



Research Paper

Community Development Through Passionate Individuals – A Case

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Abstract

This paper presents a case study on rural entrepreneurship and community development in a mountain village called Bungkulung, India. The study used ChatGpt to identify themes from interviews with the villagers. The identified themes are rural entrepreneurship and community development, traditional knowledge and modern farming practices, sustainable agriculture and local consumption, community bonding and social capital, homestay as a community's economic driver, invisible hand, and challenges of rural development. The study reveals that a collective approach may not always be necessary, and the contribution of a few individuals can make a significant impact on the community's economic and social development. The villagers' emphasis on sustainable agriculture and local consumption promotes a circular economy, ensuring food security and reducing dependence on external markets. The homestay initiative acts as an economic driver and promotes intercultural exchange, strengthening the social fabric of the village. However, the interactions also highlight the challenges of rural development, such as the shortage of labour, migration of youth, and reluctance to invest in education, which may require a coordinated approach from the community as a whole to address them. The study emphasizes the importance of traditional knowledge and the role of the knowledgeable motivator in promoting well-being, which can enhance intrinsic motivation. The findings can contribute to a better understanding of the factors that promote sustainable rural development and the challenges that need to be addressed.

Key word: Community development, food security, sustainability, Homestay, rural entrepreneurship, circular economy

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I. Introduction

What is community development

Rural community development involves a process where local community members work to create positive changes within their community. This process not only results in practical benefits such as job creation and infrastructure development, but also helps the community to better manage change. By changing attitudes, utilizing existing skills, improving networks and using community assets in new ways, the community can improve their economic situation and become a stronger, more functional community overall. The five capitals of a community (physical, financial, human, social and environmental) are built through community development, as people learn new skills, expand contacts, and develop new economic options. This process also has a positive impact on the environment (Cavaye et. al, n.d.).

Most of the authors refers community development as a process of collective work at the community level for their own development (Quimbo et. Al, 2018). Individually driven community development is mentioned by Cook (1994) as mentioned in (ibid), "Community development theory ordinarily treats communities as systems, suggesting that the growth of an individual or community is a combination of personal strengths, initiative, and natural helping systems to bring about change."

There is no fixed formula for the process of community development, but rather it is guided by a set of fundamental principles that allow for flexibility in engagement and action. At the heart of community development is the drive and energy of local residents, who bring their passion, enthusiasm, belief, motivation, and commitment to the table, providing the necessary fuel to propel the process forward (Cavaye et. al, n.d.).

The case studies available in the extant literature are predominantly examples of people involvement at the community level driven by community. The present work gives an example of community development by motivated individuals with occasional outside advocacy, voluntary in nature.

Advocacy Role of Rimpocha

The former owner and managing director of Makaibari Tea Garden, Rajah Banerjee, has established a company Rimpocha tea, with an objective to develop the small tea gardens so that they could produce quality Darjeeling Tea and earn better price. At the same time, he is promoting sustainable community development through a mixed approach – advisory, demonstration and marketing the product of the small tea gardens and artisans of the community. The approach largely depends on the involvement and interest taken by the community members.

Before elaborating the role of Rimpocha Tea, it is better to take a glance of the holistic community development work Rajah took while at Makaibari Tea as this has given him the exposure to the nuances of holistic community development. In other words, he has taken the Makaibari Tea as his laboratory not only for development of producing better tea leaves but also for the community development.

Foundation

Makaibari Tea Estate, the first tea garden in India to embrace organic farming in 1970, is committed to sustainable and environment-friendly tea-growing practices. The estate is certified organic by Control Union Certifications, and its farming methods focus on biodiversity, pest control through natural means like neem oil, garlic, and cow urine, and the use of organic fertilizers like compost made from cow dung and tea leaves. The estate, under the leadership of Rajah Banerjee, has also initiated community development programs aimed at improving the living standards of the surrounding areas, providing employment opportunities, and offering free housing, healthcare, and education for their children. In his (Rajah) own words, “Makaibari Tea Estate where my ancestral house was there was my living laboratory. All that I am saying – five treasures, Healthy Soil, Holy Cow, Women empowerment, Fair trade and Fair price and Digital Hubs, is the result of several experimentation that I carried out there in the garden”. In addition to organic farming, Makaibari has also adopted biodynamic farming practices, leading to healthier soil, plants, and tea. It is certified with Demeter certification, which recognizes biodynamic farming practices and requires a commitment to biodiversity and environmental sustainability. Compliance to the requirement of Demeter certification includes the establishment of wildlife corridors, the protection of natural habitats, and the promotion of sustainable land use practices (ibid). The estate is also a member of the Fair-Trade movement that promotes fair working conditions, prices, and social and environmental sustainability (Banerjee Rajah, 2015).

Socio-economic intervention in Bungkulung

About Bungkulung

Bungkulung, a small Himalayan village located at an altitude of 2060 ft above MSL, is predominantly inhabited by Limbu community for over 100 years. The village is surrounded by majestic hills and green forests, with the Marma River flowing through the interior part and the Balasan River demarcating its boundary with Ambootia Tea Garden. The village has three hamlet types of settlements with peculiar socio-cultural settings, making it ideal for rural tourism and homestay. The upper part of the village is Seeran Goan, the middle part is Bich Goan, and the lower part is Zero Point, which has the largest number of terraced fields. There are about 147 households in Bungkulung. 100 household own land. Table 1 presents population distribution of Bungkulung- age, sex and education wise.

Table 1 Age Sex wise Population Distribution of Bungkulung and Educational Attainment

Age group	Male (%)	Female (%)	Education	%
0 -5	3.4	3.9	Primary level	25.4
6-15	18.3	18.4	Middle level	16.4
16-25	14.1	18.9	Secondary and Higher Secondary	16.0
26-35	23.8	21.9	Graduate	5.0
36-50	23.4	21.9	Studying	28.0
51-60	10.7	10.7		
61 and above	6.3	5.3		

The village has primary and junior school. MGNEGRA, Mid-day meal and ICDS are the active Government sponsored development programmes. The village has electricity and drinking water. About 33% of the households live in Kutchha house. 47% live in Semi Pucca house and the rest stays in Pucca house.

Farming is the major source of income and as most of the farmers are marginal farmers the general economic health is poor. About 73% of the households earn less than Rs.5000 per month, about 13 % earn Rs

5000-10000 and only the rest earn above Rs.10000 per month. Most of the youths intends to migrate to bigger cities like, Mumbai, Chennai, Hyderabad. Though there is a reverse trend post covid (Limbu Vinay, 2019). Extant literature indicates that there are three main types of farming: Homestead farming, orchard farming and Cash crop in Bungkulung.

Homestead Farming is basically done on the backyard of their house mainly for self - consumption by growing vegetables, fruits and local variety of pulses. Mainly the womenfolk are engaged in this type of farming.

Orchard Farming: Orchard farming, mainly orange, was very common in Bungkulung but now it has been reduced substantially as crop productivity has been affected by disease and shortages of labour as the young population are not taking interest in farming.

Cash crop: Rice is the major cash crop. Along with ginger, cardamon, turmeric and bouquet grass are also produced. During field study it was observed that cardamon and turmeric are rarely produced of late. Rice farming have also reduced due to high input cost and shortage of labour. But there is a change now due to a hybrid variety.

Study Method

Due to the exploratory nature of this research, this research primarily adopted qualitative methods emphasizing an anthropologic approach that included interviews and participant observations (Labra et al., 2019). The researcher stayed with the participants during the study and got chance to observe their way of living and social interactions. The qualitative research design aimed to gain an in-depth understanding of the local practices of traditional farming, tea growing and manufacturing, homestay running and micro entrepreneurship, pisciculture and livestock rearing, the role of their living and running entrepreneurship including tourism in sustaining the area's mountain resources and enhancing its adaptability to environmental changes and pandemic. The villagers who were involved in traditional farming and other livelihood activities, and/or acquired the knowledge and skills were identified, by subjective sampling, and invited to participate in the study during 16th, 17th and 18th February 2023. Interviews were conducted until data saturation achieved when no more new information was revealed from the study participants. The discussions were recorded with their consent and transcribed later for analysis. Transcriptions were shown to the participants who understand local language and English. Overall, 11 interviews were conducted. Each interview was of 60 to 120 min (Table 2).

Table 2. Participant Profile

Interview	Participant(s)	Occupation	Remarks
2	Rajah Banerjee (M)	Chairman & Managing Director (TClassic (Darjeeling) Pvt. Ltd.), Tea Expert cum advisor and Agricultural Scientist & Social Scientist	One at the beginning of the field study and another at the end of the field study
	Ram Sharma (M)	Botanist, trainer and social entrepreneur	
2	Divya Limbu Gandotra (F)	Farmer, Entrepreneur	On different days
	Bhopes Gandotra (M)	-do-	
1	Pawan Subba (M)	Farmer, Entrepreneur	
	Arun Subba (M)	Farmer	
1	Manisha (F)	Student	
1	Kiran Subba (M) and Pravina Subba (F)	Entrepreneur	Retuned from Chennai at the time Pandemic
1	Komol Subba (F, name changed)	Entrepreneur	-do-
1	Chandra Rai (F)	Homestay owner	
1	Allan Rai (M)	CEO of Yanki Tea	
1	Kiran Subba (M)	Marginal tea planter and teacher	Retuned from Hyderabad at the time of Pandemic

Field Study

Story of Arun Subba

Revival of rice cultivation - “ One agricultural officer from Zonal Agriculture Office given me seeds of a new variety of rice ,SRI, which needs half of the labour and give double yield with bio fertiliser-cow dung and other agricultural and food waste. I planted in a small area and got good result -then gone for my entire farm land and had a huge crop. Seeing my success now everybody is sowing SRI. 2-3 cows are enough for feeding half acre of land with fertiliser, which is sufficient for me. We are also getting help from WWF (World Wildlife Federation). The rice is ready for harvesting in 90 days. I got award from Government for highest yield of rice” said Arun who is a hard-core farmer. He also expressed his concern for dwindling of farming activities in the village. “The present generation is not interested in farming as a result the traditional knowledge of farming will

be lost in near future” he said. Farmers from the village have good traditional knowledge of sustainable farming - they mostly practice mixed farming, as intercropping helps to maintain the soil fertility and has also led to the best utilization of the land. Amliso (bouquet grass) are specially planted in the slopes of the land as it helps in the conservation of soil and prevention from landslides. This grass variety is used as fodder for the livestock and they get good money by selling it.

Story of Yanki Tea

Tea as a cash crop: I did not find mention of tea plantation by marginal farmers in Bungkulung. Here comes the contribution of Makaibari Tea Estate and Rimpocha. Rajah Banerjee supported and motivated a local entrepreneur to establish a small tea factory under Darjeeling Orthodox Small Tea Growers Welfare Society (Yanki Tea). At present 62 farmers from the local villages are member of the society. Now, farmers from Bungkulung are also growing tea. Rimpocha tea is helping Yanki Tea to process variety of teas and guiding the farmers to produce quality tea leaves. Rimpocha is also helping them market tea abroad and they are getting regular orders from various countries. All the farmers are producing organic tea and the villagers are traditionally accustomed to use organic farming so they adopted Banerjee’s suggestions quickly. “I came in contact with Taiwan and China growers who visited us. I got the chance to taste their tea and through experts’ help and experimentation we learnt to produce tea of other varieties” told Allan.

For different reasons Yanki Tea has not got the authority to use the logo of “Darjeeling Tea” and “Organic Tea”. But what is interesting - “Tea board is not giving the Darjeeling Tea logo and the Organic tea logo. There are 86 gardens in Darjeeling who have the logo. As a result, Yanki Tea cannot sell as Darjeeling Organic tea. But the buyers have seen their factory and the farming practices, which are 100% organic so they trust us and do not bother about the logo. They are also giving good price.” Here is an example – certifications are important but it may not be a barrier to get good customers as long as you maintain high level of quality. The farmers are also given good price. Thus, it helped uplift the economic condition of the local farmers.

So far, the large tea gardens were not selling their good tea leaves in the nearby area and the local community did not get the chance to taste good Darjeeling Tea. My personal experience of staying in local Homestays also suggests that it was impossible to get a good tea in any moderate homestay. Yanki Tea has taken a significant initiative. Allan told, “The large tea gardens used to give the worst quality leaves to the workers and selling in the local market. The local population heard that Darjeeling tea is famous but they have not got the taste of it. We thought the local people must get opportunity to taste high quality tea. We started selling high quality tea in local market and now the local people are taking good tea.” This is also motivating the local people to come in tea business.

Community development is also an agenda of Yanki Tea. “We are also promoting permaculture. People are growing variety of vegetables, which they consume and also sell. This help them earn money in off season when plucking tea is not possible” Allan said.

Story of Divya and Bhopesh

Divya and Bhopesh, a young couple – wife Nepali and husband Punjabi came from Gurgaon to start farming. Though they started farming since 2012 but they shifted to stay at Bungkulung in 2017. Both of them are quite enthusiastic not only in their own development but was very much interested in contributing to the total development of the village. Banerjee of Rimpocha came in contact with them and soon identified them as the pathway to percolate his accumulated knowledge to the community. They started various experimentation - started with lemon grass farming and also started extracting oil. Employed 3 people. But it was not sustainable as they realised to make it profitable it should be in a large scale-minimum 25 acre. Learnt Pisciculture and started fisheries with 8 tanks. Mainly farming Tilapia. It was quite profitable. Looking at the local demand they reduced to 5 tanks. While Bhopesh was more concentrating on farm development Divya was more engaged with the local villagers and sharing their plan and motivating them to become entrepreneur in its micro form. Parallely, Rimpocha was also motivating Divya to carry on the activities and helping them when they got stuck up. Though Government department was encouraging to go for pisciculture but it became a practice for most of the villagers only when they saw the success made by Divya and Bhopesh. I met four farmers and all of them are having small tanks for fish farming. They are not for selling but for their own consumption. “Seeing is believing is the only way to motivate the villagers- we realised”, told Divya.

They started hydroponic farming and cultivated Tomatoes. One plant produced 2-3 Kgs of tomatoes. They started motivating the local people also-initially people were not ready but seeing their success others started it. Now 3-4 families do hydroponic farming-mainly for self-consumption and they also distribute to neighbours.

Homestay is another initiative that they started. A couple of Homestays are there in Bungkulung. I interacted with the owner of Bungkulung Retreat Ecohut. The promoters are nature lover-planted many fruit trees for the birds, have bird nests, which guests enjoy. The concept, Divya is following a bit different. When asked why they started the Homestay, Bhopesh told - “we thought that we are also feeling lonely -not much

interaction with others-why don't we start Homestay. With this idea we started the homestay - we have three rooms. We don't aggressively market and get guests mainly through references. Rimpocha also refers their customers. All vegetables are organic and procured locally. Fish from our own tanks- chicken and pork procured locally- all are organic. We introduce our guests to local culture and artifacts -wood carvings, honey, which many a time they purchase and also place order to supply. We encourage local youths to take our guests to trekking at some cost-thus they(local youths) also get some money. We realised homestay has the potential to drive the local economy. We also have composting facility". It goes in line with the findings from the extant literature (Ibrahim and Razzaq, 2010).

Story of Pawan Subba

Honey collection was the traditional occupation of the villagers. Government encouraged the villagers to go for bee keeping and distributed boxes and bees. But people were doing only for their own consumption mainly and a bit of selling to local market. The entrepreneurship jerk given by Rimpocha and with Divya's strong commitment towards community development, villagers started thinking of exploitation of their skill and vocation from the business perspective.

Pawan Subba a person with versatile skill, started bee keeping in commercial scale and also have a honey extraction plant. Formed a Bee keeping Society of 40 members of the village. Donated land to the society to establish larger extraction and bottling plant. Pawan was earlier cultivating rice but presently more in vegetables, ginger and turmeric farming. Good scope is there for medicinal herbs. Local people are aware of the medicinal values of different herbs. He is motivating her daughter to do farming- hydroponic farming. For couple of years, he is concentrating on bee keeping in commercial scale- have a honey extraction unit also and getting good price. Seeing is believing-now many are interested and doing it. Rimpocha is also helping him to market his products. Homestay guests are also procuring and giving orders. Pawan takes part in farmer's fair-display their product. He was also mentioning shortage of labour- "two reasons- young people are going out of the village and people are not interested to work in farm. Various government schemes help improve the economic health of the community but people are not interested to work more to earn more money. No intention of saving and providing higher education to children. On the contrary there are quite a few people who discourage higher education -higher than class ten. Logic is, they will go out if educated much" as told by Pawan. When asked about women empowerment, Pawan replied – "Women of the village are working with the SHG and with the loan obtained from SHG started small poultry, piggery, goat rearing, knitting etc.". Chicken and the pork are sold locally. When asked about community feeling he responded," Villagers are having a strong community feeling, which has further increased post covid period. They collect some small amount money from each family each month, which they use in increasing community asset-like meeting room, chairs, tables. The community hall is given to the villagers without money during any function like, marriage. During marriage people donate rice, chicken, drinks, pork, fish so as to organise the marriage feast. In case of financial problems concerned person gets money as loan from community members.". He is also having compost making from kitchen waste, food waste,which he uses in farming. No chemical fertiliser is used. He is able to save about INR 45000 annually after meeting all expenses. He has also learnt wood carving from Youtube. Seeing his work Rimpocha has encouraged him to go for making artifacts and they are helping him getting orders. Local media also help him to market-people are also helping him marketing through social media. He is manufacturing products from wood waste. When asked where from he gets wood waste, he said, "people are using wood for house building and other wooden goods from old trees. There is always waste, which were used as fire wood earlier, now I am using it." When asked about deforestation he replied, "For every tree felling one has to plant 5 trees as per law. Even people are following it on their own, they have become conscious of maintaining forests and biodiversity. Hunting has been almost completely stopped". It is learnt that government departments do visit for auditing re-planting of trees.

Pandemic and post COVID period

Lockdown period during COVID Pandemic has a great impact on the village economy and it is positive! As it is a very important point, experiences of the persons during pandemic and stories of the persons those who have come back to the village during Pandemic need to be mentioned separately.

"We made big profit out of fish selling during pandemic as outside supply was restricted local people from nearby town and villages started purchasing from us" said Bhopesh. "Togetherness among the community members have gone up since lock down period. They mutually exchanged what they produce and other than rice and potato nothing was purchased, which is still continuing. Even if they have to purchase, the whole community purchase the local produce. When asked, is it a Barter system - "It is not exactly barter system – but mutual exchange of produce. We also give fish to others and they give vegetables-not always we see economic equivalence" said Bhopesh. "Seeing the success of our fisheries, local people started tank fishing -mainly for their own consumption. If they have cows or buffalos, they use cow dung as a fertiliser. If they don't have, they take it from others. From the waste vegetables-manufacture compost fertiliser, which they use in their own

farming. The food waste used as fish food- in other words it is a circular economy providing food security”. “Pandemic was a great game changer. Almost all the young people migrated to other cities for earning money. They used to visit the village only once in a year. Pandemic forced them to come to the village- then they started thinking what can be done locally and many started small businesses like, hotel, saloon/beauty parlour, some started working as taxi driver, construction worker and things like that- majority did not go back but started living in the village. This is a great change and opportunity to the village economy” Bhopesh told. “There are challenges- accessing to the market is a problem. The village is populated with 1000 (app) people only. Getting labour is also a big problem- there are various government schemes - they get partial employment and subsidised food- not interested in savings either for them or for their children, try to manage within that money- how to motivate them to earn more money is a problem. Once their children get the 10th class pass certificate – parents suggest to go out for living. Young people have their own ambition of modern living – they still migrate- migration is good also. As the people migrated, they learnt many skills and get exposure, which helped them to start business at the time of pandemic”. Self Help Groups (SHG) provides loan at 1 % interest, it is a group loan-returning the money is the joint responsibility of 10-12 members. But people don’t know what to do with that money and how to market the produce- guidance is required”. When asked how to go further, Divya responded, “Now most of the things happening at the individual level, what we need - a community level coordinated approach”.

All the persons that were interviewed are of the opinion that Pandemic was a great opportunity for the whole community – it is a game changer- we all realised that the village should be self-sufficient and sustainable.

Story of Kiran and Ravina Subba

Both of them migrated to South India and worked in different restaurants- Korean, South Indian, North Indian food for 15 Years. During COVID lock down they were at Chennai for two months and then managed to come to the village. In the village, as there was no COVID case, lock down was not very stringent. They thought to start something. They started a restaurant offering different kinds of foods. It is running for the last three years. They dropped the idea of going back. They are doing good-the village being a tourist destination they are getting enough customers and they earn about INR 25000 net per month, which is sufficient for their living and education of their child. Now he feels that there is now good opportunity to earn and no need to go out from the village. He is getting customers also from Homestays “Many people are building houses- there is a need for more construction worker, carpenter, plumber – so jobs opportunities are significant” told Arun.

Story of Kiran Subba

Kiran was working in Chennai before the pandemic. Now joined the family farm. Motivated by the success story of Yanki Tea planted tea in 1.5-acre land three years back- in the coming season will be plucking leaves first time. It will be supplied to Yankee Tea. In the remaining 2.5 acre- sowed fodder grass for his cattle, three buffalos. Grow ginger also. They have natural and artificial tank for fish farming- got help from government fisheries dept. Fishes are for self -consumption. They also do Beekeeping and produced about 25 litres of honey, which they sold. He is not willing to go outside any more. He has also taken teaching job. Use food waste as fish feed. Use cow dung for fertiliser and compost also. His land is quite suitable for orchards. When asked why he was not growing fruits- “It is for the monkeys- they will destroy all” told Kiran.

Story of Komol Subba (name changed)

Komol and her husband migrated to Chennai and she worked in a Beauty Parlour for about 10 Years. They came back to the village. Her husband went back to Chennai and she started a beauty parlour in the village. She is not happy as she is not getting much customers- one or two per day. She is in a dilemma-should she continue or go back to Chennai. As population is less and other villages are quite far-not getting enough customer.

Analysis

The interview output was fed into ChatGpt for identification of themes and the bellow themes are identified:

Rural entrepreneurship and community development: Here is an example of individual driven community development. The popular approach of an organised community led collective work may not be the only approach. Of course, there should be a pre-existence of community bonding, which is a common quality of all mountain villages across the world (Ba, 2018). The contribution of Divya and Bhopesh and Pawan Subba is a case in point. Through their efforts, they not only created a sustainable livelihood for themselves but also motivated and supported other villagers to start similar ventures, thus contributing to the overall economic and social development of the community.

Traditional knowledge and modern farming practices: The conversations highlight the use of traditional knowledge, such as honey collection, farming and its integration with modern farming practices, such as hydroponic farming and fisheries and use of hybrid seeds made a difference. The conversations with the

villagers also point out that potential for medicinal herbs farming, which can tap into the traditional knowledge of the villagers and provide value-added products for the market.

Sustainable agriculture and local consumption: Villagers emphasize the importance of sustainable agriculture and local consumption. The villagers used organic farming practices and sourced all their ingredients locally for their consumptions. The emphasis on self-consumption, such as fish farming and honey collection, also promotes food security and reduces dependence on external markets. It is a circular economy- the villagers are growing vegetables and other food items, the vegetable wastes and food wastes are used to produce compost, growing fodder for their cattle, the cow dung used as a fertiliser, the food waste is also used as fish feed thus help grow fishes which is a source of protein. Nothing is a waste and all are in circulation providing food security.

Community bonding and social capital: A strong sense of community bonding and social capital in the village are the village undercurrent. The villagers collectively contribute to the development of community assets, such as a meeting hall, and support each other during times of need, contribute in kind to meet marriage expenses and provide loan in case of need.

Homestay as a community's economic driver: It is found that Homestay acts as an economic driver. The guests consume the local foods, purchase village artifacts, take help of local youth in trekking and understanding local culture and forests. Thus, generate income for the local youths. The homestay and other initiatives also promote intercultural exchange and strengthen the social fabric of the village. It goes in line with the findings from the extant literature (Bhandari, et al., 2022; Isabel et al., 2015).

Invisible hand (emerged from the content analysis by the author)

The role of Rimpocha has been felt during conversations with the respondents in the form of a catalyst. Often it is a simple nudge, an encouragement and appreciation from Rajah during his informal visits to the village with his guests or alone, purchasing the local produce to market it abroad or within India, giving a piece of advice to individuals, which goes a long way to maintain the tempo. To understand the importance of the "invisible hand" we have to refer to the contemporary evidence-based motivation theory, particularly self-determination theory developed by Edward Deci and Richard Ryan in the 1970s and 1980s (Wietra et al., 2021).

Self-determination theory states that humans have three psychological needs that promote well-being: autonomy (control over their own lives and behaviour), competence (developing skills in tasks they care about), and relatedness (feeling a sense of connection and belonging with others– they need to interact with, be connected to, and share meaningful experiences) (ibid).

From the stories elaborated in the study it is obvious that the motivated individuals enjoy: autonomy, have competence and strong sense of relatedness. And any role played by anybody which strengthen any of the three basic psychological needs actually help enhance intrinsic motivation. The respect and recognition Rajah Banerjee enjoy from the community, positive performance feedback from him enhances intrinsic motivation greatly, as positive feedback leads to feelings of competence (ibid).

Challenges of rural development

The interactions also highlight the challenges of rural development, such as the shortage of labour, migration of youth, and reluctance to invest in education. Other than earnings from government schemes, some villagers are not willing to work more to earn more money or invest in their children's education, which poses a challenge to sustainable development. Though it is evidenced that individual efforts can make a significant impact on community development, but to go further coordinated approach from the community as a whole may be required as some respondents felt.

Study limitations

One limitation of a single case study involving only one community where the claims have not been cross verified is that the findings may not be generalizable to other communities or populations. Since the respondents are only from one community, it may be difficult to know if the findings can be applied to other similar communities or if they are specific to that particular community. Without cross verification, the study may be vulnerable to bias, errors, or inaccuracies, which can limit the external validity of the findings. Therefore, it is important to conduct further research and verify the claims through independent sources in order to increase the generalizability and reliability of the study.

II. Conclusion

The case discusses rural entrepreneurship and community development in an Indian mountain village, Bungkulung, highlighting the importance of traditional knowledge, sustainable agriculture, and community bonding. The example of individual-driven community development shows that a collective approach may not always be necessary, and the contribution of a few individuals can make a significant impact on the

community's economic and social development. The villagers' emphasis on sustainable agriculture and local consumption promotes a circular economy, ensuring food security and reducing dependence on external markets. The homestay initiative acts as an economic driver and promotes intercultural exchange, strengthening the social fabric of the village. However, the interactions also highlight the challenges of rural development, such as the shortage of labour, migration of youth, and reluctance to invest in education, which may require a coordinated approach from the community as a whole to address them.

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