

SUDTONGGAN COMMUNITY

REPORT

FOREWORD

Since May of 1976, the people of Sudtonggan have been participating in a comprehensive socio-economic development program as a demonstration of possibility for rural villages throughout the Republic of the Philippines. With the Institute of Cultural Affairs providing residential consultant staff, Sudtonggan joined a network of 24 communities around the world in creating a global demonstration of local development. After four years work as a Human Development Project, the village leaders and the Institute gathered to assess their progress, to celebrate their accomplishments ~~to~~ plan their future and to tell their story. The following document was written by local residents and Institute staff during a week-long Documentation Task Force and expanded to its present form during a 5 day Community Extension Module in April of 1980. The first section is the story of Sudtonggan and deals with its history, indicators of change and anticipations. The second section deals with the methods of development which include project initiation, actuation and documentation. It is hoped that this document itself will be a sign and a tool for other communities concerned with rapid, comprehensive human development.

SUDTONGGAN COMMUNITY REPORT

April 1980

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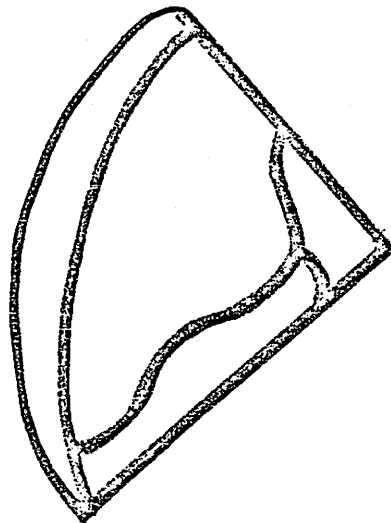
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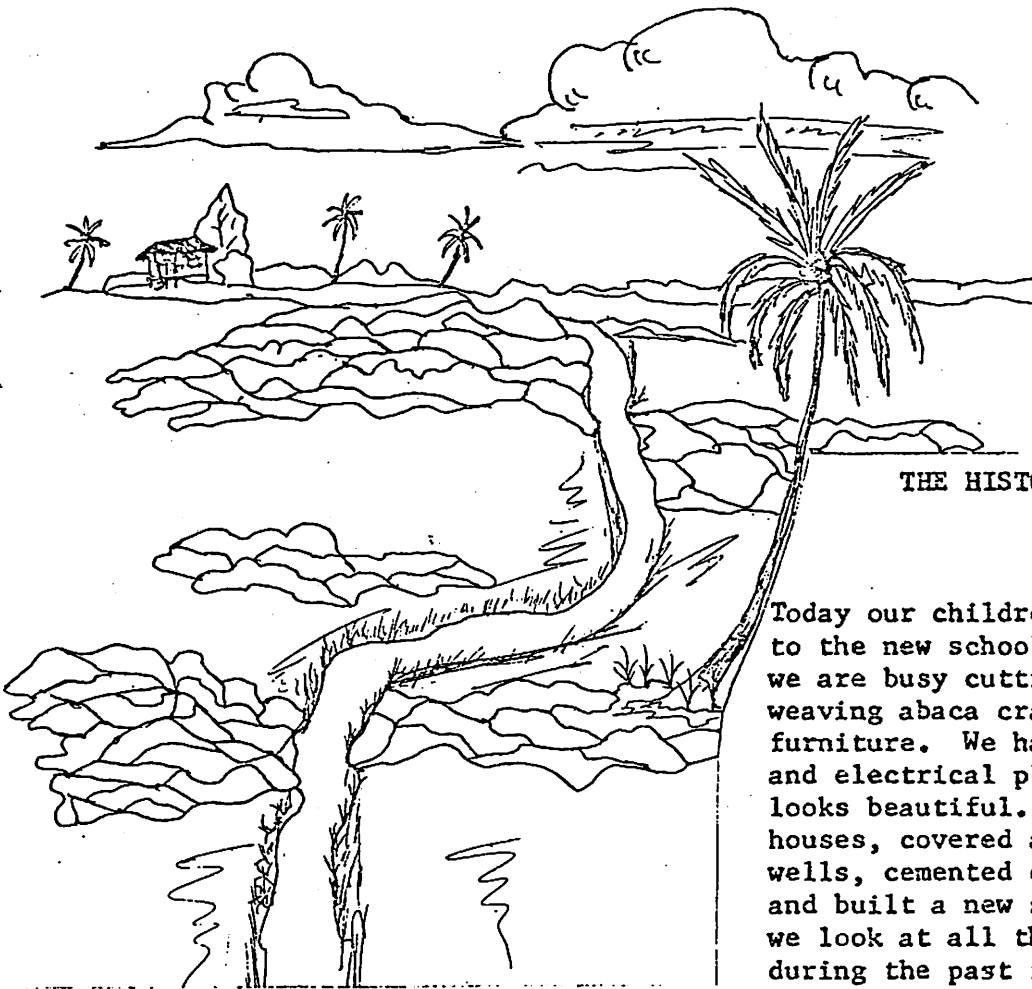
Approach to Documentation

Letters of Authorization

Acknowledgements

**THE STORY
OF
SUDTONGGAN**





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-poly-nesian 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 "tangantangan" 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.

INDICES OF DEVELOPMENT

A. TOWARD ECONOMIC SELF-SUSTENANCE

INTENT: At the time of the Human Development Consultation it was the expressed intent of the residents of Sudtonggan to become self-sustaining by expanding the economic enterprises of the community in four arenas: industry, farming, skills training and commercial development. This was to be accomplished by providing job opportunities for the whole village and establishing a viable economic base.

CONTRADICTIONS: Although all of the contradictions identified in the Consultation Summary Statement have an effect upon the economic development, those which seem most directly related to the economic life of the community had to do with irregular and unstructured employment in Sudtonggan insufficient markets which could provide an adequate source of income; and individualized use of resources instead of pooling them to create a base of economic power.

INDICATORS: Among the many indications of rapid economic development, the following four have been selected as representative.

1. The average annual per capita income was increased by 347%, from \$57 to \$193. The estimated average annual family earnings was increased by 446%, from \$200 to \$891. This was primarily accomplished through the increase of job opportunities created within the community.
2. Employment opportunities have been increased in the community by 50%. The rock and rope industries have been substantially expanded and new options are present with the initiation of the Buri and Craft industries. Added to these options are the social program jobs.
3. Three locally based industries are well-established employing 140 people. Their markets are stable and all three are managed by local residents.
4. 24% of the gross industries income supports the community's social programs such as health, education and essential services.

INCREASED INCOME

The Sudtonggan Human Development Project seriously undertook to triple the gross village income. It has more than succeeded: that gained from the local industries alone has jumped from P2288 (\$313) to P109,046 (\$24,663), an increase of over 7800%. And the per capita annual income average from employment within the community has increased from P416 (\$57) to P1445 (\$198). This figure does not include the numerous new jobs obtained outside Sudtonggan. The project began with a multi-faceted attack on the income including agriculture, fishing, small animals, commercial services, corporate bulk purchasing and industrial development. Through the four years, a shake-down process has shown a limited feasibility for all but the industrial programs, and these have become the economic foundation of the community.

Indeed the initiation and expansion of the industries has allowed for a number of wage earning jobs to be created in the social arena. Sudtonggan is moving rapidly out of its subsistence-level economy into a time when budgeting and savings have become feasible and management skills a necessity. Fortunately these industries required little capital investment and, therefore, demonstrated even more powerfully a possibility for other villages. Even with its tripled income, however, the Sudtonggan per capita average is just under one-half the national average. Work remains to be done, and prospects seem good. A new furniture industry has opened in the village which promises some 50 new jobs. And a new export processing zone has just opened on Mactan that will ultimately employ village people. A number of people have submitted applications and 2 have been hired. As residents move further into the mainstream of economic life, local commercial ventures will become more feasible, and already leaders are discussing the possibility of a general store. Such ventures will circulate the money among residents and retain it in the village. The projected electrification of the village will open additional industrial possibilities. Meanwhile the people are undertaking the training and building the social structures to make the next leap possible.

INCREASED EMPLOYMENT

Employment in Sudtonggan was limited to rope weaving, rock cutting and fishing, and subsistence patterns of employment prevailed. Everyone did something to bring in money, from young children to elders. In 1977, in the early stages of rapid development, various jobs were created to provide employment options.

New methods of agriculture were experimented with, co-op purchasing was initiated, fish ponds intensified, animal husbandry of chickens and rabbits started and fishing was expanded. The most dramatic increase in employment came with the initiation of two new industries, buri furniture making and abaca craft weaving. Rock cutting had been a form of income, but the production and number of people engaged were few until new markets were opened. These 3 industries now employ 140 people and are still expanding. Ropemaking, the major occupation of 54% of the families, has expanded enormously as the number of suppliers have tripled and provide local access to supplies. It is not uncommon for several members in a family to make rope even though they may also work in an industry or other job.

Other community programs have also created new forms of employment: the pre-school, the health clinic and the community secretariat all provide jobs for residents. More people, now that they have learned new skills and experienced new possibilities, have sought and found employment outside Sudtonggan. New commercial ventures have opened up in the community. Three new sari-sari stores and a beauty shop have opened. A new furniture factory which will employ 50 people, recently moved into Sudtonggan. The number of people employed outside the village has increased more than 70%, and this indicates a promising future.

Employment expansion was a major factor of change. In a nation where unemployment is one of the major contradictions, Sudtonggan has demonstrated that it is possible to generate new jobs within the village by capitalizing on existing skills, utilizing local resources, expanding markets and training in new skills. Everyone in Sudtonggan is engaged in some form of employment, and many still engage in two or three types of jobs to provide enough income. Employment opportunity is no longer a major contradiction in Sudtonggan. Efforts are now focused in the arena of upgrading the income or replacing existing jobs with higher paying work ventures.

LOCAL INDUSTRIES

In the beginning, 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.

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, electricity, 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. The obtaining of a rock saw enabled the increase of quality production and the decrease of time spent per piece. A rock guild was formed for cutters to fill contracts and prices and costs were standardized.

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 362% 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.

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

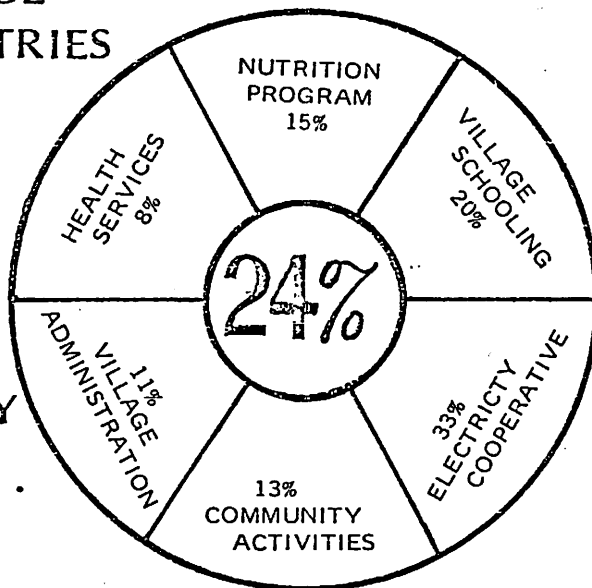
clients grew in number. Today, 25 women are employed full time, and over half of the village's 89 ropemakers are suppliers. A beautiful craft building constructed from industry profits now houses workers, stock and displays.

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.

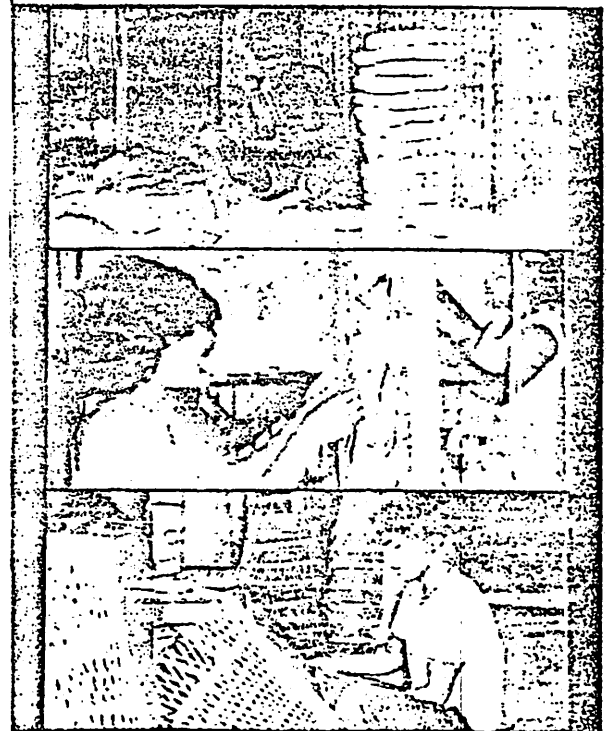
COMMUNITY FUND

An impressive part of Sudtonggan's economic growth is that for the last four years money from the industries has supported the social programs. For the last two years Sudtonggan has been totally self-supporting and made possible total community care. A profit margin of 20% is figured into each sale. The 20% profit is then deposited into the social program account and managed by the Board. The three major industries- craft, rock, and buri furniture-actually made 24% profit in 1979, which went to support Sudtonggan's electricity, pre-school, health clinic, and village administration. The largest percentage (33%) has gone to cushion the sharp increase and subsidize the cost of electricity and the second largest (20%) for the pre-school feeding program. The remainder is used for community activities (13%), village administration (11%) health services (8 %) and the nutrition program (15%).

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



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



3 PRIORITIES...

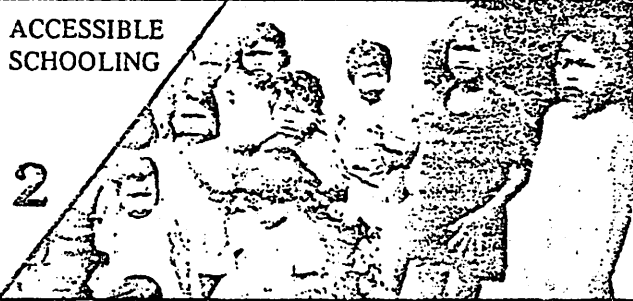
INCREASED
INCOME

1



ACCESSIBLE
SCHOOLING

2



HEALTH
SERVICES

3



ECONOMIC DEVELOPMENT

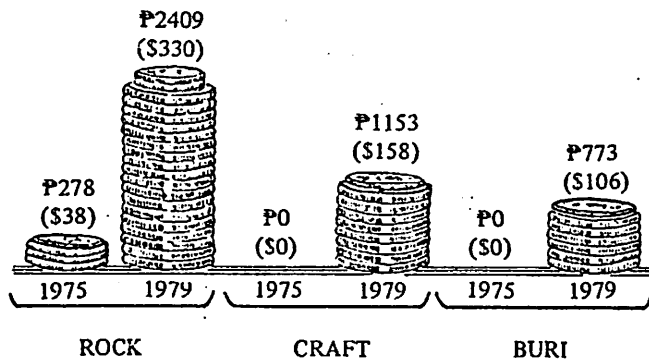
	1975	% Increase	1979
Average Annual Per Capita Income	P416 (\$57)	347%	P1445* (\$198)
Estimated Average Annual Family Earnings	P1460 (\$200)	446%	P6504* (\$891)
Annual Gross Village Industries** Income (Buri, Craft, Rock)	P2288 (\$313)	7880%	P109,046 (\$24,663)

*Outside income figures not included.

For Comparison: Estimated national average per capita income in 1979 was \$400.

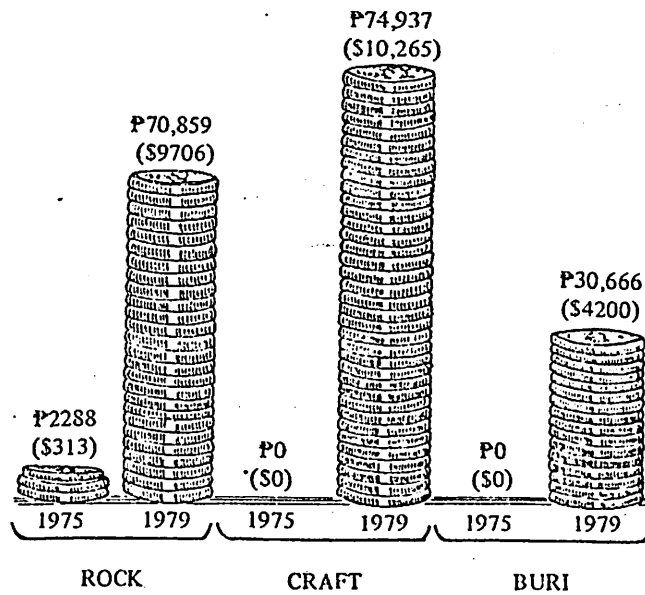
INCREASE IN AVERAGE ANNUAL EARNINGS PER WORKER

1 coin = ₱146 (\$20) approx.



GROWTH OF INDUSTRIES' ANNUAL SALES

1 coin = ₱1460 (\$200) approx.



INDICES OF DEVELOPMENT

B. TOWARD HUMAN SELF-CONFIDENCE

INTENT: The intent of the villagers of Sudtonggan during the past four years has been to move toward self-confidence by creating the corporate patterns and organizational structures within the community which would provide for the basic services, give form to village identity and create a design of village space.

CONTRADICTIONS: Although all underlying contradictions effect to a greater or lesser degree every area of village development, those which appear to be most directly related to this dynamic had to do with a vaccum of community forms in which corporate decisions, leadership or cooperation could be exercised.

INDICATORS: Among the many indicators of rapid human development, the following 4 have been selected as representative.

1. A comprehensive community organization was established which is responsible for the total life of the village and for particular programs. The Sudtonggan Human Development Association consists of a Board of Directors, a full time Administrative Secretariat, two commissions (economic and social), 5 guilds and 5 geographic stakes with teams of 1 to 12 families each. Quarterly and yearly assemblies are held to celebrate accomplishments, evaluate past work and plan for the future.
2. Community identity has been reinforced in Sudtonggan through its many celebrations, fiestas, fairs, sports competitions, songs, rituals and signs. Sudtonggan has hosted over 1000 people from 10 different nations for various lengths of time, and tourist buses now come to the craft center regularly.
3. The installation of electricity to all industries and 45% of the homes was a major accomplishment in the arena of environmental improvement. The residents have also widened and lined 1 Km. of entrance road with white washed stones through village workdays.
4. 25 new buildings have been constructed including private and public facilities. Eleven of these buildings are new homes. The major public facilities include the Health/Community Office Center, a pre-school, an elementary school, 3 industrial facilities, and a Training Center complex of 3 units.

COMMUNITY ORGANIZATION

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 them - 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. Whereas the stakes, guilds and assemblies are the basic decision making structures of the community and the channels for engaging every resident in the decision-making process, an on-going Secretariat and a Board of Directors provide administrative coordination of the village activities. Both groups consist of representatives from the stakes and guilds. At weekly meetings they hear reports, discern issues and make plans which keep things moving. Through an administrative/finance office, the residents themselves attend to matters of budget, bookkeeping and payroll. Finalization of the Board's incorporation is imminent and will mark another milestone in Sudtonggan's total management of her own affairs. Sudtonggan has grasped that the future is in her hands and that she has the power and the wisdom to decide her direction.

COMMUNITY IDENTITY

A special effort was made by the Sudtonggan community to create a positive village identity. It was the village "at the end of the road" that very few had ever noticed. As Sudtonggan began to develop its economic base and improve its environment, a new identity began to emerge, and the Cultural life expanded to include new aspects. The first major celebration after the project was initiated was a fiesta during the Fiesta of Fatima, the best planned and biggest ever. Many new songs, symbols, and rituals have been created by the village to celebrate developments and to use at meetings and special events. The Lapu-Lapu Parish is also conducting a mass in the community once a month.

Signs have been a major factor in building village identity. A large sign marks the turn off from the the main road to Sudtonggan, and then another sign and entrance gate mark the beginning of the community. Throughout the community there are signs marking places of programmatic activity. Purok signs include a map of the stake and names of the residents grouped into care teams.

Celebrations, fiestas, fairs, and sports competitions are part of the ongoing life of Sudtonggan. As significant in the change of its image is the role of hosting that has become a part of the community's life. Over 1,000 guests have come to see Sudtonggan and some have come to volunteer their time and skills to assist in its development. Guests from ten nations have been in the community over the four years. Tourist buses come twice a week to shop at the craft industry, and college students have visited to see and study the methods and effects of a demonstration village.

Sudtonggan is no longer just the village at the end of the road, it is a self-conscious community, demonstrating and sharing its gifts with the island, the nation and the world.

ENVIRONMENTAL IMPROVEMENTS

Before the Consultation in 1976, community workdays were minimal and improvements were done by hiring outside labor or carried out by the family. Five community workdays were held before the consult as a way of introducing the project to the community. After the consultation they continued with volunteer community workdays every other week. Now they are scheduled as

needed to improve the physical environment. Work days have built a new stage, two full basketball courts with new backboards, the clinic and two new parks with benches; they have painted the chapel, widened the road and lined it with whitewashed rocks. In the arena of housing development, eleven new houses have been constructed. Research has been conducted on housing designs to formulate a plan that would be both inexpensive and durable.

A major accomplishment in this arena was the providing of electricity to the Village Square and the Community Center in June of 1976 through a small generator that had been loaned to the project. Since then, a 14 kva generator has been acquired with the capacity to provide electricity to every house in the village as well as the neighboring village. The community established an electrical cooperative through which those who receive light, pay a fee and hire one resident to service and maintain the generator set. Today, 45% of the private homes and all the industries receive electricity. It is a significant accomplishment by the village and the only community owned and operated system on the island.

Environmental improvements continue as beautification contests are held, more houses are painted and renovated, trees and flowers appear around houses and pathways are cleared, leveled and marked.

NEW BUILDINGS

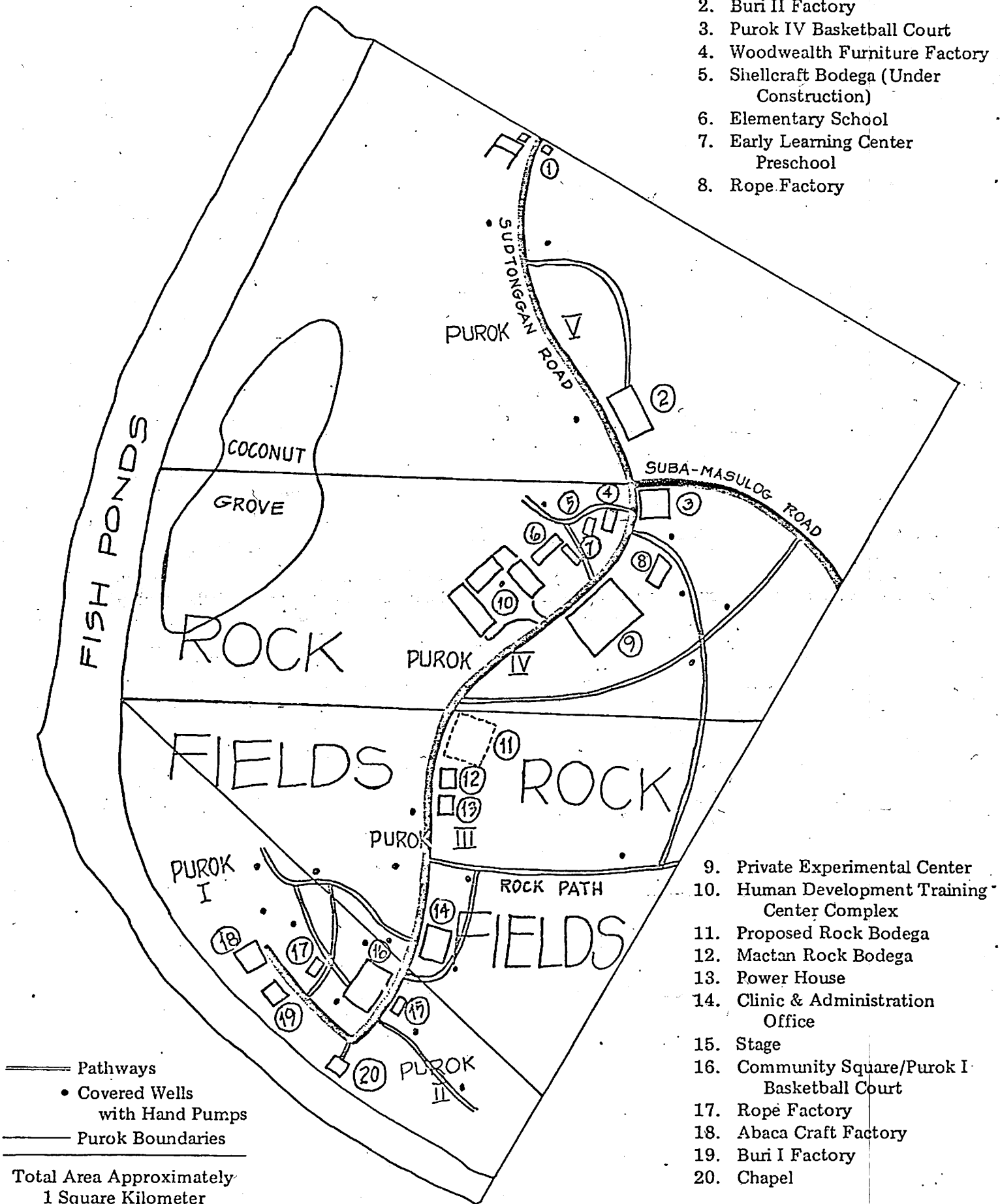
Carpentry and construction skills are known by residents in Sudtonggan, but their use was limited. Inaccessible capital for home construction, time consuming labor and domestic activities and minimal structures for making decisions to implement major public construction projects blocked Sudtonggan to the point where few new houses and no public buildings existed before 1977. Four years later 25 new buildings have been constructed. Eleven of these new buildings are private homes. The major public facility is the Health Center which is also used as a community office and tourist information center. Located near the village square, it was constructed out of cement blocks. Other public facilities include a pre-school, a three classroom elementary school, two Buri factories, a rock warehouse, a chapel, an agricultural nursery, a craft building, a utilities building and a Human Development Training School Complex of three buildings. A community center for project staff residence and program location was built. It burned and was replaced by the Training Complex in a new location.

The pre-school also saw two phases of construction. It was one of the first public buildings constructed in 1977 and recently in 1980 the old one was torn down and the new one was built to provide more space and adequate kitchen facilities. The second elementary building (4th, 5th, and 6th grades) is scheduled to be finished this year.

The new appearance of Sudtonggan was made possible through the efforts of local workdays and outside public and private assistance.

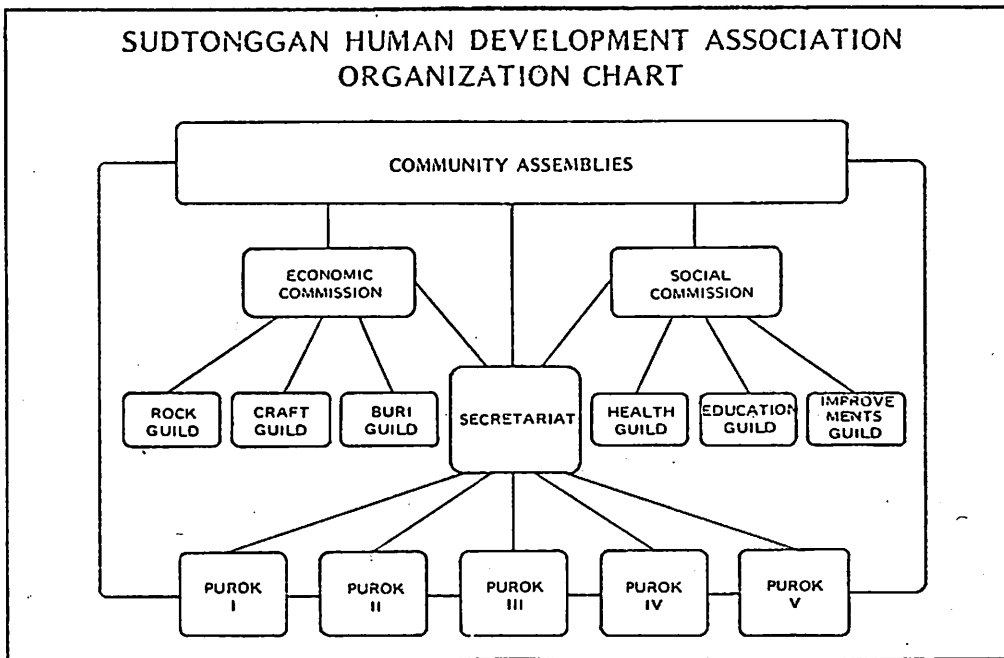
Map of Sudtonggan

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

SUDTONGGAN HUMAN DEVELOPMENT ASSOCIATION ORGANIZATION CHART



COMMUNITY PARTICIPATION

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

83%
OR
MORE
PARTICI-
PATE
IN AT
LEAST
8
FUNCTIONS

Celebrations — 161
Guild Meetings — 141
Clinic Services — 139
Workdays — 113
Purok Meetings — 110
Pina's Parlor — 96
Community Assemblies — 92
Rose Industry — 89

Celebrations — 161 families
Guild Meetings — 141 families
Clinic Services — 139 families

*More than half of the
161 families interviewed
are engaged in making
the community's
decisions...*

Celebrations
Guild Meetings
Clinic Services
Workdays
Purok Meetings
Pina's Parlor
Community Assemblies
Rose Industry
Monthly Mass
Community Councils
Electricity Cooperative
Infant Weighing
Psychiatry
Home Gardens
Basketball Team
Mother's Classes
Preschool Parents Association
Weekly Bible Study
Rock Guild
Volleyball Teams
Buri Guild
Craft Guild
Elementary School
Health Guild
Education Guild
Savings Program
Sanitary Program
Sanitary Program
Purok Leader
Commissions
Carabao Rental
Catholic Christian Seminar
Board of Directors

10% OR
MORE
PARTICIPATE
IN AT LEAST
32 FUNCTIONS

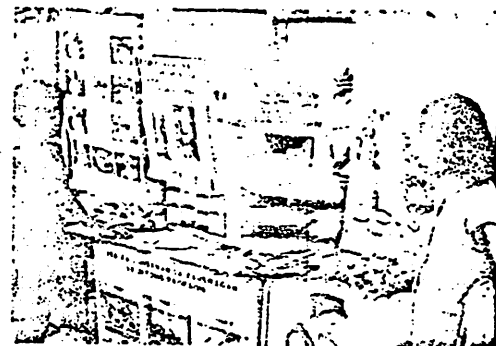
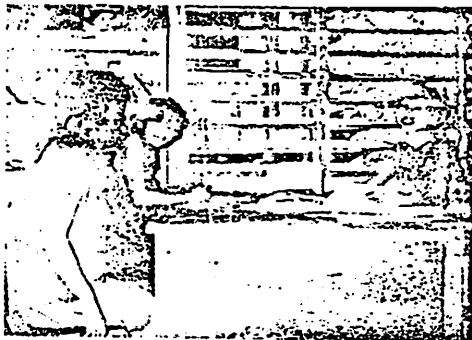


SUDTONGGAN: PAGLAUM

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

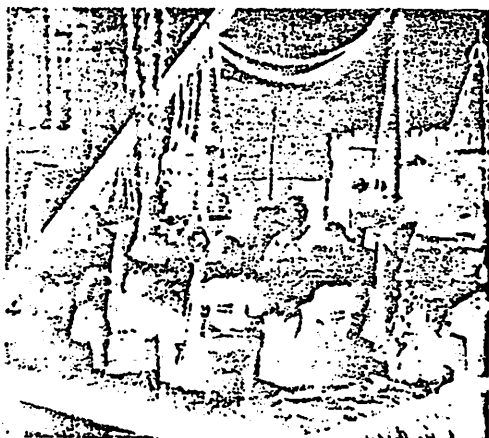


CELEBRATIVE LIFE

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

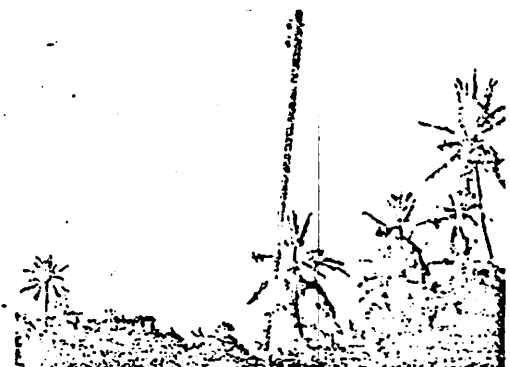
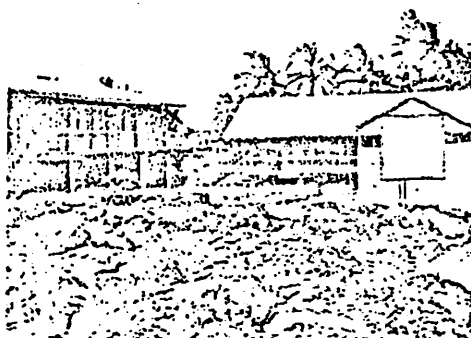
COMMUNITY IMPROVEMENTS

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!



INDICES OF DEVELOPMENT

C. TOWARDS SOCIAL SELF-RELIANCE

INTENT: The intent of Sudtonggan was to move toward social self-reliance by strengthening the ability of the community to care for the health, education and welfare of the people. This was done by attacking malnutrition, the low education level, and setting up on-going structures to take responsibility for these aspects of community life.

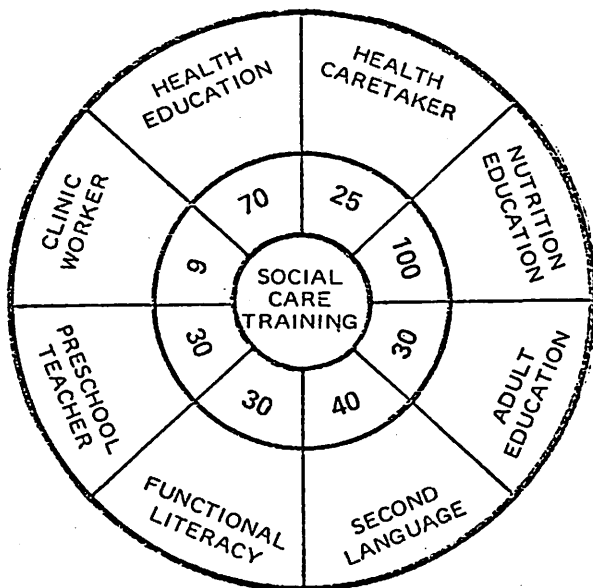
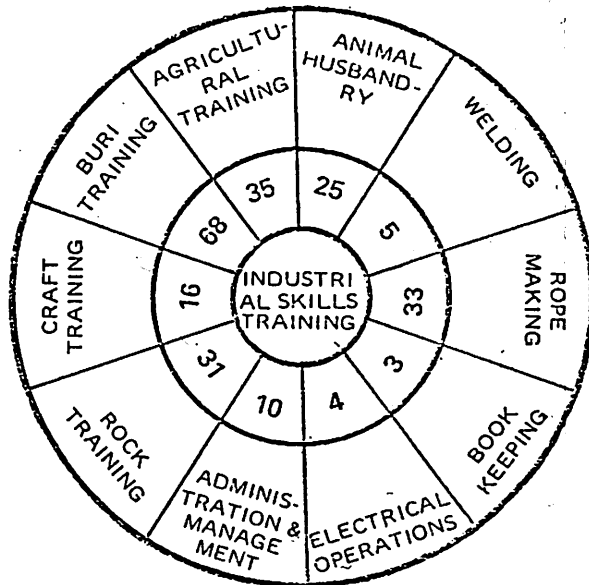
CONTRADICTION: All underlying contradictions identified in the Consultation Summary Statement have an effect upon social development. Those which seem to have the most direct relation are those concerning widespread poor health, malnutrition and below-average educational level which was intensified by inaccessible health services, insufficient nutritious food and over-protective family relationships.

INDICATORS: Among the many factors indicating rapid social development in Sudtonggan, the following 4 have been selected as representative.

1. A full-day, self-supporting Early Learning Nutrition Center for 50 children ages 3 - 6 is operated by 4 teachers from 9 to 4 daily, and the village-supported nutrition program serves lunch and two snacks to the children in their new building.
2. The building of a three room elementary school in Sudtonggan and the supplying of 3 full-time salaried teachers by the Department of Education has made education accessible. There has been a 1160% increase in enrollment since 1975.
3. The establishment of the Health Guild and a Clinic has enabled full services to be available within the community. It is the most fully equipped clinic on the island and is staffed by two full time paid community health workers.
4. Over 33 seminars, courses or training programs have opened a myriad of new horizons to Sudtonggan youth, adults and elders. Enrollment exceeded 800 over the past four years.

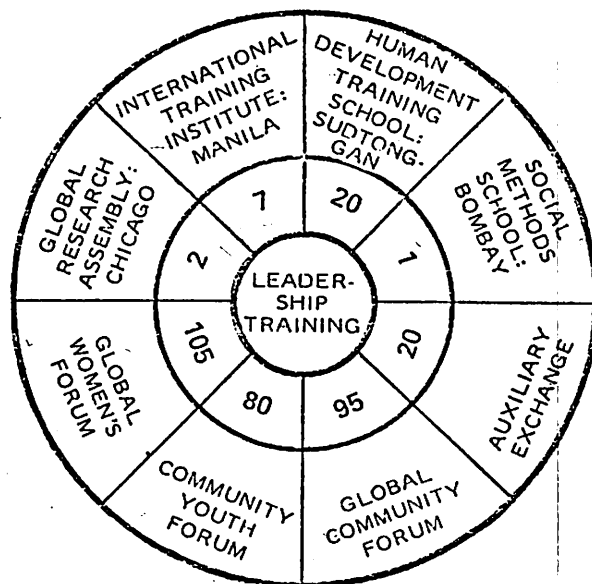
LOCAL PRE-SCHOOL

The pre-school was the first program initiated in Sudtonggan - one month before the consultation. An initial enrollment of 144 children from infancy through kindergarten indicated the appropriateness of the program of Early Learning. Since then classes have been held from 9a.m. to 4 p.m. daily and the village-supported nutrition program serves lunch and two snacks. Enrollment has varied; in April 1980, some 50 2-6 year olds were attending. This program has not only filled its role of teaching a basic, relational, physical and imaginal curriculum, it has also provided a vehicle for nutritional care, teacher training and adult engagement. Parents have sewn uniforms, prepared meals and done facility maintenance. The Sudtonggan preschoolers have made numerous field trips, but perhaps the high point of significance has been their appearance in the documentary movie "The World of Human Development" now shown frequently around the world. This



**A FULL
CYCLE OF
TRAINING...**

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



STORIES FROM RESIDENTS

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 P12 per week. So I went back to making twine to help meet our needs. Later my husband's salary was raised to P17, 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 P3.50 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 P53 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 Elder

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, weddings or birthdays someone would come to ask him to cook.

When I was in the elementary grades, we had a small restaurant. 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 practice. 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 restaurant since my parents are sick?" One evening my elder brother, who is already married, called a meeting and said he cannot manage the restaurant 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 restaurant while I'm in school. I promised them that I would do the cooking early and when they came to the restaurant everything would already be prepared. My brother 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, I made preparation and kept all the things clean before we went 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 restaurant.

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 Woman

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 P10 (\$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 Elder

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 Km 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 when 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 3:00 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 production 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 Man

I'm the second child of our family. My father worked in the radio station which did not provide 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 facts. 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.

--Village Youth

When I was nine years old I was sent to school. When I reached the third grade, a typhoon came and our house was blown down. I had to stop my schooling in order to help my parents earn a living by gathering tuba and rebuilding our house again. We built our house with our own labor.

I married when I was 20, in 1955. I discovered that tuba gathering would not support my growing family, so I decided to make extra money by cutting rocks, which at that time was a source of income for a few. That was during 1969 when we had our third child. It made me aware of the coming days when my children would be growing up and needing more care.

When the project began, I was surprised that rock-cutting became a main source of income, I decided to join the rock guild when it began. In the past, there were not enough buyers for our rocks, now we have permanent agents. In addition to our usual rock orders, we make several sizes which are used in modern buildings. The price of our rocks has also increased and my attention has focused there while tuba-gathering, which was my main job, is now done in my spare time.

--Village Man

I have lived in Sudtonggan for 25 years. When the project established a buri factory I started to work hard and became the manager of the factory. Later on I transferred and became a preschool teacher. Last year I attended the Human Development Training School in Sudtonggan and went to help initiate the preschool in Basak Mercado. I also participated this year in consults for the 24 villages in Mactan Island. Now I'm a teacher in one of the villages.

--Village Adult

I was born in Libertad Negros Oriental, where I went to elementary school. My parents planted tobacco and corn. I used to help them care for our plants in order to sell them for a living. In grade six I was in Oriental Academy in Cuijulangan. When I was 15, I went to San Carlos City to work as a servant to help my sisters finish college. I met my husband there who

was a merchant from Sudtonggan. We married, and I came to Sudtonggan to live. Our first attempt at business was rope, which we sent to San Carlos city and the rest we sold in the Tabu-an market, Cebu City. My husband died and I got married a second time. My past 2 children were added to by 5 children from my second husband. As a family, we tried to move forward for our children by sending them to high school. During vacation time my children worked in the Craft Industry for their tuition fees. When the Project launched the craft guild I became a supplier of rope for the craft industry, but I soon discovered that I could make more money supplying rope to the craft industry since I did not have to worry about transport expenses. My husband works in the Rock Guild and is a past member of the Sudtonggan Board of Directors. Our family is helping to build our community.

--Village Woman

I was born in Tampoloc, Lapu-Lapu City, then moved to Bankal when I was 6 years old. During my early school days, I went fishing on Saturdays and Sundays. Our main source of livelihood was fishing, though my father was a farmer. I married early at 18. My wife, who was interested in the rope business, decided to start weaving rope. I worked hard to earn money. Luckily we make it good, which made our livelihood better, though sometimes I still go out fishing. We make deliveries to the Tabonoc Market and the provinces of Carcar and Ocaña. Before the Project began I also tried to work cutting rock which I found produced a better income. Then I quit rope and fishing. We found new buyers for our rocks and I became the manager of the rock guild. Now I earn P80 per week or more, a sum that is enough to care for my family.

--Village Man

PROJECT EXTENSION

INTRODUCTION

Sudtonggan, like all HDP's, included in its Consultation Document a brief section on replication schemes in which it was stated that this project was initiated with the intent of extending its influence. Sudtonggan HDP was created to be a demonstration, not for itself, but for Mactan, Cebu, the Visayas, the Philippines, ASEAN and the Globe. It is unlikely, however, that the wildest dreamer among the consultants ever imagined the extent to which the influence of Sudtonggan would actually extend outward. In the space of 4 short years, this isolated village of 970 uneducated, undernourished, poverty-ridden people has become a model of human development around the world: from the halls of the Harvard Club in Boston, Mass. to the remote coastal villages of North Sumatra, Indonesia, Sudtonggan has been seen as a demonstration of possibility for villages everywhere. Extension has been part of the SHDP from its beginning.

It has taken forms varying from hosting visitors to sending representatives to global development assemblies. Films have been made of Sudtonggan's work, newspapers and radio reports have covered her events, magazine articles have told her story, agencies ranging from Peace Corps to Philippine Business for Social Progress to National Nutrition Committee to U.N. University in Tokyo to University of Philippines have sent people to Sudtonggan to learn from her accomplishments. Sudtonggan has sent residents out to lead programs and tell her story to each province in the Philippines, to the mountain villages of Davao and Cebu, and to the 100 villages of Mactan. Teachers and trainees from Sudtonggan have worked in Indonesia, Egypt, Venezuela and the USA. The globe has come to Sudtonggan and Sudtonggan has gone to the globe. Both have benefitted immeasurably.

But Sudtonggan has not only experienced extension as an inadvertent side effect of its work. It has also embarked on a deliberate strategy of extending its methods, programs and people into other Filipino villages.

Extension began with assisting in the Langub HDP near Davao. Then it turned to holding Community Forums (1-day planning sessions) in all 100 of Mactan's villages. Next, 4 villages were selected to be HDP's in a cluster relationship to Sudtonggan. After 6 months of actuation and training, Sudtonggan added 24 more villages spread throughout Mactan Island and a cluster in the Mountains of Cebu. She has conducted four 6-week training schools in Human Development Methodology resulting in a core of 200 trained people, 22 of whom have engaged full time in Project work. In addition, numerous short-term training modules for community leaders have been held which have resulted in a much larger group of persons with prowess in effective methodology. And now she is projecting further extension. The following section is a capsule of her learnings and projections in making effective the inevitable extension of a Human Development Project.

I. LEARNINGS

A. OPERATIONAL DESIGNS

In its extension thrust, Sudtonggan has moved through at least 4 phases, each of which operated out of unique intent, program design and troop configuration. In each phase, the operational design was geared for the specific task and was flexible enough to change with the task. For example, in Mactan 222, five divisions with 4 teams each fielded twenty 5 person teams per day for two weeks. During that time the roles within the teams rotated sufficiently to provide training and experience for a large number of people. In the Mactan Cluster, on the other hand, 5 teams, one for each village, lived in Sudtonggan and commuted daily to their assigned villages. There they met with a core of residents who had been to the Human Development Training School and who, while supporting themselves, voluntarily worked as staff of their village. This arrangement allowed for interchange and coordination. During this phase, specialty task forces using Sudtonggan residents were organized around particular programs and sent to each of the cluster villages to implement that program (eg. buri factory, pre-school, etc.). The result was four villages around Sudtonggan engaged in a coordinated development effort with trained local residents as a catalytic core in each place. During this time the value of catalytic events became apparent. Cluster councils, celebrations and competitions provided a sense of momentum and corporate power as villagers came together, exchanged insights and plans and worked together on common issues.

The next phase, begun in January '80, involved initiating 19 more village projects bringing the Mactan total to 24. Once again the operational design shifted. Using the basic theme of Early Learning and Nutrition Center, the 19 villages each held a Consult after which two residents, selected as teachers by the barangay captain and trained by ICA, became local resident project leadership. They were salaried by the government as pre-school teachers. Since this job took one-half a day, they were free to catalyze other dimensions of the project. These teachers were divided into 5 divisions which meet weekly to build curriculum, deal with issues and provide motivity. In addition, a weekly "Island Meeting" of all teachers is held for training, coordination and motivity. In this phase the catalytic events took on a new role. Particular programmatic emphases were selected for each month in a scheme whereby over 9 months time, all aspects of the Program Chart would be covered. At the end of each month, an Island Event is held which celebrates the victories of the month. For example the month of village beautification culminated in a Model House and Model Village competition judged by ICA staff and local government agency personnel. The prize for the winning village was 20 bags of cement. Working toward this event gave villagers reason to do clean-up and beautification, and the results were remarkable. Clean streets, paths and yards, painted houses, white-washed stones

and well-placed flowers gave visible notice to resident and visitor alike that something special was afoot. An Economic Fair terminated the month of Agriculture-Industry emphasis, and some 4000 people turned out for the event of displays, contests, parade and dance. In addition to providing villages motivity, these events allow the local ELNC Teachers, who are minimally trained in Human Development, to focus their efforts on very specific tasks with a deadline. The comprehensive design and sequence of emphases depends on the ICA staff which monitors the divisions and districts through weekly meetings and occasional visits.

B. ACTUATION

The implementation of village programs cannot be effectively carried out if each village works on a different set of priorities with a different time line. Although in single-village work, simultaneity of implementation in all arenas using keystone activities designed from the local situation is preferable, this approach is not feasible in multi-village work. But in an area such as Mactan where villages have great similarity, a sequenced set of keystone empases can effectively implement constructive change.

Nevertheless the extension villages cannot be measured by the same criteria as a single Human Development Project which, by definition, has a full-time resident auxiliary assigned to catalyze program implementation. Hallmarks of these extension villages have been discovered out of the experience of Mactan Extension. They are: 1) Resident participation in the variety of programs available to the community, especially the monthly emphases and events: new structures begun during each month which continue, i.e. preschool, PTA, gardens, employment liason, village workdays, puroks, etc.; 2) Significant advances in the social and economic aspects of the villages; 3) A structurally related, ICA-trained local resident staff in the village; 4) An available resource and training center; 5) use of common methods, materials and resources coordinated or supplied from the center; 6) The sense in the village of being part of a larger movement; 7) a story of local village possibility grounded in an accessible demonstration village (Sudtonggan) whose accomplishments dramatically refute the notion that nothing can happen here; and 8) sufficient funding to provide minimal salaries for the non-ICA staff. At this level of operation increased public sector involvement becomes critical as the demand for services (water, electricity, roads) and for economic participation (jobs, loans, grants) exceeds what the villages can generate.

A time comes in each HDP village when it turns outward to serve its neighbors or it stagnates. Working with first the cluster and now the 24 has given Sudtonggan leaders new reason to persist in their local efforts and new ways to exercise their leadership skills.

C. FORCES

Sudtonggan HDP began with a full-time auxiliary of 18. Soon residents were engaged in methods training, and by the time of Community Forums throughout the nation, several were able to participate on leadership teams. Following the first Human Development Training School, a large number of Mactan villagers were equipped to staff the 20 teams required for the 222 Campaign. Many volunteered as full-time ICA staff. Called "Blueshirts," they lived in the Staff Facility and participated fully in structures. Providing stipends quickly became an issue, and by the time the second HDTS produced more volunteers, the funding was totally beyond the capacity of ICA's self-support principle. Thus these villagers were assigned to a cluster village - in most cases it was their home - to work as auxiliary staff in the local industries. This allowed the "Blueshirts" to support themselves and also to use their training to insure the success of the industries. The third school secured another group of volunteers. This time they were people selected by their Barangay Captains to attend the school and had positions as Early Learning Nutrition Center Teachers waiting for them. Their participation has been described in the preceding section. This means that the Sudtonggan HDP has catalyzed a Filipino Movement on Mactan with 3 levels of participation: first, an increasing number of Filipino ICA staff capable of catalysis, leadership and pedagogy in ICA programs anywhere in the world; second, a growing number of trained volunteers working in their own villages but available for limited-term leadership roles in particular programs and campaigns; third, a group of trained ELNC teachers salaried by the government to implement ICA programs in the 24 villages. The lines between the groups is exceedingly vague, and the classification intends no discrimination. Each role is necessary for the task at hand. But the levels are reported as an image perhaps useful for other projects engaged in extension.

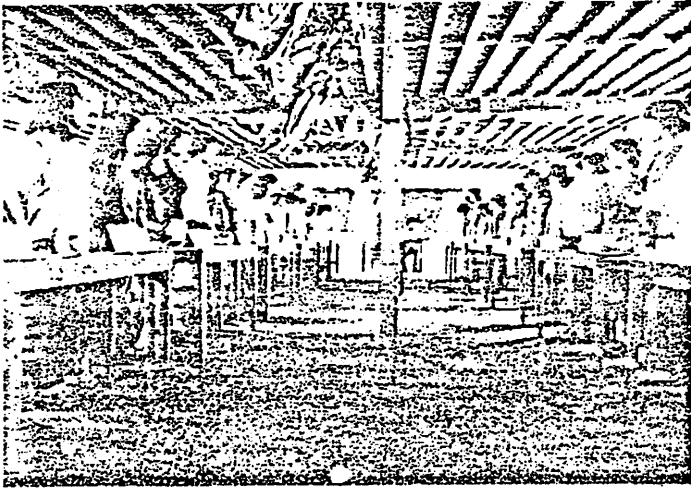
II. PROJECTIONS

In its next phase of extension, Sudtonggan HDP plans to initiate a cluster of 4 villages in the mountains outside Cebu, to hold a number of forums throughout the neighborhoods of Cebu City and to bring all 100 sitios of Mactan Island into the project that now encompasses 24. The strategic image is that of a Buffered Pilot Geographic Stronghold Intensification. The phase requires elaboration.

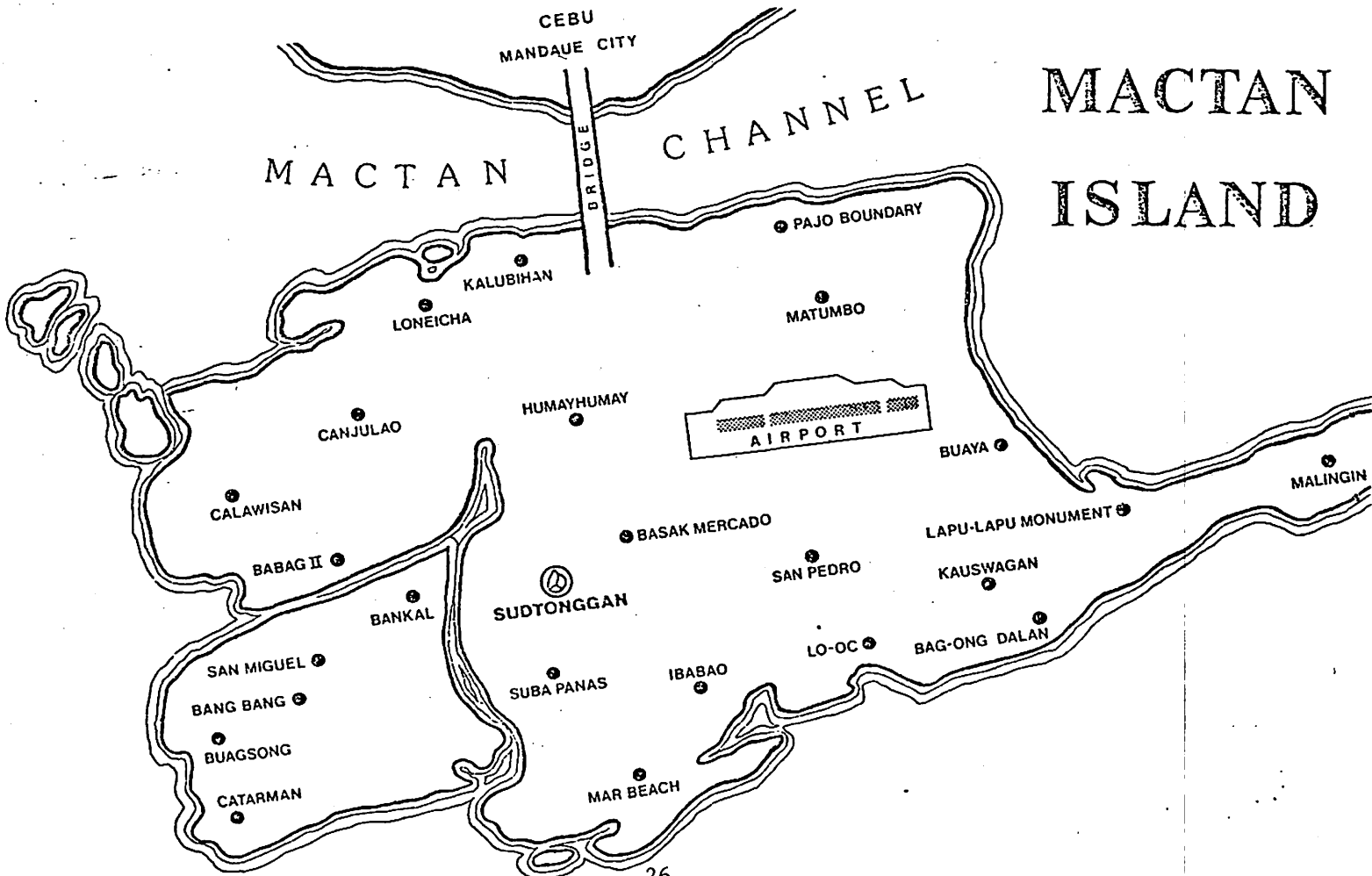
Sudtonggan HDP, like all village projects of ICA, is an experiment on behalf of the world's two million villages. It has become abundantly clear that ICA will never reach all 2 million through project replication or forums. Yet all require development. In its next phase, Sudtonggan intends to be a pilot to discover the dynamics of going to the masses with significant awakening and engagement. To do this it intends to capitalize on its considerable advantages. First, it is located on a small island. This makes the experiment clearly definable. Secondly, the Mactan Island has more villages (100) than is possible to locate resident staff. Though they are easily accessible, (the most distant no more than 30 minutes separate) their

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 L A B	CYCLE II HUMAN DEVELOPMENT				U R B A N T R I P L A B	CYCLE III SOCIAL DEVELOPMENT			C O U N C I L L A B
	M O D U L E S					M O D U L E S					M O D U L E S			
	C A O P I F C R U L A L I T U R E L	A I P D R U O S P T R I V A T E	C O S M O M E R I C I C I A S L	C O M M U N I T Y L A B		L E V I N G C O N S E N T	C I D D E N N A S T I V I T Y	C P A R T I C I P A T I O N A R I E S	P H I L O S O P H Y L A B		P R E V E N T I V E	F E D U C T I O N A L	C O M M U N I T Y	
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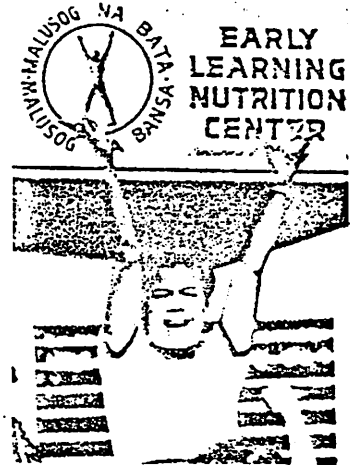
number forces creativity to ensure significant change. Thirdly, a strong Filipino Movement is available for participation; Fourthly, local, provincial, and national authorization and support is spread across both public and private sectors. Fifth, the villagers are receptive to development and aware of Sudtonggan's accomplishments. Sixth, the Training Center in Sudtonggan is a facility capable of supporting large and varied programs and seventh, the system designed for the 24 can, with adaptations, be used to support the 100. Eighth, the macro-development of Mactan--the new Export Processing Zone, the new bridge to Cebu and the coming of Timex and Fairchild Industries--places an urgency on island leaders to develop their local communities or see them overrun by "imported" workers. If there is to be an experiment in doing the Masses, Mactan is an ideal place to begin.

Moving in this direction also carries vulnerabilities. So much activity in so defined an area will greatly amplify visibility and place demands on public services that agencies may not be able to meet. Hopefully the buffer programs in Cebu City and the nearby mountains would take the pressure off any potential opposition. Funding of this extension is not yet secured and could curtail the degree of accomplishments in the hundred. And it means continuing to bracket the other 5 metros of the Cebu Region while Mactan, already a stronghold, is intensified. Whether the times allow for that or whether the Philippine geo-social climate requires a more coverage-oriented strategy must be carefully weighed.

Sudtonggan Cares for the World

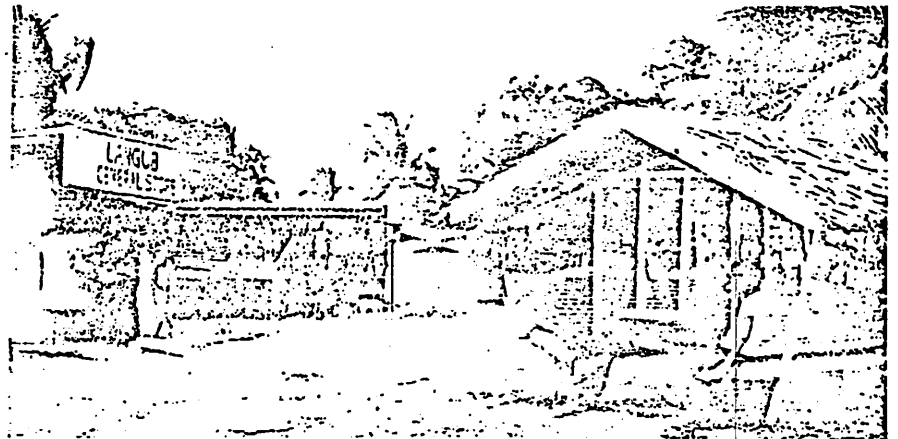
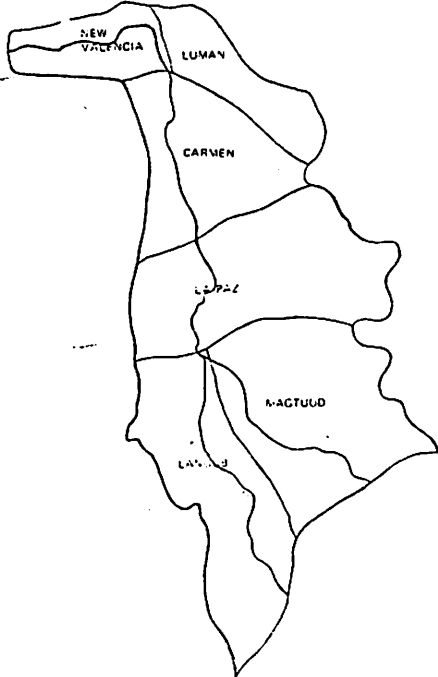
MACTAN ISLAND HUMAN DEVELOPMENT PROJECTS

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.



THE METHODS OF HUMAN DEVELOPMENT

PROGRAMMATIC CHART		
Toward the Actuation of Comprehensive Human Development Projects on the Local Level		
thirty six programs — nine structures — three dynamics — one project		
A ECONOMIC DEVELOPMENT <small>LOCAL PRODUCTIVITY toward self-reliance</small>	B HUMAN DEVELOPMENT <small>LOCAL MOTIVITY toward self-confidence</small>	C SOCIAL DEVELOPMENT <small>LOCAL SOCIALITY toward self-reliance</small>
Enabling local— COOPERATIVE AGRICULTURE	Reconstructing local— LIVING ENVIRONMENT	Creating local— PREVENTIVE CARE
1 expanded cultivation 2 intensified production 3 water delivery 4 equipment pool	13 domestic housing 14 public facilities 15 village design 16 essential services	25 intermediate sanitation 26 total nutrition 27 systematic immunization 28 primary treatment
Developing local— APPROPRIATE INDUSTRY	Catalyzing local— CORPORATE PATTERNS	Establishing local— FUNCTIONAL EDUCATION
5 cottage production 6 a job business 7 processing plants 8 ancillary industry	17 total engagement 18 community commons 19 consensus assemblies 20 corporate workdays	29 early learning 30 formal schooling 31 youth training 32 adult education
Initiating local— COMMERCIAL SERVICES	Recovering local— IDENTITY SYSTEMS	Instituting local— COMMUNITY WELFARE
9 common marketing 10 local merchandising 11 savings & loans 12 basic transport	21 community self-story 22 symbol systems 23 corporate rituals 24 village celebrations	33 family development 34 women's advancement 35 youth task force 36 elderly engagement

DEMONSTRATION APPROACH

PROJECT INITIATION

The initial Sudtonggan Human Development Project Consultation of May 1976, was held at the invitation of community leaders and private and public sector leaders of Mactan Island. In this meeting the community used the expertise of outside consultants to formulate its own four year plan for socio-economic development. First the community's operating vision for all aspects of its life was articulated. Next the underlying contradictions or blocks to realizing the vision were identified. Then practical proposals were determined for dealing with the contradictions and a system of tactics devised for effective implementation. Finally, the tactics were rearranged in a chart of actuating programs which provided focus and structure for community participation.

PROJECT ACTUATION

Immediately following the consult, members of the community and resident Institute staff began the implementation of the community's plan. Each tactic and subtactic was reviewed in detail to create complementary timelines for the quarter and the next year, specifying what action would be taken, where, when and by whom. During the first month initial steps of actuation were made in relation to each tactic with a particular emphasis upon visible signs of change. Action oriented task forces (called guilds) were formed around particular task arenas such as agriculture and education, and neighborhood groups (stakes) were formed. These began to meet on a regular basis and to encourage participation from the whole community. Events were scheduled, including community workdays, research trips, celebrations, and authorization trips. Throughout the actuation of the project, a particular concern has been to solicit external support, such as technical assistance funds, in-kind services and advisory assistance from both the public and private sectors of society.

HUMAN FACTOR

Underlying all the programs that a community undertakes and behind all its achievements is an elusive but indispensable element, the human factor. It is the spirit of participation, cooperation and responsibility among the residents. This spirit generates a confidence in the future which manifests itself in the community's physical appearance, its organization and its symbols of identity. With that spirit, the development process can be carried on indefinitely. Without it, even dramatic

changes will either fade away, or worse, further the factionalism already present. And yet the human factor cannot become a program in itself-- even a "training" program. It emerges only in the midst of intensive rapid socio-economic development when the task calls forth responsibility, cooperative efforts yield demonstrable results, and momentum elicits participation. But the human factor cannot sustain the development process so long as its focus is solely on one village. Very soon accomplishments begin to be noticed by neighboring communities, and residents find themselves being asked for advice and their results imitated. They experience their effectiveness extending beyond the one community of their residence; in fact their self-help efforts come to be seen as a demonstration of what any community can do. With that awareness the impetus to excellence increases as does the concern to create events and programs which make the project's learnings more widely available. To the extent to which this process occurs, the spirit of responsibility, participation and cooperation becomes ingrained in the community, and its continuing development is insured.

four years ago , the contradictions that they faced and the present indicies of development. The contradictions became the backdrop of the major accomplishments and activities that were instrumental to the changes that occurred. The indicators of change are summarised, and the statistical data is collected from the villagers, from past reports and public records in order to provide various forms of the community story. Personal interviews are also made to gather individual profiles, quotations, stories surrounding significant breakthroughs, photographic records and the legends that are part of the community's memory. All of the data is then shared at a community meeting for the final approval of stories and statistics.

For the purpose of documenting the changes in Sudtonggan from 1976 to 1980, three types of screens have been used; a set of discernment screens, a set of selection screens, and an organizing screen. For the purpose of discerning what in fact has happened, the consult document provided the contradictions, the tactics and the programs with which the project was begun. Each of these has been reviewed carefully to determine where significant breakthroughs have occurred. As interviews have been held among community residents, their memory has emerged as a selection screen in that it has given weight to the effective impact of various accomplishments. The final selection screen, however, has been an intuitive grasp of what among the numerous documentable events in the project, accurately represent the changes that have occurred in the economic, social and human arenas. The selected items have been held over against the Programmatic Chart as an organizing screen and as a check on comprehensive coverage of all aspects of village life. The Programmatic Chart is the result of a gestalt of the programs of the first eight Human Development Projects. It was refined after the next 16 and currently represents a major step towards delineating the dynamics and fundamental arenas of programmatic activity in any human community. This screen provides the basic framework around which the community's story is told.

SCREENS

DOCUMENTATION APPROACH

The approach used to document the Human Development Projects is unique. It differs from the usual "objective" analysis by frankly acknowledging the effect of the documentation process on the community and therefore so designing formats, questions and procedures as to allow the community to reflect helpfully on its journey. Secondly, it differs from the evaluative approach by emphasizing accomplishments, learnings and breakthroughs rather than discrepancies, failures and mistakes. The latter are examined, but on the assumption that all experiences have implications for the future. This approach goes beyond apparent negative factors to reveal their creative elements. This work is experimental, and in experiments there are no mistakes, only learnings. Development by nature is an ongoing process, therefore experiences need to be fully and truly recorded for the sake of the next necessary steps. Thirdly, the scope of documentation is the total life of the village during the time of the project, not simply those events directly initiated by the project. The focus of concern is the village. There are many factors that influence, directly or indirectly, the process of development, making it often difficult to determine precisely who or what has been responsible for particular events. The purpose of the document is threefold. First it gives form to the story that is resident in the memory of the community. Elements such as the history of the community, legends, statistics and quotes are used to portray the process of development. The writing of the document is done in dialogue with representatives of various ages from the community. Secondly, it is a report of the results of efforts expended in the project. As such it intends to render accountability to funding agencies, volunteers, authorization figures and other supporters for the use of resources they have made available. Thirdly, it is a concrete sign of hope. As such it holds up to all concerned with development what can happen in a village and what methods and approaches are effective.

CONTEXT

The method of documentation begins with a series of visits to the community. These visits are designed to determine the common story that has emerged. A timeline of the local history and a chart of accomplishments are created from these visits and shared with the community at a corporate meeting in which they check, correct and add data. The major section of the document is a report of the community's accomplishments in the economic, social and human arenas. Each part describes the intent of the community

METHOD

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.

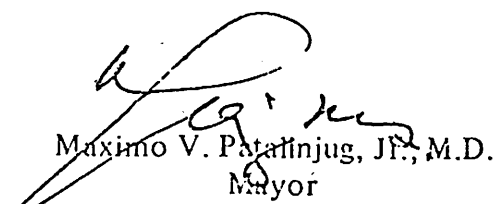
Now, we know. Stand proud and count your blessings. You have tripled your family income and provided employment opportunities for the whole community. You have created the structures that care for people's health, anticipate and prevent debilitating diseases. You have appropriated tools and techniques 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. Patalinjug, Jr., M.D.
Mayor
City of Lapu-Lapu

Republic of the Philippines
Province of Cebu
OFFICE OF THE GOVERNOR

Hon. Eduardo R. Gullas
Provincial Governor

October 8, 1976

Institute of Cultural Affairs
Sudtunggan, Lapulapu City

Gentlemen:

I would like to congratulate you on the success of your efforts in establishing at sitio Sudtunggan your pilot project of world human development aimed at making each and every community a dynamic, self-reliant and a progressive one.

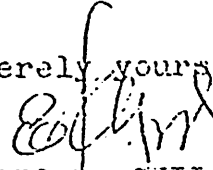
I am happy to note likewise that this is just a part of an international research training and demonstration group concerned with the human factor in world development.

There is no doubt that with the concerted efforts of a body of consultants from different countries the people at Sudtunggan would be greatly benefited not only in terms of material improvement but also in the wealth of technical know-how.

It is my earnest hope that such a noble and noteworthy project could be expanded and duplicated in the other parts of the country where such a beneficial project is very much needed.

Again, may I extend my warmest congratulations and my wishes for every success in your future endeavors.

Sincerely yours,


EDUARDO R. GULLAS
Provincial Governor

Virgo De Regis Parish
Lapu-Lapu City J-3.6
PHILIPPINES

Cable: MISACOR
Lapu-Lapu City

TEL. 3181

March 18 1977

Mr. Hale Prather
Program Director
Sudtunggan Human Development Project
Lapulapu City

Dear Sir,

We, the priests in charge of the Parish of Lapulapu City consider the Sudtunggan Human Development Project a special blessing for our people. Our parish with its structures and programs is still of the conservative type with the stress on religious organizations and practices. We are aware however that we should move into socio-economic areas also so that we may reach the whole man with all his human needs.

We welcome therefore very much the Human Development Project of the Institute of Social and Cultural Affairs, not only as a great help to our people in an area that has been neglected in this respect, but also as an example of how to go about socio-economic programs: the awakeing of man in relation to his situation, to show him the way to self help and self reliance. In fact, in our discussions of our future social programs with the religious Sisters, we made it already a point to follow the style and the spirit of the Sudtunggan Project.

At the same time we wish to take the opportunity to express our sincere appreciation for the work already done by the ICA, not only the visible markers, like the clinic, a new schoolbuilding, the face-lifting of the sitio: roads and homes, public stage and the building of a big fishing boat etc. but even more the new spirit that has invaded the community.

We as priests dealing with the Sudtunggan people, have noticed the hope, the dedication and the enthousiasme living in the hearts of the people. A new era has begun for them. We even noticed a certain envy of the surrounding communities, who feel that considering their economic condition they should have deserved much more than sitio Sudtunggan to be selected as a project of ICA.

A sign that what we are observing is also the impression of many others: this Sudtunggan human development project is a great blessing for our people.

Sincerely

[Signature]
Assistant: Herman J. S. ...
Eugene van Wight

[Signature]
Director: ...



Republika ng Pilipinas
KAGAWARAN NG PAMAHALAANG PAMPOOK AT PAGPAPAUNLAD NG PAMAYANAN
(DEPARTMENT OF LOCAL GOVERNMENT AND COMMUNITY DEVELOPMENT)

11th Floor City Hall, Quezon City

October 20, 1976

Mr. George R. Packard, Area Director
The Institute of Cultural Affairs
P.O. Box 2120
M a n i l a

Dear Mr. Packard:


It is with great pleasure that I recommend The Institute of Cultural Affairs and its programs to the people of the Philippines.

Having personally attended a LENS seminar, I can attest to the effectiveness of the imaginative methods of analyzing problems and planning action taught in the course. We have encouraged members of our staff to attend LENS, and several have done so.

I am also acquainted with other programs of the ICA, such as the Global Community Forum, the Sudtonggan Human Development Project and the International Training Institute. I am greatly encouraged by the way these programs increase the effectiveness and motivation of citizens of the Philippines to advance the development of the nation by creative leadership in their local communities.

I am pleased to endorse the work of The Institute of Cultural Affairs and to encourage its support by those who desire the progress of the Philippine people.

Sincerely,


ROSENDO R. MARQUEZ
Undersecretary



REPUBLIC OF THE PHILIPPINES
CITY OF CEBU
OFFICE OF THE MAYOR

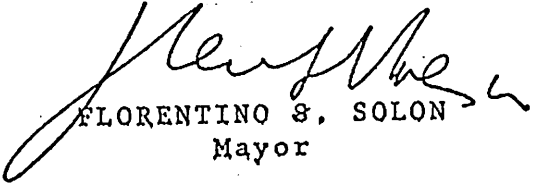
MY DEAR FELLOW CEBUANOS:

The Institute of Cultural Affairs has launched the Mactan Cluster Human Development Project. This Project, which has been piloted and found successful, is a community development undertaking with the primary objective of building a self reliant community.

Agricultural extension classes and handicraft trainings are introduced along with the delivery of social services. These were done in sitio Sudtongan, Mactan. Results were encouraging --- thus the Institute plans to replicate the Project.

As a human settlements approach, where progress of our nation is realized/actualized in the community/barangay level, this Project is timely and deserves everyone's full support.

Fellow Cebuano, I appeal to you to support the Mactan Cluster Human Development Project.


FLORENTINO S. SOLON
Mayor



REPUBLIC OF THE PHILIPPINES
MINISTRY OF LOCAL GOVERNMENT AND COMMUNITY DEVELOPMENT
Quezon City
OFFICE OF THE DEPUTY MINISTER

February 1, 1980

Mr. Jaime R. Vergara
Director
Institute of Cultural Affairs
P.O. Box 2120
Manila

Dear Mr. Vergara:

I am pleased to hear of the replication phase of the Human Development Project of the ICA in the Philippines. The speed by which the Human Development Training School in Sudtonggan has enabled local villagers to initiate their own community development according to their needs and designs is an astounding feat of motivational effectivity.

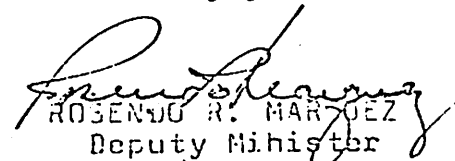
The MLGCD through the community development department will continue to assist your program through the delivery of available government services. We encourage you to continue involving the resources and expertise of the private sector. But most importantly, the training of local residents in effective methods of self-reliance and self-sufficiency, the keystone of the ICA's work, needs to proceed full speed.

The foundations we have laid this past ten years in the task of nation-building will be greatly tested in the coming decade of the 80's. The "quiet revolution", the Human Development Project has performed in the local level, will be a solid asset in facing the challenges of the future.

The Human Development Project is totally in line with the community development thrust of government policy.

We assure your program of our continued support.

Sincerely yours,


ROSENDO R. MARQUEZ
Deputy Minister

RAMON ABOITIZ FOUNDATION, INC.

P.O. BOX 68
100 J. LUNA ST., CEBU CITY
REPUBLIC OF THE PHILIPPINES
TEL. 9-32-91

May 5, 1977

Dear Members of the Greater Cebu Business Community:

I want to bring to your attention a new project in Socio-Economic Development. That is, the Sudtonggan Human Development Project (SHDP) located on Mactan Island.

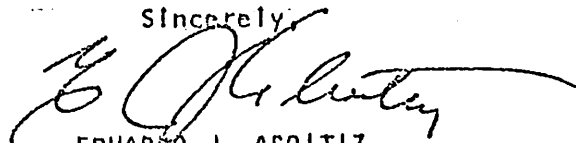
The project consultants for the SHDP, the Institute of Cultural Affairs, Manila, Inc., (ICA) is a not-for-profit tax exempt agency fostering socio-economic development in the Philippines. The goal of the ICA project in Sudtonggan is to demonstrate over a four-year period the methods and techniques which hope to enable a community to move toward social self-sufficiency and economic independence.

Both the Ramon Aboitiz Foundation, Inc. and the Philippine Business for Social Progress, along with many other representatives of the Cebu business community, have supported the ICA in their work. I personally visited the project site on Mactan Island and was pleased and encouraged by their progress.

I welcome this opportunity to recommend the project to you and hope you will take the opportunity to support in your own way this unique effort.

On behalf of the Sudtonggan Human Development Project, thank you very much.

Sincerely,



EDUARDO J. ABOITIZ
President

RAMON ABOITIZ FOUNDATION, INC.