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Abstract

Index terms—

1 I. INTRODUCTION

Since community work aims to remove deeply ingrained injustices and disadvantages, it is not a process that happens quickly. It is understood that depending on the community engaged, it takes varying lengths of time to achieve tangible London Journal of Research in Humanities and Social Sciences results. Although different organizations and groups employ different definitions of community development/community work, they typically share a few key components. In order to create long-term and sustainable outcomes, processes, connections, discourse, decision-making, or execution, community engagement aims to better involve the community. Community relationships and senses of ownership are important components of sustainable development. In its turn, sustainable development depends on the presence of a capable and progressive people, whose determined involvement in social life requires community empowerment (Gaye and Diallo 1997). In addition, the vagueness associated with the concepts of community empowerment and sustainability has contributed to a poor understanding of the relationship between community participation, community capacity building, community empowerment, and sustainability (Fetterman 2007). It took five years to transform a tribal hamlet-Sadivayal-Coimbatore, into an Organic Certified Village during my community involvement program at Amrita SeRve. To be successful, it encompassed strategies and processes that are sensitive to the community-context where food and nutrition security are a primary concern at Sadivayal Village.

2 II. METHODOLOGY

To better the lives of communities in rural India, exploratory research methodology has been utilized to examine the role of social workers or community developers. The study analyses the new wave of social/public service affecting the lives of India's poorer sections based on personal experience working in various Indian states. The researcher begins with a broad concept for such study and uses it as a means of identifying issues by incorporating the community, which might serve as the focus for future research. Identifying research subjects, organizing and designing the study, selecting progressive farmers, gathering and analyzing data, and interpreting and communicating findings research steps that can involve community engagement.

3 III. BACKGROUND

collaborate with government agencies and promote general well-being. Food security, primary education, poverty, unemployment, discrimination and lack of housing, water sanitation, women empowerment, equality, caste barriers, and household problems are a few of these issues ??Brackmann, 2015); Helping communities to gain expertise, self-confidence, and control over local events and developments ??Bebbington et al. 2006) constitutes one example of community empowerment

4 Types of Communities

Geographic communities share a physical space that is physically divided by roads, rivers, and mountains and falls under one panchayat or block, or village. The physical foundation of a village community is its locale. However, for a community to be considered "genuine," its members must share at least specific values, a shared language, festivals, and cultural icons. In some of the typical Indian villages, everyone follows the same caste and religion, and they all share identical clothes, speech, beliefs, values, attitudes, and behaviors. When I work on watershed

44 projects, each micro-watershed is divided by points of land (hills or slopes) that are at greater altitudes than the
45 other regions. Water flows into distinct watersheds in various directions from these high elevations. Therefore,
46 one or two panchayats with particular characteristics typically fall within one micro watershed. To restore the
47 ecological balance, CD must therefore prepare the project report based on specific geographic areas that involve
48 communities and that cover and improve degraded natural resources, including soil, vegetative cover, and water
49 through watershed management activities.

50 **5 Communities of Interest**

51 It is referred to as "communities within communities".

52 **6 The Virtual Communities**

53 Its group primarily communicates through communication mediums rather than in-person. They use technology
54 to establish a network known as an online community. The fastest approach to spreading awareness is where
55 people engage in those public dialogues for long enough and with enough humanity to develop personal connection
56 webs. A virtual communication with the community is helpful to assigning, monitoring, and sharing knowledge
57 when the CD are working in different villages in India. During the COVID pandemic, it was really helpful, and
58 there were numerous online meetings with Farmer producers, NABARD, and payAgri Innovation Solutions.

59 **7 IV. VALUE AND PRINCIPLES OF COMMUNITY DEVELOPMENT**

61 **8 Democratic and Inclusive**

62 The Community Development Program in Indian Villages (CDP) should make sure that all opinions are taken
63 into account such as minority and forest rights and other rights such as cultural, economic, and political rights,
64 right to life, liberty, education and equality before law, vulnerable rights and the internal solutions are sought.
65 This aids in identifying the groups that require special protection. A multitude of things, such as poverty,
66 impairments, old age, race, and ethnicity, make it difficult to engage in society. All community members have the
67 right to be heard and involved in decisions that affect their lives. The settlement of Sadvayal, a tribal hamlet in
68 Coimbatore, Tamil Nadu, India, underwent numerous changes when I was there from 2015 to 2020. It is because
69 community members work together to solve problems as a group, provide a practice that aids in the process of
70 social transformation, and take collective action. Everyone in the hamlet had abandoned farming, which was the
71 primary source of income and food security when I first arrived in 2016. We came up with the solution after
72 many rounds of discussion.

73 **9 Non-Authoritarian**

74 Organizational structures are as flat as they can be, with equal importance and input given to each participant.
75 It's crucial to write down minutes (important points of meetings) for every meeting to maintain a non-
76 authoritarian structure. The written records of meetings are called minutes. These are actually written minutes
77 from the meeting. It contains information about the attendees, the issues brought up, pertinent comments, and
78 the ultimate decisions made to deal with the issues. Every key topic and obligation are documented in the book for
79 future clarification. Maximum participation in all discussions and planning is required. Each community member
80 should be given responsibilities and duties. When the Farmers Club was founded in 2018 Gudupatchervu, each
81 member was given a task and obligation. The minutes of meetings are recorded in a book and the practice
82 became a crucial tool for monitoring the schedules and progress of each team member. It acts as a road map
83 for the team to reach each task or objective. It can also be a useful review tool to gauge your progress as a
84 group and go over significant decisions or achievements at a later time. Even the villages are a six-hour journey
85 to Guntur (main city) with minimum transport facilities. Few farmers are picked from the group and given the
86 responsibility of purchasing seeds. Women's groups are trained to prepare and promote organic manure and save
87 the cost of agricultural produce. Twenty-two farmers started cultivating chili cultivation on 43 acres of land in
88 2018 after joining a farmers' group. After entering a farmers' group, 22 farmers began growing chilies on 43 acres
89 of land in 2018. The average yield of this variety (Teza Lepakshi), sold for 85 to 90 Rs/kg, is 1200 to 1500 kg per
90 acre. Six distinct cotton varieties are being harvested simultaneously on 94 acres of land, with an average yield
91 of 1000 kg per acre. "When cotton is sold for 40 rupees per kilogram, a profit of 23,000 rupees is generated per
92 acre. Each member contributed Rs. fifty to their account, and the group's total savings at the end of the year is
93 Rs. 18000, used for welfare purposes.

94 **10 Universality and Community Ownership**

95 Services are available to everyone without requiring means or needs testing. Communities flourish when they
96 create their own assets and "own" their concerns and problems. Communities are more inclined to collaborate
97 to create a solution when they acknowledge that the issue is "theirs," and the resulting solution will be superior
98 to one offered simply by an outside "expert.". While working at Naniborvai Village, we established a dairy unit

99 under Amul's direction. We first identified the issue during our visit to the village and discussion with the local
100 communities. The community has a sufficient number of cows and buffalo, but they have to travel a distance
101 of four kilometers to sell their milk. After a few months, we eventually formed a dairy cooperative, addressed
102 the issue, and convinced Amul management to open a dairy unit in Naniborvai. Every solution is found within.
103 Each woman in the group now makes more than Rs 5000 per month through dairy farming. The farmers began
104 organic farming by using manure and applied for organic certification.

105 **11 Top-to-Bottom Approach**

106 The difference between the top and bottom approaches employs finding a river as a metaphor for the growing
107 effects of circumstances and occurrences that interfere with the system as it relates to the point of intervention.
108 For instance, if there is an issue at the top, it will influence the river's water quality for everyone who lives below.
109 You can either focus on curing the illnesses that the residents of the upstream area are currently experiencing
110 (bottom approach) or you can stop the spill and prevent others from happening in the future. (Top approach).
111 When we are working in a rural Indian village. After forming farmer groups or as JLGs or SHGs, we learned that
112 many government programs are available to farmers or groups but have not yet reached the end user. Community
113 developers in this case have the responsibility of bridging the communication gap between villagers and local
114 government officials so that the schemes or programs benefit the right individuals. When everyone in the village
115 knows their rights, a bottom-up strategy will work perfectly. The community developer must maintain excellent
116 relationships with all government officials in order for them to timely inform all programs or schemes for managing
117 a top-to-bottom approach.

118 When working with farmers in Guptapada, Barapita villages of Odisha, no government official had ever visited
119 the hamlet.

120 **12 Community Self-Determination**

121 Community members gather during meetings to discuss their issues, concerns, choices, and come to their own
122 decisions are left with the best fit solution. When making a final decision, they may consult with "experts," but
123 they also consider data from other sources and their own experiences.

124 Once the farmers club is formed in each village, many officials are invited and begin to frequently attend
125 meetings and offer their professional insight. Conflicts may arise if the knowledge is forced onto someone.
126 Working in situations where everyone benefits is always ideal.

127 **13 Social justice and Equity**

128 It is essential to community development and, if not explicitly stated as a program goal, is at the very least implicit,
129 in every CD effort. Working in an Indian hamlet requires us to interact with a variety of communities, each of
130 which has its caste system, culture, and religion. Creating ideas, making decisions, and sharing responsibility
131 are all examples of meaningful community participation and social justice that go beyond physical involvement.
132 People are driven to participate for a variety of reasons, including the need to complete social or religious
133 obligations, the need for a sense of community, and the desire to actively better their own lives. CD must operate
134 London Journal of Research in Humanities and Social Sciences with a sense of justice and accountability, giving
135 each member equal weight.

136 **14 Service Integration**

137 There are sometimes gaps, duplications, and perhaps competing advice or treatments since the services supplied
138 to needy people are often fragmented, making it difficult for one care provider to know what other services are
139 available or being used. Here, CD integrates and supports every service provided with the community, having
140 a substantial impact on those services. For example, the community would not gain if two non-governmental
141 organizations opened a tailoring shop in one village. If CD is powerful and knowledgeable about the community,
142 he will ask NGOs to start two different activities to increase the community's income and provide additional jobs.

143 **15 Qualities**

144 The core qualities or personal attributes are essential to good community work:

145 **16 Integrity**

146 The CD may build connections of trust and respect with others by being sincere, fair, diligent, careful, morally
147 upright, and honest in everything they do. Due to community member's unpleasant experiences, the residents of
148 Sadvayal Village, a tribal hamlet in Coimbatore, where I used to work, didn't believe any official who visited the
149 community with offers. For me, establishing a relationship with the residents and holding meetings in the village
150 required at least three months. Every day I traveled three hours to get to the village, where we sat under a Tree
151 (Fig tree) because there was no office to sit in and work. The interaction with the people only became simple
152 after several conversations, the development of a rapport, and gradually earning each other's trust. Community
153 engagement requires polite and effective communication. Once CD starts a conversation with the members in

154 the village, make sure every cross-section participates in meetings and everyone is aware of the method used,
155 objectives, and desired results. Encourage every member's viewpoint, make sure everyone has an equal chance
156 to contribute, and have an open mind and no unfair advantages to any members.

157 **17 Compassion and Empathy**

158 When working with communities, empathy is a crucial skill to possess. No two villages in India are the
159 same. Empathy entails putting yourself in another person's position, experiencing their emotions, and trying
160 to comprehend their viewpoint. Never push our ideals on the community; instead, always try to listen to their
161 problems. A community services professional must have a strong sense of empathy and compassion because they
162 will frequently come into contact with weak people who may be going through some of their most trying times.
163 It's critical to relate to the clients you serve as a community services worker and to give judgment-free counsel. If
164 CD has compassion and empathy, they try to find a way by connecting the problems with concerned departments.

165 **18 Objectivity and Priorities**

166 The processes by which local communities can raise their standards of living are generally referred to by this term
167 "Community economic development (CED)". CED is an alternative to traditional economic development that
168 promotes the use of local resources to improve social results while enhancing economic benefits. When we are
169 working in remote villages, we form farmer's groups to meet local needs such as food, nutrition security, income
170 generation and employment." The goal is to establish things like when farming must begin, how to prepare the
171 land, where to buy quality seeds, how to make fertilizers or pesticides, how often to use fertilizer or pesticide,
172 whether any government programs are available, what each member's duties and responsibilities are, the overall
173 cost of cultivation, and marketing. Priorities should constantly change and be determined by the group's shared
174 concerns.

175 **19 Patience & Flexibility**

176 Working in a community the CD required a lot of patients. CD may be dealing with emotional individuals
177 who, initially choose not to heed your London Journal of Research in Humanities and Social Sciences advice.
178 Participating in a community, the conversation raises everyone's level of awareness, enables people to speak
179 up for their ideas, and provides a structure for gathering suggestions or direction based on the knowledge and
180 experiences of the community. Selected volunteers in the community discover that even while they may not be
181 able to help everyone, those they do assist improve their lives and make all the effort worthwhile. When dealing
182 with communities, I typically observe that community members have different goals. Many times, when we fix
183 a meeting in the village, some of them do not attend the meeting because at that time they have some other
184 priorities to fulfill. Some have to drop children at school, and some of them are engaged in bank activities, or
185 marriage functions, or personal work. So, the best option I can think of is to hold meetings in the evening. Being
186 adaptable at all times in recognizing community needs and fostering revolutionary social change. When working
187 with other groups, being adaptable while also being conscious of one's limitations necessitates the requirement
188 for self-awareness.

189 **20 V. WORK STRUCTURE**

190 **21 VI. LEARN ABOUT THE COMMUNITY FROM THE** 191 **COMMUNITY**

192 The best approach to formation is through community-based information. Try to learn from the community
193 over the first few meetings about their problems and local solutions before implementing them. It gives the
194 confidence to find answers and encourages all members to engage in the process. CD is able to identify issues,
195 resources, needs, the leadership structure, and decision-making processes and to develop scientific and awakens
196 a sense of social responsibility. Significant insights into the community's strengths and faults can also be gained
197 by carefully observing it when you engage with it. An example of formation through information is when I
198 worked at Sadvayal Village. I was gathering data from members about their primary sources of income and the
199 reasons they quit farming. The data helped me to track and study issues related to farming and why farmers
200 left farming. The majority of farmers stopped farming in 2016 because of a variety of problems, including a
201 lack of irrigation facilities, low productivity, lack of adequate use of inputs, poor extension leading to large yield
202 gaps and rising fertilizer and pesticide prices. I then formed a farmers' group farmers most of which are small &
203 marginal farmers and registered under a cooperative society and opened a bank account for farmers to bring more
204 transparency, efficiency, and enhance trustworthiness. Identified the problems one by one and find a solution in
205 groups, channelized water from a hilltop 2.5 km away, and taught participants how to make organic fertilizer
206 (Jeevamrutham & Beejamrutham), pesticides, and insecticides using extracts from five and seven leaves. All of
207 this reduces the upfront costs of farming. We eventually converted the village into an organically certified village
208 with the continued effort and support of the farming community network.

22 VII. COMMUNITY NEEDS ASSESSMENT

209 Reading and observation alone won't teach you what you need to know When CD listens to the community
210 members, he gains the knowledge necessary to assess the community's resources and determine how to use them,
211 as well as the needs of the community and how to best address them. A community needs assessment is a
212 methodical way to identify the requirements and service gaps in a community, as well as the resources and assets
213 that may be used to meet those needs. A multi-step process is necessary to conduct a needs assessment, and it
214 often entails defining a population and collecting data using a set of indicators. Discuss the idea with the villagers
215 and pay attention to what they have to say before fixing a set of hands. To gather adequate information; to
216 make suggestions, judgments, and priorities, CD must be in regular communication with the community. As
217 I've learned, always teach the local community how to gather data for various purposes. Although it initially
218 appears challenging, with good and ongoing training, we may turn community members into resource persons for
219 gathering data for various purposes, including census, health, education, and agriculture. We pick a few young
220 people from each village and provide them with the necessary training; after that, the educated individuals collect
221 the necessary data. It is usually beneficial to boost authenticity. We gathered data in Naniborvai Village utilizing
222 local resources to present to Amul in order to start a dairy unit.
223

23 VIII. BRING PEOPLE TOGETHER TO DEVELOP A SHARED VISION

224 The next stage is to host a community gathering once you have determined that there are some shared interests
225 among community members and you have located a few people who appear willing to work on a community
226 development program. It might be appropriate in some situations to invite government representatives who can
227 help the initiative. The goal of community gathering would be to create a common "community vision. " It would
228 entail imagining their ideal community and conversing with one another about their ideas in order to come up with
229 a shared vision and some broad strategic orientations that everyone would be committed to working towards. You
230 might also use the meetings to solicit support for the project, get community feedback, and invite people to join
231 London Journal of Research in Humanities and Social Sciences a steering committee, or ask them for assistance
232 in other ways. We first identified the issue with community members before looking for a solution together.
233 Every meeting was documented, minutes were prepared, and tasks were given to each member. We include the
234 local panchayat and all government representatives in the forum. Additionally, it promotes transparency and
235 equal respect for all members. One such initiative has been undertaken by SARVATOBHADRA-ORGANIC. To
236 help small and marginal farmers adapt, and fit the system to their needs, the Farmers Club was founded with
237 50 members after meeting with the Thanniyam Agriculture officer, panchayath members to discuss issues and
238 potential solutions. The farmers club projects seek to provide Anthikad Block Panchayat with a secure supply
239 of food and nourishment. A strategy was created to rebuild the community's agriculture from the ground up,
240 generate additional revenues, and entice farmers to switch to organic farming after realizing the dismal situation
241 of the paddy farmers. To boost food diversity in the diets of the participating families and decrease reliance
242 on the market for fruits and vegetables, a primary intervention undertaken by the program was the distribution
243 of seeds through self-help groups (SHGs) to develop kitchen gardens. Therefore, despite the fact that during
244 the COVID-19 lockdown, deliveries of perishables from other states decreased by more than half, community-
245 led initiatives assist in meeting the total demand for vegetables and fruits in Anthikad Block Panchayat. The
246 project benefitted 6,500 people by assuring food supply and nutrition through kitchen gardening in the block.
247 Scaled-back efforts were made to grow organic vegetables on 13 hectares of fallow land and cover 25 hectares
248 of wetlands with organic paddy agriculture. After 17 years of cultivable wasteland, the decision to try organic
249 farming was complex and had uncertain outcomes. The farmers in Anthikad Block Panchayat, however, are now
250 determined to advance it. The group as a whole has access to irrigation infrastructure and possesses around 25
251 acres of rich land. The participants outlined their roles and created internal management policies. They began
252 with tasks like choosing crop types, soil testing, seed testing, crop planning, water budgeting, and conservation
253 measures, under the direction of Sarvatobhadra-Organic and with assistance from Krishi bhavan (agricultural
254 office). The group talked through each phase to come up with solutions. Started the kitchen gardens, which
255 assist the participating families' diets become more varied and rely less on the market for fruits and vegetables.
256 By giving 50,000 saplings, seeds, and organic fertilizers to SHG groups so they could start kitchen gardens, the
257 effective model London Journal of Research in Humanities and Social Sciences was expanded to various wards of
258 the Block. For 6500 families, the project in Block offered food security and nutrition through kitchen gardening.
259

260 During COVID, less than half as many perishables are arriving from various states and price shoot-ups.

261 Greater Sustainability It became evident that organic farming offered marginal farmers a more sustainable
262 future because the price of and reliance on agricultural chemicals frequently drove them into losses. The farmers
263 received instruction from SARVATHOBHADRAM-ORGANIC on how to make natural insecticides and fertilizers
264 like Jeevamirtham (a mixture of cow dung and urine, legume powder, and jaggery).
265

266 The farmers, in turn, gave their full support and expressed confidence that via this new endeavour, the
267 livelihood of their entire community could be restored and that a better future lay ahead. Numerous checkpoints
268 are constructed on the channel to regulate the water flow, lowering the velocity. The consequence of the group's

269 risk-taking, and experimentation was the sale of a new crop for \$.96 (Rs. 70/kg) as opposed to the government's
270 minimum support price of \$.40/kg (Rs 28.50).

271 **24 X. HELP COMMUNITY MEMBERS TO RECOGNIZE** 272 **AND ARTICULATE AREAS OF CONCERN AND THEIR** 273 **CAUSES**

274 In any community development process, it is the community that is in the driver's seat and participates in every
275 step of the development process, including planning, implementation, reporting, monitoring and evaluation. We
276 need to build each other up from the inside and look for locally relevant or indigenous answers. Community
277 members, however, are the ones who are most familiar with the situation and frequently have information and
278 insight that an outside "expert" does not, as well as the ability to spot changes. Community developers enable
279 the community to begin taking ownership of the challenges and creating solutions by offering tools, resources,
280 meeting space, and facilitation.

281 When we try to implement projects in the villages, we always have more success when we discuss the issue
282 in groups and come up with a local solution. Experts must provide them with technology that satisfies regional
283 requirements. Paddy and Arecanuts are the primary sources of revenue in Byse village, Karnataka.

284 The members formed SHGs and received training to produce eco-friendly, biodegradable plates from palm
285 leaves that had fallen from trees in order to enhance their livelihood and income. AMMACHI Labs has fixed
286 a pressure machine that is required for giving the plates the right shape to support the women's group with
287 technology and the women groups started manufacturing.

288 It evolved into an environmentally benign substitute for plastic plates, a significant contributor to environ-
289 mental pollution and a substantial source of cash for women's groups.

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291 **25 XI. DEVELOP AN ACTION PLAN**

292 After the initial discussion with members in villages, a strategic plan of action was created. A thorough strategic
293 plan that includes long-, medium-, and short-term goals and mid-level objectives for communications, resource
294 development, and human resources, may be in order. In addition, if there are many activities or events to plan,
295 you will need a separate action plan for each village. The goal is achieved through the project objectives and
296 activities. The objective is to provide a well-thought-out plan that the community can comprehend, that aligns
297 activities to goals and specifies roles, due dates, and resources that are required. The CD had a well-thought-out
298 plan for establishing the farmers club that covered everything from primary tillage to harvesting, followed by
299 branding and marketing. In the vast majority of the villages, we implemented this plan.

300 **26 XII. IMPLEMENT ACTION PLAN**

301 Action Plan is the core of the effort, where volunteers and community members, as well as financial and human
302 resources, are organized to take action. This could come in a variety of shapes. In communities, we create an
303 agricultural calendar that details the crops to be planted during specific seasons, various irrigation techniques,
304 government insurance programs, the preparation of fertilizer and pesticides, post-harvest practice, and marketing
305 strategies.

306 **27 XIII. EVALUATE RESULTS OF ACTIONS**

307 Community development professionals have relied less on formal evaluation processes to direct their activity
308 and more on their personal experience and anecdotal information from others. The most crucial thing is that
309 you might have to show that your activities did not affect anyone else. Performing and evaluation may also be
310 necessary to satisfy funding criteria. Plans for evaluation can be formal or informal, depending on the needs and
311 available resources of the group. Participatory evaluation engages community members or program participants
312 in the evaluation design, data collecting, analysis, and result interpretation.

313 **28 XIV. REFLECT AND REGROUPS**

314 Before starting the next project, give the group time to rest and rethink. Make sure there is good follow-up
315 communication with the media, partners, and funders. Thank everyone who contributed. Celebrate the group
316 accomplishments and consider any potential disappointments. Review the effectiveness of the organizational
317 structures and processes and point out any areas that require improvement before the next surge of activity.

318 It's crucial to give community members a place to reflect on how being a part of the group has helped them
319 grow personally. When the team is prepared to take on a new project, they may wish to review the results of the
320 community assessment and the strategic goals. It also entails outlining the precise tasks and materials needed to
321 finish the project in order to plan the procedures necessary to achieve those goals.

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From my experience working in Indian villages, the success of any community program depends upon the "chemistry" between CD and members of the community. Planning is the first step of effective collaboration with the community. Agreement, consideration, and commitment are required for every component of the collaboration, including its goal, function, decision-making process, risks and rewards for each participant, and anticipated outcome (usually by signing a written agreement). Therefore, it is necessary to organize every meeting, work schedule, and prepare a recording of each meeting before approaching government officials or to an implementing agency. Fostering a shared goal among all societal members is essential, and includes participation from every cross-section of society. The program must be designed such that the village economy may thrive at a lower income level, creating jobs for women and young people, rising productivity, and a thriving village economy.

Photos: Courtesy: Amrita SeRve, Amachi Lab and SARVATHOBHADRAM-ORGANIC

1 2 3



2

Figure 1: Figure 2 :

334

¹ Role of Community Developer in Improving Lives with Sustainability

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Figure 3: Figure 5 : 5 ©



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Figure 4: Figure 6 :



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Figure 5: Figure 7 :



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Figure 6: Figure 8 :



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Figure 7: Figure 9 :



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Figure 8: Figure 10 :



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Figure 9: Figure 11 :



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Figure 10: Figure 12 :



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Figure 11: Figure 13 :



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Figure 12: Figure 14 :



Figure 13:



Figure 14:

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Figure 15: Table 1 :

Figure 16:

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Figure 17: Table 2 :

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