaminated open wells, muddy paths, freely roaming animals such as chickens, pigs, goats and dogs, and nonexistent sewage-disposal due to rocky terrain and shallow soil.

All of these factors combined to create a paralyzing cycle of day to day existence. Education, training and proper nutrition were all secondary to the demand to earn the few pennies needed for the next day's living.

3 PRIORITIES...	
1	INCREASED INCOME 
2	ACCESSIBLE SCHOOLING 
3	HEALTH SERVICES 



Today Sudtonggan has a healthier economy than most rural villages in the Philippines. Three locally based industries are thriving: buri furniture making, abaca crafts and limestone rock cutting. They now employ 140 people and are rapidly expanding. These industries have provided skills training to approximately 200 people. The income of the workers in these industries has increased an average of 347% and 24% of the industries' gross income supports the community's social programs such as health, education, etc.

The rock industry, which tapped the primary natural resource of Sudtonggan, took nearly three years to establish. Village men strove to adapt their crude tools and old images of production to the demands of the buyers of decorative rock facade. They met repeated disillusionments over orders that failed to materialize and deliveries that were rejected for below-standard quality. They struggled daily with problems of deliveries and shipments, labor and overhead, costs and profits. The temptation to take side orders with less pay instead of holding out for bigger contracts at higher pay was always present. A rock guild was formed for cutters to fill contracts and prices and costs were standardized.

ECONOMIC DEVELOPMENT			
	1975	% Increase	1979
Average Annual Per Capita Income	P416 (\$57)	347%	P1445* (\$198)
Estimated Average Annual Family Earnings	P1460 (\$200)	446%	P6504* (\$891)
Annual Gross Village Industries' Income (Buri, Craft, Rock)	P2288 (\$313)	7880%	P109,046 (\$24,663)
*Outside income figures not included. For Comparison: Estimated national average per capita income in 1979 was \$400.			



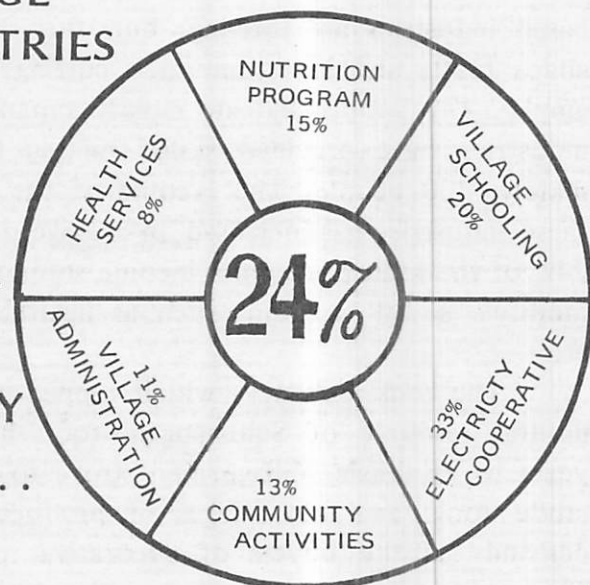
During 1979 the steady marketing began to pay off — now orders are booked far in advance. They come in faster than workers can fill them. An agent handles sales and marketing of all the rock cut at guild prices. A rock bodega is now on the drawing table for storage in the village. Average yearly earnings have increased 868% in 4 years (now \$330). People are proud of the symbol the rock has become for their village. Sudtonggan rock now decorates supermarkets, private homes, office buildings, discotheques and other public buildings in Cebu and Manila. The very resource that seemed to hamper their lives in farming, transportation and countless other ways has become a valuable asset.

**...Became a Sign of Hope**

The traditional production of abaca rope yielded minimal income. The use of this locally-available raw material for the production of macrame crafts, however, expanded the income-generating possibilities of rope. The craft industry began in late 1976. Young women were trained in macrame, using their own rope. Workers went marketing in teams to find buyers in nearby cities and the shop in Sudtonggan soon became a regular stop on many tour guides' routes. Regular deliveries began to tourist shops and export clients grew in number. Today, 25 women are employed full time and over half of the village's 89 rope-makers are suppliers. A beautiful craft building built from industry profits now houses workers, stock and displays.

The buri industry was started in early 1977 with 34 young men. Raw materials were supplied by a parent-buyer company, a well-known exporter of Philippine furniture. The following year, work was expanded to two factories, and both buildings were built by the community with materials provided by the supplier. Now elderly community women make up nearly half of the buri work force.

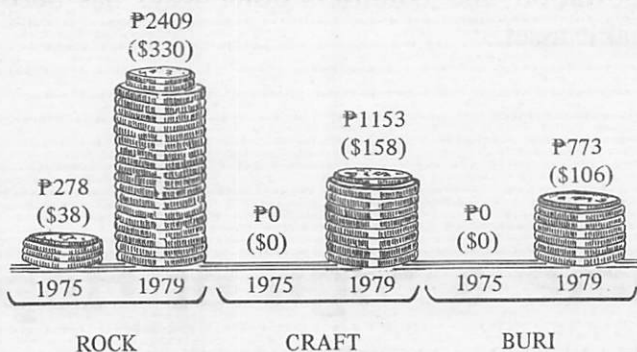
VILLAGE  
INDUSTRIES  
MAKE  
POSSI-  
BLE  
TOTAL  
COM-  
MUNITY  
CARE. . .



24% of the gross industries sales was spent on community services in 1979.

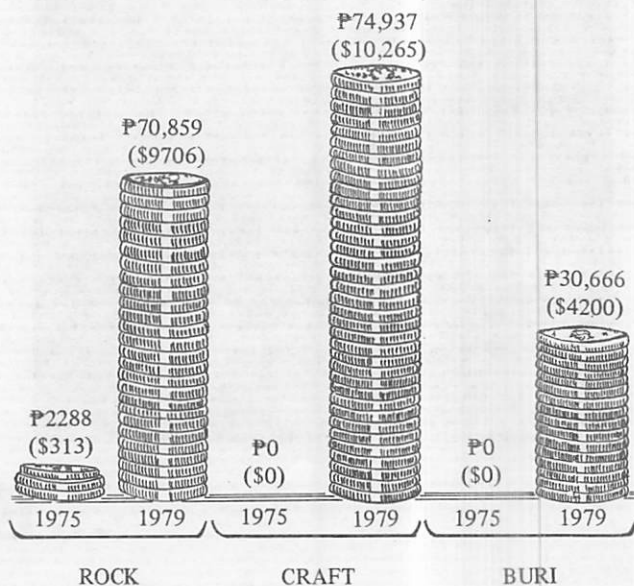
### INCREASE IN AVERAGE ANNUAL EARNINGS PER WORKER

1 coin = ₱146 (\$20) approx.



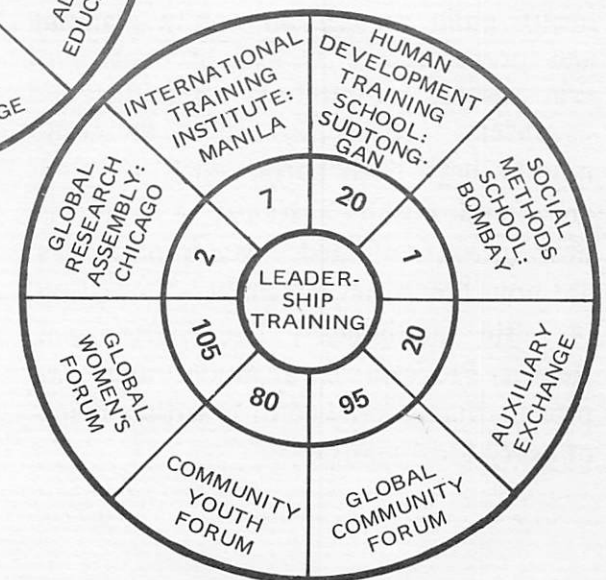
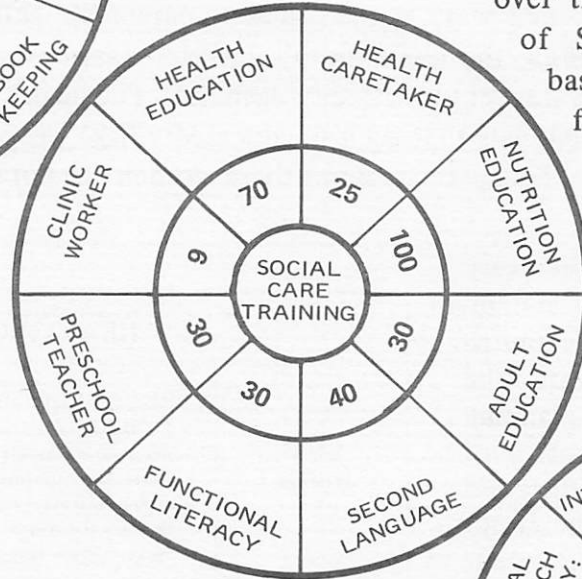
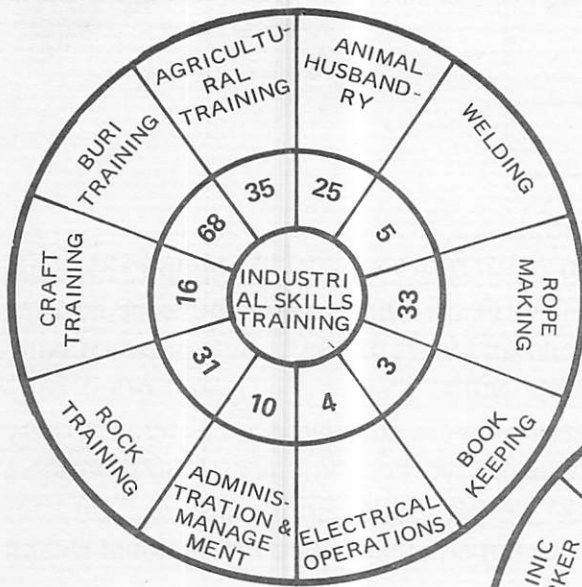
### GROWTH OF INDUSTRIES' ANNUAL SALES

1 coin = ₱1460 (\$200) approx.



Sudtonggan's elementary school attendance has increased from 10 in 1975 to 116 in 1979. 50 3 to 6 year old children attend the Early Learning Nutrition Center. 100 adults have participated in functional literacy and second language classes, while 30 attended Adult Education classes taught by the elementary school teachers.

The greatest dream of Sudtonggan residents was to have their own elementary school. In 1976 they requested the construction of a school. After many months of surveys, proposals, follow-up and correspondence, city administrators still expressed doubts about the community's seriousness. The whole village rallied and circulated a petition, which was delivered to the City by 17 men of Sudtonggan. In 1977 the school was built and 13 children enrolled in grades 1 and 2. Three additional rooms for grades 4-6 were promised when the first grade class reached grade 4. In the meantime a pathway was carved out of the rocks to enable grade 4, 5, and 6 children to walk to school safely in a neighboring village.



In 1976 the community built a preschool out of local materials and 100 2-6 year olds enrolled. Since then classes have been held from 9 to 4 daily and the village-supported nutrition program serves lunch and two snacks. Over 30 women in the village have been trained to teach preschool. More than 33 seminars, courses or training programs have been offered to all village residents and enrollment exceeded 800 over the past four years. The people of Sudtonggan have declared that basic education is the key to the future and have demonstrated that no community need be without it.

## A FULL CYCLE OF TRAINING...

*Over 33 courses have opened a myriad of new horizons to Sudtonggan youth, adults and elders.*

HEALTH			
	1975	% Decrease	1979
Yearly Births*	49	39%	30
	(population stable at $\pm$ 950)		
Yearly Infant Deaths (age 0-2)	12	80%	2.5
Severely Mal-Nourished (age 0-6)	85%	61%	24%

\*Control: Lapu-Lapu City records an increase of 19% since 1975.

SCHOOLING			
	1975	% Increase	1979
Pre-School Enrollment	no preschool	-----	50
	(age 3-6 population - 66)		
Elementary School Enrollment	10	1160%	116
Completed Any Further Schooling	25	624%	156

## The Dream a Became

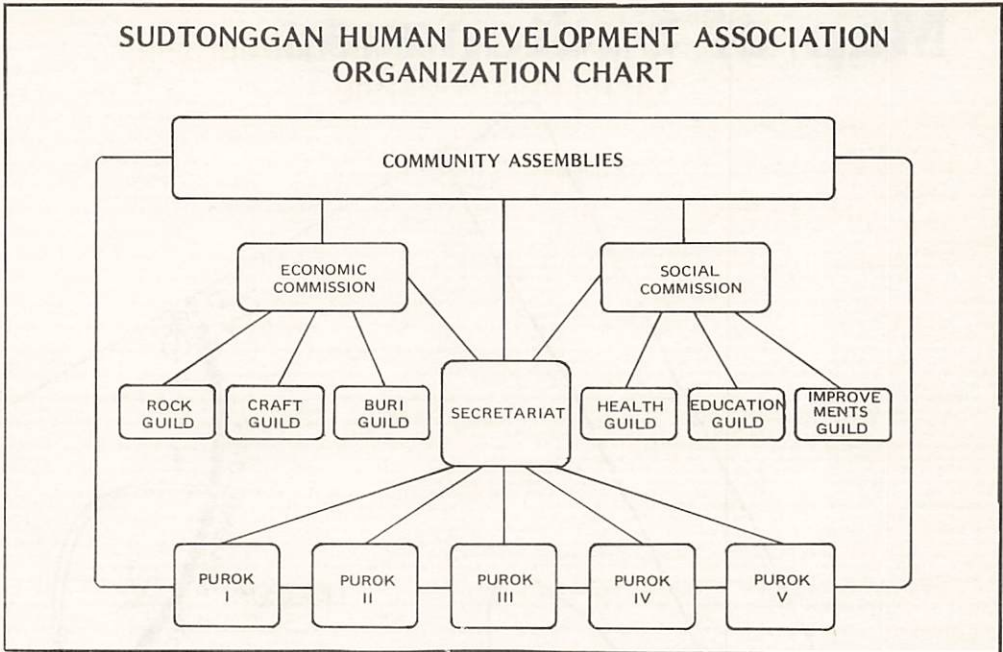


Sudtonggan's infant death rate per year has dropped from 10 in 1975 to 3 in 1979. Malnutrition has dropped from 85% to 24% and the birth rate has dropped by 35%. The Health Clinic, a large building housing the community office as well, is the most fully equipped on the island and is staffed by a full time paid community health worker. Nine women were trained in semi-paramedic skills. They then trained other community women to assist in guarding the community's health. Liaisons were cultivated for referrals to city hospitals and a nutrition program was set up with city agencies. The health workers, young and eager women, faced open disbelief from professionals that such uneducated village people could assume responsibility for the health of their entire village. Today the systems these women developed are extolled by Regional Health officials.

Health records are kept on every family. Regular mothers' classes and infant weighing maintain and improve nutrition habits and teach preventive care. The health guild focuses on family planning and prenatal care as well as control of skin disease, respiratory infections and dysentery. 22 of 25 wells in the community have been permanently covered and hand pumps installed - water is now uncontaminated. Major pathways are now limestone sidewalks, eliminating parasitic mudholes. The Sudtonggan Health Program is a model and has proven that good health is within reach of every local man.

HEALTH GUILD TASKS		
Clinic Worker	Doctor's Clinic Schedule Assist Doctor Medicines Caretaker First Aid Administrator Specific Home Visits Family Records Serious Case Watch	Schedule Mother's Classes Maintain Village Health Charts Refer cases to doctor or hospital
Health Caretaker	Purok/Team weekly home visits Watch minor sickness Monthly weighing Recruitment for classes Report purok health to clinic worker Refer cases to clinic/clinic worker	
Guild	Next week's plan Infant feeding Pump maintenance watch Village cleanliness	Special Health Campaigns: - deworming - family planning - prenatal care - immunizations - scabies or other skin disease

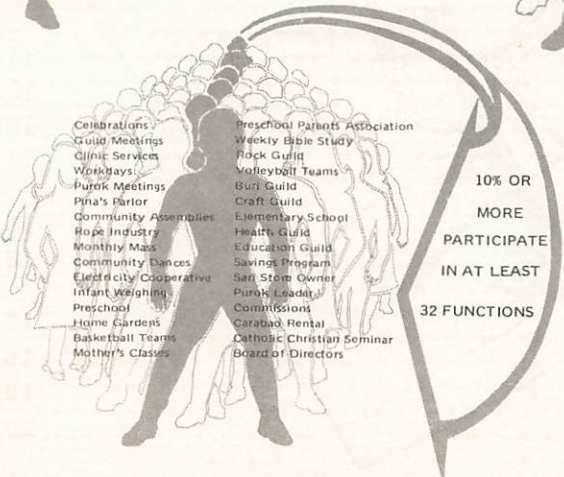
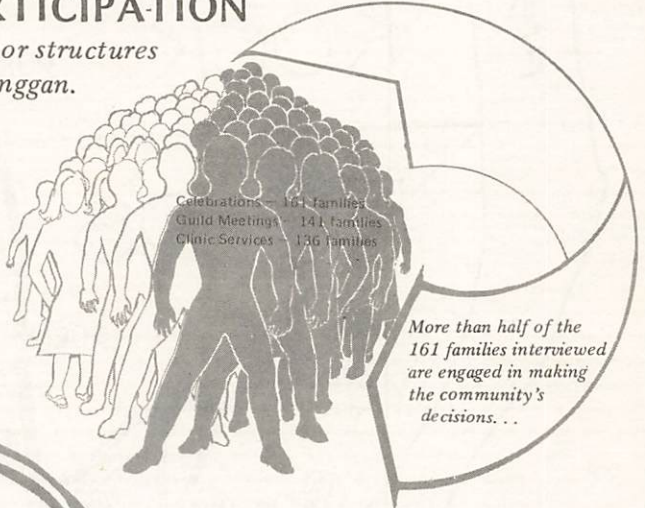
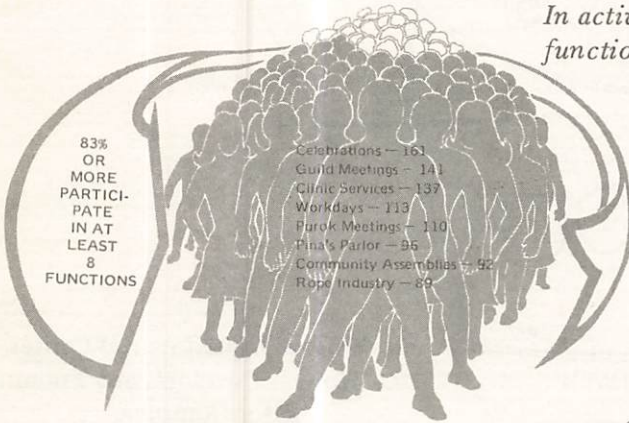
# nd the Work Reality



The organization of the village across family and economic lines was a key element in motivating the community at large. Guilds, meeting weekly, form the basic decision making and implementing groups within the industries and social programs. Puroks (stakes), the gridding of the community into 5 parts and into teams within puroks, enabled the emergence of care structures and space transformation. Purok meetings and community or purok workdays are held as needed when issues or tasks arise. Community wide Assemblies, held quarterly, are the evaluation and planning dynamic for the entire village. Sudtonggan has grasped that the future is in her hands and that she has the power and the wisdom to decide its direction.

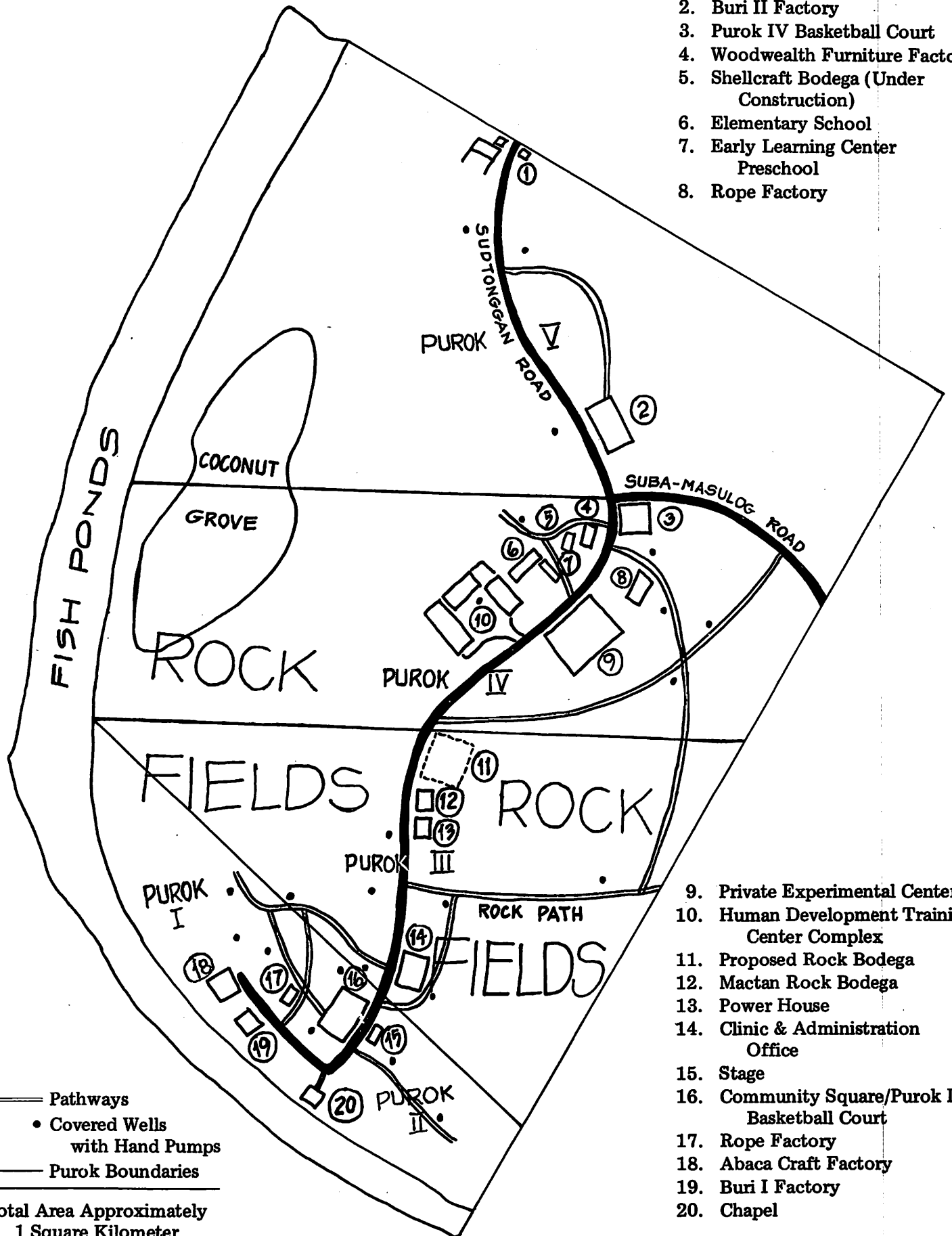
## COMMUNITY PARTICIPATION

*In activities, services or structures  
functioning in Sudtonggan.*



# Map of Sudtonggan

1. Village Entrance & Sign
2. Buri II Factory
3. Purok IV Basketball Court
4. Woodwealth Furniture Factory
5. Shellcraft Bodega (Under Construction)
6. Elementary School
7. Early Learning Center Preschool
8. Rope Factory



9. Private Experimental Center
10. Human Development Training Center Complex
11. Proposed Rock Bodega
12. Mactan Rock Bodega
13. Power House
14. Clinic & Administration Office
15. Stage
16. Community Square/Purok I Basketball Court
17. Rope Factory
18. Abaca Craft Factory
19. Buri I Factory
20. Chapel

— Pathways  
 • Covered Wells with Hand Pumps  
 — Purok Boundaries

Total Area Approximately  
1 Square Kilometer



#### SUDTONGGAN: PAGLAUM

Sudtonggan, hataas ang paglaum  
Kinaiyahan, napuno sa gugma  
Tugoti ang iyang mga damgo  
Makabaton sa katumanang dayon.  
Taliwala sa iyang kalisdanan  
Pangandoy iyang kasulbaran  
Paglaum sa iyang lomolupyo  
Masaksihan iyang kauswagan.

#### COMPREHENSIVE ORGANIZATION

Whole village organized into 5 Puroks  
Purok (stakes) and team leaders  
Monthly guild meetings: Buri  
Craft  
Rock  
Health  
Education  
Quarterly Planning Assemblies  
Ongoing Village Secretariat  
Economic Commission  
Social Commission  
Administrative/Finance Office  
Weekly Payday  
Board of Directors



#### CELEBRATIVE LIFE

Village Square Movies  
Community wide cultural excursions  
Sudtonggan Love Song  
Purok Fiestas  
Annual Village Fair  
Basketball Tournaments  
Socio-economic Fairs  
Volleyball Teams  
Sudtonggan Olympics

#### COMMUNITY IMPROVEMENTS

Purok Beautification Contests  
House Beautification Contests  
Beauty Shop  
House Painting  
Electricity Coop  
Road Widening & Maintenance  
Purok maps and bulletin boards  
Village entrance gate and sign  
Activity location signs  
Paved basketball court  
Village square & stage renovation  
Limestone pathways  
New chapel  
Over 25 new buildings



#### PRESCHOOL RITUAL

Leader: Who are you?  
Children: I'm the greatest!  
Leader: Where do you live?  
Children: In the universe!  
Leader: Where are you going?  
Children: To change the world!



# People of Sudtonggan...



## VILLAGE ELDER

When I was a young girl I only attended school two days a week because I was the one in my family who was responsible for taking care of my younger sisters while my parents were on the farm. I also went to Bohol with my grandmother to help harvest corn when I was 9. My family's earnings were very low and I had to quit school to help my family make twine during my teenage years. I got married at the age of 20.

Life, I thought, will become easier and happy, but when I gave birth to my first child, life became harder for me because my husband who was working in Cordova as a clerk earned only ₱12 per week. So I went back to making twine to help meet our needs. Later my husband's salary was raised to ₱17, but we had five children by that time which doubled our hardships. After I had my seventh child, the Buri Industry was started in Sudtonggan. I started to study the craft of buri, and I participated in the training under the house of one of the villagers. Slowly I learned and started to have buyers, but I was upset, my work was bad. For every three pieces I made, only one passed and was paid for by the buyers. At that time the buri rate was ₱3.50

each. I almost lost faith to work in buri, because I worked hard, but earned only little. My husband encouraged me to try harder so that I could help him. At last I learned the skill and I was very happy and soon I could finish 8 pieces in one week.

I was worried when my husband was terminated from the office when the town mayor of Cordova was replaced, but because of the Project he worked as the agriculturist and earned ₱53 which was supported by a training grant. Now we live with no fears of poverty. All of us in the family are working. One of my children is working in the Craft Industry, which is one of the big sources of money in our village since the Project. Today the story of my life will never be repeated by my children. They will not suffer poverty even if they marry because they already have skills and are ready to be employed. As of now I am manager of the Buri Industry in Sudtonggan.

## VILLAGE WOMAN

I was born on September 29, 1953 in Maasin, Southern Leyte. We were 9 children, three brothers and five sisters. My father's occupation was selling sweets and breads for our family support. My mother sold vegetables, and fresh fish to the market. My father was a good cook and every time there were fiestas, wedding or birthdays someone would come to ask him to cook.

When I was in the elementary grades, we had a small carenderia. My father was the one who cooked for sale. We were just helping him in peeling and washing the ingredients. My father taught us how to cook and he let us practise. Because we didn't know our life's going on, we met difficulties. My father and mother became sick. I asked myself "who will run our small carenderia since my parents are sick?" One evening my elder brother, who is already married, called a meeting and said he cannot manage the carenderia because he has a job and his wife has two children. I told him that if possible, your wife will be the one to watch the carenderia while I'm in school. I promised them that I would do the cooking early and when they came to the carenderia everything would already be prepared. My brothers said OK. So I had to wake up early and cook hanging rice and while cooking, I studied my lessons. For several months that was my job and in the evening making preparation and keeping all the things clean before we go to bed.

I graduated from elementary school with hopes and dreams that I can proceed to high school. My father said to me "You can proceed but help us also. Let us help each other." So I told my father that we do not need to spend much money for my education, that I'll be a working student. I spent Saturdays and Sundays cleaning the school and helping do work in the convent. I graduated from high-school in 1971. I didn't proceed to college because I knew that my parents could no longer support me. I helped my parents by running the small carenderia.

In 1975 I came to Lapu-lapu to spend my vacation with my elder sister. One afternoon, one of the ICA staff came to the house, asking my brother-in-law if he can find someone to cook for the Preschool. My brother-in-law talked to me and the next morning I started working. I kept watching the children marching, singing and exercising. Every Friday afternoon the teachers had meeting. It was suggested that I attend every time they had a meeting. So I attend and later on I was trained as a preschool teacher.

In 1976 I helped start the project in Sudtonggan by cooking everytime we had workdays. In 1977 I married a man in Sudtonggan. Even though I'm married I am still working in the project as a preschool teacher. In the beginning we had an infant, pre- and mini and kinderschool. We had teacher training Wednesdays and Fridays and once a month we had field trips. Sudtonggan changed a lot because we started the industries. I was even trained in making buri. In 1978 I was assigned to the Rock Guild as production manager. In this guild I needed to be tough, because I have to tell the workers to work hard and meet deliveries and reject the rocks that are not white and square, and make the payroll. I found many experiences from teacher training, bookkeeping and managing the industry.





## VILLAGE ELDER

When I was a child, I used to make kites which were my favorite toys, but I was also taught to be industrious in farming and fishing. Since my parents died when I was 15, I was obliged to cook food for my four younger brothers and sisters. We lived very poorly with tuba (palm liquor) gathering as the main source of livelihood. Sometimes we had to eat cassava for meals. Then I learned to work rocks which helped us earn more money. When the Project began I was one of the first builders, for which I was paid ₱10 (\$1.50) a day. During the Training School I was a cook for the participants. At present our money comes from rock-cutting and my wife weaves rope. The industries which were started during the project enabled us to earn a better income, especially for uneducated people like myself who have never gone to school.



## VILLAGE MAN

My mother was pregnant with me during the days of the Japanese occupation when fright, running, crying and tiredness were suffered by everybody. Thrill and silence often happened too. My parents were forced to move to Bohol, where I was born in the sitio of Kawayan (now Dagohoy) on March 26, 1945. We ate cassava almost every meal and banana and camote sometimes too. The Americans came into the Philippines and the fighting was ended. Life slowly changed. We moved back to Sudtonggan (I was fifteen days young). On a small banca we crossed the strait of Bohol, even though the weather was stormy. We started a new life again, but still it was difficult. We danced in the midst of the hardness. I had a great role to play because I am the eldest of two sisters and three brothers, who died in the early days. My mother couldn't walk or stand for almost a year after she gave birth to us. I took responsibility for the house, cooked food, fetched water, gathered firewood, fed the younger ones and washed clothes. My father was always out working.

In 1952 I went to grade 1, 2 kilometers away, passing rocky rugged pathways. Our life situation was even more difficult, but with courage and dreams I worked hard in school. My elementary graduation was on March 26, 1960. I spent my vacation time opening a small business. Sadness came to me which I knew that there was no hope for me to go to high school. I decided to continue studying at home. I bought vocabulary books and a little dictionary. I remembered the five principles taught me by my parents: "First, know all people around you. Second, serve and care for people. Third, do not be easily discouraged. Fourth, be guided. Fifth, think first of an idea, study before you decide, decide before you act.

I got married on March 4, 1965. I was 19 years old. We made our home in Sudtonggan. I stopped my business and decided to work in Cebu City as a salesman for 8 years and then in Sudtonggan as a tuba-gatherer. I have seven children and our financial situation was not in good shape. I also raised poultry, pigs and goats.

In May 23, 1976 the Sudtonggan Consult started. I felt worried and concerned for so many foreigners in the community. I would harvest my coconuts at 3 AM in the morning and attend the consult all day long. After the consult and the project was launched, consult images remained in my mind that encouraged me to work with the ICA staff. I noticed that participation was the most important and I have worked with many guilds, but mostly with the industries, training and forming operations and productions systems. I have been active in all the community planning and especially in my own purok, though I encourage the whole community to participate. I have participated in many leadership training programs and have been part of the staff for the expansion of Sudtonggan's work in Davao and across Mactan. I was also proud to represent our community in India, Korea and Chicago.

These impossible dreams became the possible reality of my life.

## VILLAGE YOUTH

I'm the second child of our family. My father worked in the radio station which did not provided enough income to support us. So while I was still young, I had to scavenge just to find enough money. One day somebody convinced me to work in the big buri factory in Cebu instead of wandering around. So I worked as a laborer before the Project in Sudtonggan began. I was asked to be a trainer for the Buri Industry trainees in Sudtonggan and my employer was asked to support the project by supplying materials. At long last our village had its own industry and I worked in my own community.

The time came when the acting manager of the industry went to the Langub Project in Davao and we had to choose another manager to fill his position. I was chosen. I was excited and thrilled. In spite of my age (16) I was responsible for our village buri industry.

When we began to hold Human Development Training Schools in Sudtonggan, I was one of the participants. I learned about industrial fact. When the training was finished, I went as a volunteer to the cluster village of Malingin to help initiate a buri industry. It was in the HDTS that I learned to work not just for myself but for the benefit of all.

This year I decided to go back to High School and further my education. I also participate in village activities when I am needed.

### COMMUNITY RITUAL

LEADER: Are we not the human ones called to bring humanness to the last corner of the earth?

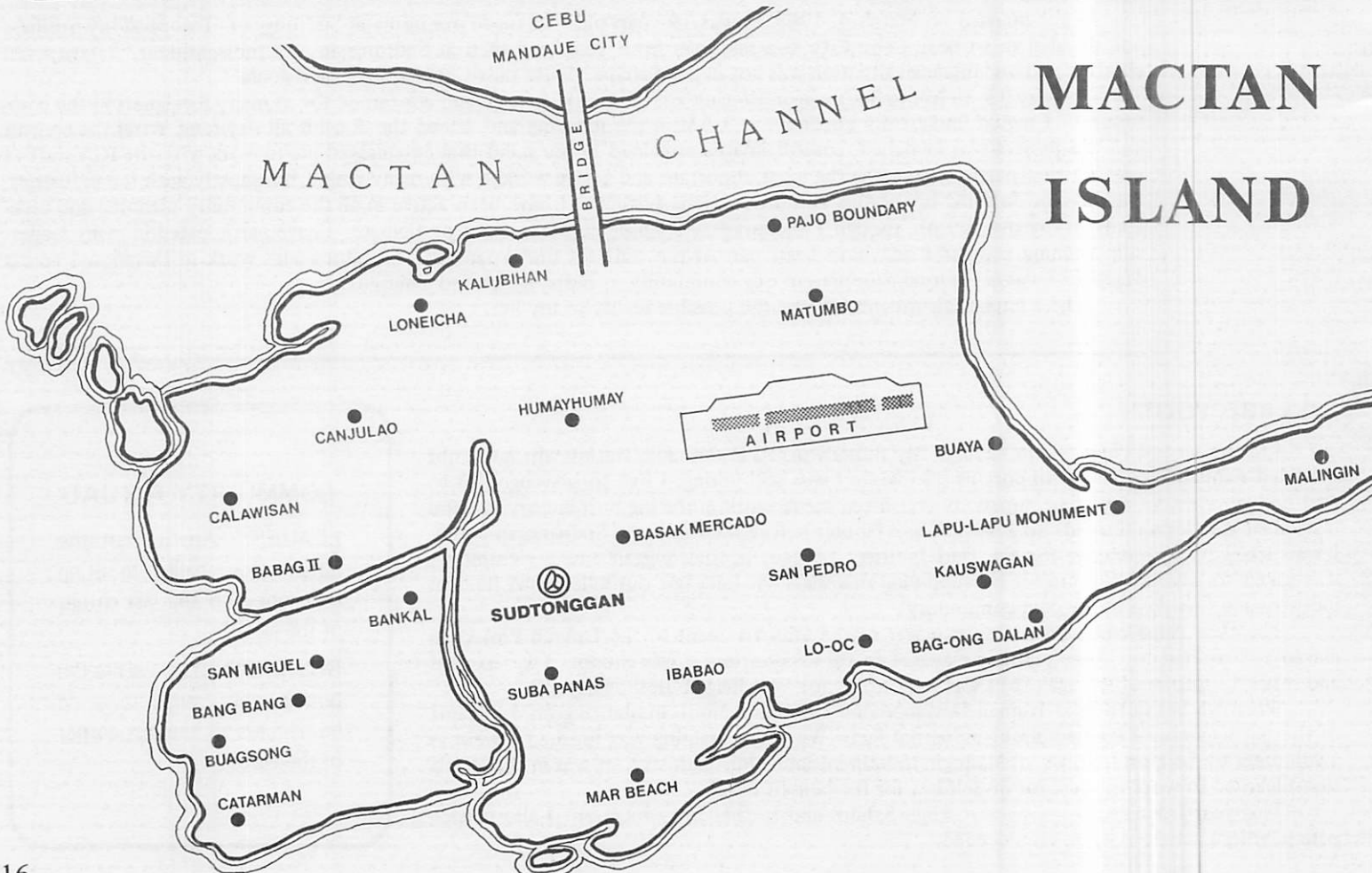
RESPONSE: Yes, we are the human ones called to bring humanness to the last corner of the earth!

## HUMAN DEVELOPMENT TRAINING SCHOOL

Sudtonggan has become a training center for the Philippines. The Human Development Training School has been held twice a year since 1978. During this 6 week course villagers come and live in Sudtonggan, participating in practical training in rural development composed not only of classroom session, but also field trips, workdays and excursions. The daily contact with Sudtonggan activities and residents is the most important aspect of this training – a concrete example of what a village can do itself and people who can tell the stories about how they do it.



HUMAN DEVELOPMENT TRAINING SCHOOL CURRICULUM														
O R I E N T A T I O N	CYCLE I ECONOMIC DEVELOPMENT				H E R I T A G E  T R I P	CYCLE II HUMAN DEVELOPMENT				U R B A N  T R I P	CYCLE III SOCIAL DEVELOPMENT			C O U N C I L
	MODULES					MODULES					MODULES			
	C O G N I T I V E	A I N F O R M A T I O N	C O S M E T R I C I E S	L A B		L E N G T H	C I D M E N T I T Y	C O P Y R I G H T	F O R M A T I O N		L A B	P R E C A R E	F E D B A C K	
	R O U N D T A B L E					R O U N D T A B L E					R O U N D T A B L E			



# Sudtonggan Cares for the World

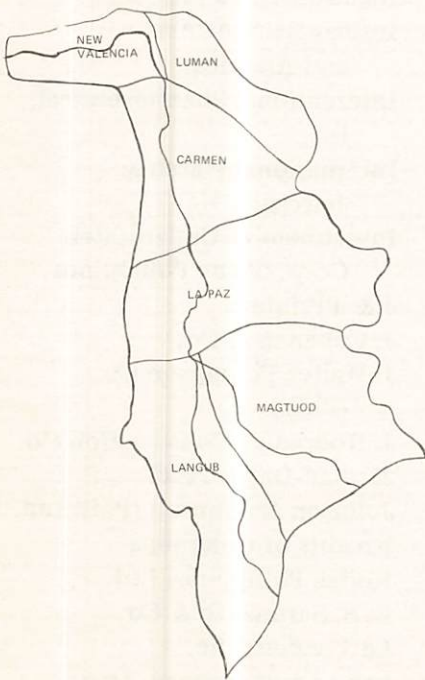
## MACTAN ISLAND HUMAN DEVELOPMENT PROJECTS

From the beginning, Sudtonggan residents understood their experiment to be one that would spread and be replicated across the Philippines. They participated in leading community forums in every village on their own island to share the methods they used and experiences they had. In January 1979 four villages on Mactan became the "Mactan Cluster Human Development Projects," and in January 1980, 19 more villages joined them. Now every barangay on Mactan Island (including Cordova) boasts a project. These new projects are staffed by local Human Development Training School graduates and were initiated by opening a preschool (Early Learning Nutrition Center). During 1980 they will journey together through the arenas of economic and social development.



## LANGUB HUMAN DEVELOPMENT PROJECT

The Langub Human Development Project began in January 1978. Langub is a mountain village 18 kilometers from Davao City on the southernmost island, Mindanao. An isolated community of people with no public transportation, Langub covers 300,000 square hectares of mountain ridges and valleys. The residents' priorities were road improvements, accessible water and cash crops. The village began an extensive cacao farming project, sewing industry, commercial store and community preschool. In June 1979 the project expanded all programs into the neighboring 5 villages along the mountain ridge, now called the Mountain Cluster Human Development Projects. Over half of the Langub project staff is made up of residents from Sudtonggan. Two public jeeps now ply the repaired road daily and water is now accessible to over one fourth of the community 24 hours a day — signs of the dramatic change that has happened there.



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*Our deepest thanks to these and the many others not listed here who have given their support in many ways, and without whom the miracle of Sud-tonggan and what has followed would not have been possible.*

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