

## SUDTONGGAN: CASE JOURNEY OF STAKES AND GUILDS

- I. June 1976 Consult and same month begin by gridding into Puroks (stakes) and numbering. Auxillary starts Purok work by organizing gardens in each Purok. For a long time the villagers did not know they lived in Puroks but knew they had a "Purok" garden. Which gave a practical understanding of the dynamic of stakes. Had Tuesday night community meetings in which guilds met individually after a corporate opening. During guild meetings they planned their week after reviewing accomplishments. The victories and plans were then reported back to the community, and provided a tremendous anchor for the project and kept us going in the beginning.
- II. December, 1976 To increase comprehensive care started stake meetings every other week with off weeks meeting with stake leaders. Health workers and preschool teachers did house by house visitation to prepare for stake meetings. Started (daily morning) manager meetings with economic and social leaders while continuing Tuesday community/guild meetings.
- III. August 1977 Stopped Tuesday night community meetings/guild meeting to bring more depth and autonomous responsibility. Each unit (example/ preschool teachers, health workers, burifactory workers, electric co., etc.) songs, and rituals and worked on own space and personal decor. Moved to weekly social commission and economic commission meetings. Economic commission made up of the managers of the rock industry, agriculture, buri, craft, bulk buying, bookkeeper, and office manager and the social commission the heads of preschool, health clinic, electric company, and bookkeeper. On Monday morning all employees met to lay out the week and the week II work.
- IV. December 1977 Begin working on "Limited Systems of Impact Catalyzation" contradiction by moving to weekly stake meeting with each week II centering on individual Purok work. The third tactic had to do with the initiation of the Sudtonggan Human Development Association with a board of one leader from each Purok. This board was initiated in the December community assembly and thereby signifying their critical role.

To insure the stakes were happening a series of tactics were done. Two hours before each stake meeting, auxillary members and health workers visited house to house in their Puroks, and raffles with door prizes started each meeting. The stakes were further geographically divided into teams of 10 families in which team captains, health caretakers, and education workers were chosen and installed at a Purok meeting. To catalyze participation among the people who were most reluctant to participate, the illiterate, every Wednesday night literacy classes were held in each Purok, using the 36 session literacy manual. The Purok meeting centered on a series of critical needs: electricity, water pumps, and pathways. In the Purok meetings, these were time-lined, discussed, and done on Saturdays. Community bulletins were extremely helpful and as a final symbolic decision to win a large participation tracking chart listing a all 977 souls by stakes with community programs across the top, was built and updated weekly.

- V. February 1978 With the press of the World's Fair and completion, the contradiction was clearly the leadership of the Puroks. The tactics was to have every meeting led solely by Purok leadership. This was enabled by Purok leaders planning the following Tuesday night meeting each Friday night. People were taught song leading, workshop leading, seminar leading with four leaders for each meeting, pushing all different leaders for each meeting.
- VI. June 1978 One of the major contradictions still raising its ugly head was familism and general village fractionalism. Began Tuesday Purok meetings with all Puroks meeting together in a new community training center (built in geographical center of village), with a major campaign to paint every house implemented at these meetings. To also insure village interaction, the meetings were structured to insure a lively, but joyable meeting, starting with a song fest working on participation (group singing, women, men, youth, going around with each person singing a line, plus solos). Followed by games. In the games we were pushing on funny games that allowed for participation of a large group (averaging 120 people), and literally brought down the village with four people races (legs tied together), passing the fruit under chins, and musical chairs for all people over 40. After these two, songs and games, five houses were chosen from those present across the whole community in a raffle to be painted in two Saturdays. Each house was painted by its Purok team. As a final activity, a general brainstorm was done to help build a new two-year building plan for the village.

The commissions were the third stage in the guilding dynamic. The first stage were the forming of six entities: industries, commerce, agriculture, education, health and welfare that developed into particular swirls of activities that gave form to structures who had particular jobs, preschool, health clinic, furniture factory that engaged many people in the village. The third phase were the commissions that watched over the guilding dynamic, or the building of corporate structures that allow for the total engagement of the village. Our commission meetings are hard headed, accountability sessions in which finances and production are dealt with in great depth. Last week's expenses and income are reported for each separate entity and the projection for next week's income and expenses are done. One of the key trainings that goes on is how each entity keeps their own books and seeing that all money is deposited. The farmer doesn't use his money from chicken sales to buy feed without first depositing it.

The breakthrough came in seeing that "stakehoodness" had to do with the indicative reality of "neighborhoodness" or that people built relationships with geographically close people and their space. "Being a neighbor" had nothing, in the first instance, to do with "meetings" in a formal sense, but did have to do with "meeting one's neighbor" in such things as family parties, fiestas, visiting neighbors, weddings, basketball games, moving houses, building wells, etc. The stake dynamic held a whole swirl of activities that a group meeting was only one manifestation of.

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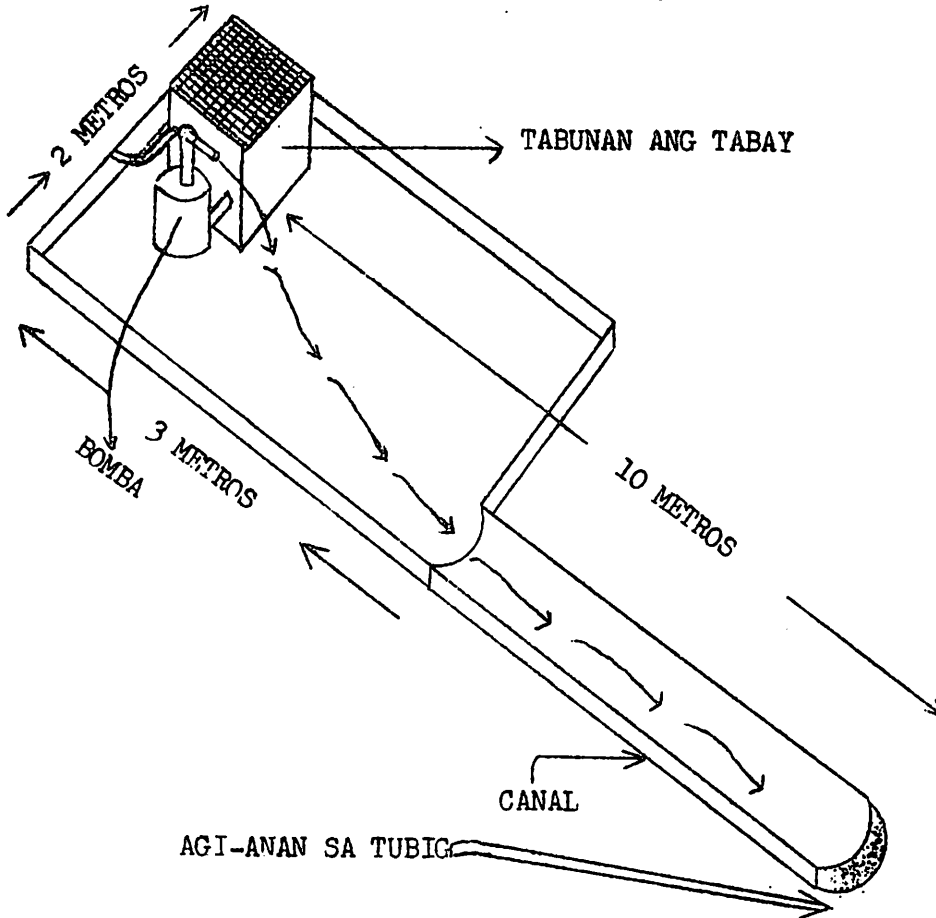
		I	II	III	IV	V	VI
<b>CONTRA- DICTION</b>		Undefined Function of Stake/Guild Significance	Restricted Development of Comprehensive Care	Inappropriate Guild Form and Content	Limited Systems of Impact Catalyzation	<b>Shallow Village Leadership</b>	Village Fractionalism
	<b>TACTICS</b>	Gardens in each Purok and Weekly Community Meetings/Guild Meetings	Stake meetings Every other week with Stake Leaders meeting on Off week	Day Time Economic and Social Commission	Weekly Stake Meeting with Major Work days each Saturday in each Purok	Weekly Friday Purok Leadership Training with all Local Leadership of Purok Meetings	All Puroks Meet in new community Training Center and work on Major House Painting Campaign
<b>T/L</b>	<b>MO- NI- HS</b>	0-6 months	7- 12 months	13 months	14-20 months	21-23 months	2 years
	<b>STA- RTI- NG DATE</b>	June 1976	January 1977	August 1977	September 1977	February 1978	June 1978

# SUDTONGGAN PAHIBALO

NOVEMBRE 5, 1977

## SUDTONGGAN MGA TABAY

Sudtonggan adunay 23 ka bo-uk atabay. Usa ka nakaingon sa daghang sakit dinhi sa Sudtonggan tungod ang mga tabay aberto sa mga kagaw. Ang tinogyanan sa mga tambalanan nagaingon nga ang tinakpan nga tabay maoy dakung pag pakunhod sa sakit. Ang balangay nagplano sa pagtrabaho sa pagtabon ug pag instalar sa Bomba sa tabay sa kada usa niining 23 ka tabay. Ang Makati Rotary Organization mohatag sa tanang makinarya aron paghimo niini; human mga mahimo nato ang igong systema sa padaganan sa tubig sa kada tabay.



Kadaghanan sa tabay adunay maayo nga sinugdanan para sa kanal kon agi-anan sa tubig apun ang tanang atabay nagkinahangian ug dugang mga kauswagan. Ang labing importanting butang mao ang pagbuhat ning talagsa nga pa-agi nga ang tanang tubig gikan sa bomba ngadto paingon sa kanal kon lunangan. Ug ang di-buho sa kada tabay mag popariho kon manag sama ug maoy modelo diha sa litrato. Ang tabay nga dili-cementado karon, ug ang systema sa agi-anan mahuman lang sa lima ka sako nga semento.

Ug sa sunod nga semana ang pirmerang modelo sa bomba sa tabay, paga instalaron sa tabay diha sa Klinika sa Panglawas sa katapusan sa Novembre, atong tumong mao nga kita adunay usa ka bomba nga ita-od sa matag Purok. Ug sa katapusan sa Diciembre sa mao gihapon nga tumong mao ang pagbutang kon pag instalar sa tanang bomba sa tubig sa 23 ka atabay dinhi sa Sudtonggan. Matag Purok adunay napili-an nga tabay nga ilang completohon, primero, Sabado ug Domingo, Novembre 5-6 mao ang pagtrabaho sa boluntaryo ug duha ka . Una, trabahador sa kada Purok motrabaho sa pag completar, kon pagtapus sa agi-anan sa tubig sa ilang tabay. Ikaduha, tulo ka trabahador sa matag Purok motrabaho diha sa tabay sa Klinika sa Panglawas aron paghuman sa systema sa agi-anan sa tubig nga pagatauran sa bomba. Ug niining pa-agiha, kining tulo ka trabahanti makat-on bahin sa bomba, ug sila makahimo na sa pagtudlo kon paggiya sa mga pandayanan sa ilang kaugalingong Purok sa unya, sa mga panahon nga moabut.

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