

Student Learning Plan
Class Three, Term I (2007)

Name: Alejandro Vargas
Country: Perú

Language of Study	English Language
Community defined	<p>Culturally I have been working in Huanuco Region in Peru. Actually, FG give technical support to four places, two places in suburban area and two places in rural area. I refer to rural area. Here, the communities have many traditions, they are very religious, the women use traditional clothes, but they clothes are only two colors (white and black). The men use urban clothes. The people are machism. When a woman is pregnancy, the parents hope born a male baby because the man can work very hard in agriculture. Almost people think that the child should born in your house, because the childbirth is a natural act and it is not danger; also this is a cultural traditions. The local music is folk and the majority people speak Spanish language, a few women speak only quechua idiom.</p>
	<p>Politically The rural communities have some authorities such as: Communal President (represent of community), Municipal Agent (represent of District Mayor) and Gubernator (represent of National President). They should coordinate to do activities for improve the community, but every one are working alone. Also, in every community exist leaders of organizations, especially women organizations.</p>
	<p>Economically The main economic activity is agriculture. A few people are trader. But foreign people go to communities to buy potato, barley, pomegranate, peach, after that they sell these products in the urban area. The farmer families are poor, because the agriculture products are very cheaper.</p>
Community questions	<p>Primary How can communal and local authorities and leaders have active participations in actions for health and development?, How can the men participate in health and nutrition care of your family?, How can the people increase engage for child and maternal nutrition and health?, How can some public and private institutions and communal organizations working together for improve the health and nutrition?.</p>
	<p>Secondary How can improve health and nutrition in Umari District with SEED SCALE methodology?.</p>
Learning objectives for the Master's	<p>First Develop a holistic vision of social development.</p> <p>Second Improve my knowledge and skills to use SEED SCALE methodology, so I could use it in different contexts and situations for development.</p> <p>First Learn aspects to monitoring and evaluation process at communal and local level.</p> <p>Other Improve my English language, so I could read, writing and speak better. Also, I could learn of my Classmates and Professor and share my experiences with them.</p>

Student Learning Plan
Class Three, Term I (2007)

Name: Atul Tayeng
Country: India

Language of Study	English
Community defined	Adi community of Upper Siang district
	<p>Culturally The community is closely bonded and share common activities like festivals and other occasions together. The community is govern more by social mores than by religion.</p>
	<p>Politically The community has a democratic set up. Every member takes part in the decision making and has the right to air his/her views. The political set up is well defined so that decisions and action affecting the community is addressed as per needs and nature of problem.</p>
	<p>Economically The community has agriculture based economy and to some extent self-sufficient for basic requirement.</p>
Community questions	
	<p>Primary How to improve the living standard of the people without compromising the positive values of the society and bring a just and lasting change for better.</p>
	<p>Secondary How to bring improvement and changes some of the negative element of the society with out hurting the sentiments of the people.</p>
Learning objectives for the Master's	
	<p>First Better understanding of community concept and ideas to bring systematic positive changes.</p>
	<p>Second Personal improvement in terms of confidence building and knowledge.</p>
	<p>Third Replicating successful projects and experiences of other communities to my</p>

	community.
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**Student Learning Plan
Class Three, Term I (2007)**

**Name: Dan Hinojosa
Country: Bolivia**

Language of Study	English at an University Level
Community defined	"Las Gamas"
	Culturally, the community is a combination "Mestizo – Oriental" (Spanish – Amazon), the community has one religion, the Christian religion and one language, the Spanish language. Mainly, the women are the head from the families than the men.
	Politically, the women are organized in one association called "ASPALG" (Producing farmers' association "Las Gamas"). The community belongs to the "Warnes" municipality, "Warnes" county and Santa Cruz department, it is located to 45 kilometers from the city.
	Economically, the community is surrounded by farming factories so the men and male children go to work there as employees. Due to that, the men come to visit their families every weekend and they bring the income. The women, to help the income they produce milk and yogurt, raise animals and cultivate vegetables. Many NGOs supported and helped to organize the women and directed into the organic production.
Community questions	
	Primary 1. Is it possible to apply the SEED scale, when the Bolivian government is promoting confrontation among cultures or social groups? Besides, how it could be a sustainable work, when the government is not promoting creation of employments?
	Secondary 2. How I will transmit the SEED scale toward communities from the future generations?
Learning objectives for the Master's	
	First ➤ To be reflective, analytic and creative student to implement the SEED scale in my community.
	Second ➤ Step by step, to achieve success through the evidence gathered.
	Third ➤ To receive on-line support from my professors to evaluate the

	community change and be patient with it.
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**Student Learning Plan
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**Name: Fanuel Abera Abate
Country: Ethiopia**

Language of Study	English
Community defined	Ethiopian Evangelical Church Mekane Yesus- Illubabor Bethel Synod (IBS)
	Culturally It is heterogeneous community that comprise s more than 10 ethnic groups that have their own respective languages, traditions and value system.
	Politically Ethiopia's political set up is based on ethnic federalism; and there are 9 States (regional governments) throughout the country. Out of these states, three of them have their jurisdiction in the synod catchment area. As of our direct political involvement is concerned, because of our constitution's restriction, our corporal participation is prohibited. However, even if involving in politics is somehow scary in our some individuals participate in it either by being supporter of the rulings party or the opposing parties.
	Economically 80 percent of the population lives in rural areas and the economy is mainly based on rain fed agriculture. The main cash crop for our area is coffee. Other crops like corn, sorghum, <i>teff (native Ethiopian crop)</i> , <i>beans</i> also grow in the area for local market and consumption.
Community questions	
	Primary How could significant economic change that embraces all people really happen? What kind of poverty alleviation mechanism really works?
	Secondary How the risk of our ethnic fragmentation could be avoided?
Learning objectives for the Master's	
	First Get better understanding of frontier Community development theories and practices and become knowledgeable educator and practitioner of the discipline.
	Second Internalize the SEED-SCALE Practices that are working in the four residential

	program areas and aspire to become an agent in my area.
	Third Develop basic critical thinking and research skills that help me evaluate the current development initiatives going on in my Synod in particular and my country in general

**Student Learning Plan
Class Three, Term I (2007)**

**Name: Jose Cabrejos
Country: Peru**

Language of Study	English
Community defined	Combapata Microweb (a group of 6 health facilities and their area of influence; it is defined as the basic unit of management and organization of primary health services) in Cusco – Peru
	Culturally The highest and poorest rural communities keep their traditions and language (Quechua). They have high rates of illiteracy, especially among women and preserve a man oriented society. Communities near of the main cities have occidental ways of life.
	Politically There are 58 communities within the area of influence of Combapata Microweb. They are politically organized in 5 Districts: Combapata, Pitumarca, Mosocllacta, Tinta and Checacupe. At the local level, each community has its own communal organization and authorities.
	Economically Rural communities have an economy of subsistence based on agriculture (the main sow is potatoes and some grains); also, they have some cattle (south american camelids, "llamas", "alpacas" and "vicuñas") and minor animals as guinea pigs, "cuyes")
Community questions	
	Primary Is the Combapata Microweb able to provide quality health services to the 58 communities its area of influence, based on the development of SS Methodology?
	Secondary Is equity an achievable outcome? (in terms of health services provision) Is it desirable for health services?
Learning objectives for the Master's	
	First To improve knowledge and skills about SS Methodology
	Second To learn from other experiences
	Third To gain experience in monitoring and evaluation systems

**Student Learning Plan
Class Three, Term I (2007)**

**Name: Joy Samantha Bongyereire
Country: Uganda**

Language of Study	English.
Community defined	I would think community is a group of people who share something in common e.g. business community, farming communities, fishing communities, etc. According to the Oxford Advanced Learners' Dictionary, community is defined as all the people who live in a particular area, country, etc.
	<p>Culturally, community is a group of people who have many things in common such as beliefs, clans, origin, traditional practices, religion, language, etc. For example, the Batwa or Pygmies are a community that's unique, talented (Music, Dance and Drama), pay dogs for bride price, sacrifice to their ancestors in the forests in case they have a problem (like when one of their members falls sick), know themselves as Batwa, etc. Additional characteristics of my communities include</p> <ul style="list-style-type: none"> ✧ Polygamous and monogamous marriages. ✧ Children are the central focus. A couple or household without children is regarded as an out cast or failure in life. ✧ Cultural foods and drinks especially locally brewed beer from sorghum and bananas are vital at any traditional function or celebration. ✧ Have designated burial grounds that are normally very isolated places underneath a hill and unproductive agricultural land. ✧ Clans have totems ✧ Women are submissive to the men. Practices such as a special seat for the head of the family in the kitchen e.g. a traditional stool made out of backcloth tree; beer for men (locally called "inzoga y'abagabo") are a common phenomenon. ✧ Belief (and suspicion) in witchcraft as the major cause of death is a common characteristic especially deep in the rural sub-counties. ✧ Local stretcher groups exist in all villages and all the residents of a particular village must be members. These groups are responsible for carrying the sick on locally made stretchers to health centers for treatment, contributing money for buying coffins and burying the dead. They are locally referred to as "Ingobyi Group".
	<p>Politically, a community shares the same or different political ideology, inclinations, arguments, sports, etc. For example the Forum for Democratic Change (FDC), the leading opposition party in Uganda can be defined politically as a community whose creed is "One Uganda, One People". Politically, communities in Kisoro District</p> <ul style="list-style-type: none"> ✧ Believe in the National Resistance Movement Organization (NRMO) (about 92%) and the rest subscribe to the FDC and other opposition parties. ✧ When it comes to vote casting, candidates who give material things to people in form of money, (small & huge sums), alcohol, salt, soap, soda, rice and many more win the elections. ✧ Politics at lower levels in the decentralized system of governance are a bit transparent. For example Local Council I or village candidates bribe voters on a smaller scale like buying them (voters) alcohol.
	<p>Economically, community may be defined as a group, association, cooperative society, or an organization where people work to achieve a common goal, vision and have specific objectives in a bid to work for development. In addition, the group or association or cooperative society may be cohesive and able to steer development on their own e.g. Rubuguri Irish Potato Growers' Association, Kisoro Beekeeping Community (KIBA), Nyamagana Cooperative Savings and Credit Society, etc.</p> <ul style="list-style-type: none"> ✧ Communities that have interacted with development NGOs such as Africa

	<p>2000 Network-Uganda, Nature Uganda, Kisoro District Farmers’ Association, etc have been facilitated to organize themselves into groups and associations, their capacity built through trainings in Farmer Institutional Development (group dynamics, leadership skills, constitution making, advocacy, gender, HIV/AIDS, records management, local resource mobilization, savings mobilization and credit management, etc). They are registered with sub-county and district local governments and are legally recognized as Community Based Organizations working for development.</p> <ul style="list-style-type: none"> ✧ Some of these communities are enterprise-based groups/associations. Examples include Irish potatoes, banana growers, vegetable farmers, passion fruit growers, herbal researchers, traditional medicine promoters. ✧ In most instances they practice agriculture as a business – produce for home consumption and sale to earn income. ✧ Have formal and informal savings and credit groups where members contribute money on a weekly or monthly basis and the money shared amongst themselves like on Christmas days and used for different purposes: buying local she goats for each member, iron sheets, household utensil, six-inch mattresses. Women/men’s groups buy a cow, slaughter it and share the kilograms of meat to have fun family during festive Christmas seasons. ✧ Groups with formal credit and savings groups accumulate the money; lend it out to members and non-members on subsidized interest rates to accumulate more money for re-investment. ✧ Some groups and associations practice Post Harvest Handling (PHH) of crops like sorghum, Irish potatoes, maize, beans, for food security and sale at higher prices during periods of scarcity. Traditional PHH is practices e.g. mixing fresh Mexican Marigold leaves in Irish potatoes in a store to repel pests’ attach, tying sorghum in dry banana leaves and storing it outside to prevent weevils from attaching the sorghum as well as ensure enough air saturation, mixing ash from the cooking place with beans to prevent weevils, etc.
Community questions	
	<p>Primary: How can communities that are completely illiterate, homeless and critically impoverished be transformed into cohesive and resettled communities? Are there donors on this planet earth that support resettlement projects, including land procurement?</p>
	<p>Secondary: Shall we have an opportunity to meet communities of a kind especially in India, whose way of life is like that of the indigenous Pygmies or Batwa of Southwestern Uganda for comparison, sharing and learning purposes? The lessons/best practices could be replicated back home to improve the situation.</p>
Learning objectives for the Master’s	
	<p>First: Advanced skills and knowledge acquisition – to improve on service delivery as a community development practitioner.</p>
	<p>Second: Mindset shift – resulting from online interactive learning, physical interaction with various personalities, wide exposure (to different places and communities) and participation in all-around course activities.</p>
	<p>Third: Get to know each other pretty well and share experiences through: face to face interaction with professors and classmates during the India residential, formal and informal discussions.</p>

**Student Learning Plan
Class Three, Term I (2007)**

**Name: Tsering Digi
Country: Tibet**

Language of Study	English
Community defined	
	<p>Culturally The community I will be working on during the Master Course is called "Hope Corner Voluntary Group", located in Lhasa, Tibet. It is a community with diverse backgrounds both in terms of religion and life experience. The common shared culture within this community is the idea of sharing and learning together through different activities. Everyone participate in the activities on a voluntary basis.</p>
	<p>Politically Hope Corner, as a department of local Youth Center (which runs by the government), does not have strong connection with the government in terms of funding and activities. The community is organized quite democratically within itself. The board of members will make decision on important issues. Each activity or program has two to three people leading and organizing. All the program/activity leaders and board of members are selected based on their own decision as well as by voting. Because this kind of structure has been set up only for a year, it still needs improvement.</p>
	<p>Economically Economically, Hope Corner is independent from the government. 90% of its fund depends on donation and only 10% comes from one of the activities. Therefore, funding of Hope Corner is not sustainable because it always relies on voluntary donation. Fund raising activities have not been carried because of the sensitivity of where we are. Although there are many kind people who support Hope Corner, it definitely needs to find another sustainable way of funding itself.</p>
Community questions	
	<p>Primary Because human resource and financial resource are both depending on voluntary action of people, how can Hope Corner sustain itself for longer term?</p>
	<p>Secondary How to improve management of volunteers and activities? How to raise fund for running different activities? How to develop it into a local association that is recognized by the local government?</p>
Learning objectives for the Master's	
	<p>First</p> <ul style="list-style-type: none"> ● Improved skills in management of local voluntary organization. ● Strengthened capacity in raising fund for local organization. ● To gain theoretical and practical knowledge on making plans and evaluation of projects.
	<p>Second</p> <ul style="list-style-type: none"> ● Since most activities of Hope Corner concern learning and sharing of

	knowledge, I would like to obtain knowledge and practical skills in running and organizing different social recreational activities.
	<p>Third</p> <ul style="list-style-type: none"> ● Improved theoretical and practical knowledge and skills in teaching. ● Strengthened knowledge on education, especially education in developing countries.

**Student Learning Plan
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**Name: Tsering Norbu
Country: China**

Language of Study	English Language
Community defined	
	<p>Culturally Community is a group of peoples that assembled together sharing their knowledge and working toward for common goal. They have their own identities, for example; Tibetan, Tibetan had own language both in oral and written, also possesses their own belief and traditional characteristic which was inherited by their ancestors.</p>
	<p>Politically Community is considers first grassroots level in Chinese administrative structure, they need to work under the political supervision from Community Party's committee and daily or monthly specific works under the supervision of Community administration leader. Each community possesses leaderships in two types each are; Party secretary and Governance leaders.</p>
	<p>Economically They are depending on their livestock and growing vegetable and other eatable plants such as rice and corn etc. For instance; The main economic income in my community are agricultural and animal husbandry, they get cloth from animal and food from agricultural which we consider it as organic living system. In order to improve they livelihood of community the Government and other INGO are implementing various actions such as training villager on participate to eco-tourism income generation process etc.</p>
Community questions	
	<p>Primary How can community get benefits from eco-tourism if Government continues pave the eco-trails? How to participate eco-tourism in come generation process? The Government always says reduce poverty through eco-tourism, but how?</p>
	<p>Secondary Can we see a good example of community which was leaded by SEED SCALE</p>

	approaches in India?
Learning objectives for the Master's	
	<p>First</p> <ul style="list-style-type: none"> ➤ Learn what are SEED SCALE approaches actually? ➤ Learn the Definition and concept of SEED SCALE. ➤ Improve my English in all aspects. ➤ Learning and sharing with classmates.
	<p>Second</p> <ul style="list-style-type: none"> ➤ Continue improve my English language skill in all aspects. ➤ Visit Successes example of SEED SCALE approaches in other Countries. ➤ Learning and sharing with classmates try to find out good idea. ➤ Learn from Professors and classmate through formal and informal.
	<p>Third</p> <ul style="list-style-type: none"> ➤ Continue improve my English language skills in all aspects and try to meet graduate level of English. ➤ Spend most of time with classmates who speak excellent English and learn from them and will improve my English. ➤ try to learn as team.

**Student Learning Plan
Class Three, Term I (2007)**

**Name: Tshering Lham
Country:**

Language of Study	Sharchop
Community defined	
	<p>Culturally</p> <p>The community is bound together by a mono-culture which has kept up the ageless web of inter relationship among the members. They speak the same language and follow one religion.</p>
	<p>Politically</p> <p>Each community in the past was headed by one headman who represented them at the regional or national level.</p> <p>The whole change in the political scenario of the country will lead to a change in the political status of each community. The concept of democracy and leadership through voting rights and responsibilities will change the outlook of the people on politics. In essence, the community will be introduced to democracy and their responsibility to choose leadership.</p>

	<p>Economically The community where I choose to work is relatively better off than most of its fellow citizens. Potato is the major cash crop and it grows and exports almost 40% of Bhutan's total potatoes. In terms of infrastructure, it is less developed than the rest of its neighbours and communication is difficult and electricity is absent although solar lighting has been introduced to a few households. Otherwise, this community is self sufficient in its own terms and lives a truly agrarian life.</p>
Community questions	
	<p>Primary Should the role of community in resources management be enhanced and in what ways?</p>
	<p>Secondary What kind of community institutions/setup should be enhanced to manage resources sustainably?</p>
Learning objectives for the Master's	
	<p>First To be able to assess the existing community and its various institutions in terms of resource management</p>
	<p>Second To be able to come up with methodologies of research that will help me answer various questions that will come up as I progress into the study of this community.</p>
	<p>Third To be able to build upon the existing community role in resource management.</p>

**Student Learning Plan
Class Three, Term I (2007)**

**Name: Wendy Reese
Country: United States**

Language of Study	Spanish (and some Serbian)
Community defined	Centro de Salud at Wesley Community Center* (not finalized)
	Culturally TBA
	Politically

	TBA
	Economically TBA
Community questions	
	Primary TBA
	Secondary TBA
Learning objectives for the Master's	
	First: to gain the knowledge I need to further my goals of community change and peace keeping
	Second: to experience cultures and countries outside of mine allowing me to expand or revise my beliefs/world views; learning from my peers, the communities we visit and work, my instructors, and the experiences.
	Third: stay present, open, and flexible enough to change, still enough to hear and see.