AEXTJ
AGRICULTURAL EXTENSION JOURNAL
ISSN 2582- 564X

Available Online at www.aextj.com
Agricultural Extension Journal 2025; 9(2):1-23

REVIEW ARTICLE

Rural people Participation for Local Sustainable Development and Environment Protection: Concepts and Approaches

Farhood Golmohammadi[1], Najmeh Lotfian Daloee[2]

[1]Department of Agriculture, Bi.C., Islamic Azad University, Birjand, Iran, [2]Ph. D. Student of Sustainable Agricultural Extension and Education, Department of Agriculture, Islamic Azad University- Birjand Branch – Birjand, Iran

Received: 21-12-2024; Revised: 23-02-2025; Accepted: 10-04-2025

ABSTRACT

A healthy community is a form of living democracy: people working together to address what matters to them. Area-based rural development structures are seen to foster civic participation. It is based upon the assumption that sustainable development (SD) can be achieved only through the involvement of all stakeholders. Public participation became a statutory requirement in the preparation of development plans. The motivation of the people for their development is halfway there. One of the common vehicles for community development includes voluntary community organizations such as local groups, youth groups, sporting clubs, and local resident associations. These organizations have certain characteristics that include: a resident's commitment to their area, voluntary participation of members, and locally initiated groups that address critical community issues. A determining factor for the success of local SD is the ability to contextualize it, which can be achieved through the involvement of local actors. Stakeholder participation can aid in the design of policies, plans, or projects that better respond to the needs of local actors and is therefore useful in promoting SD. Furthermore, establishing a locally specific governance strategy triggered by a prior participation process might reduce the uncertainty associated with future redevelopment and promote investment. In the SD debate, there is a shared concern about the contribution of science to the actual building of sustainable communities. A continuous articulation of different knowledge areas and the interaction and negotiation between scientists, experts, and non-scientific actors, is indicated as being important to increase the potential achievements of local SD. Understanding group participation in developing countries is crucial because in those countries groups and networks serve many of the functions that elsewhere are served by formal institutions and market mechanisms (e.g. they provide access to informal insurance, credit, and even jobs). Local partnerships are often presented as inclusive in themselves because potentially they bring a wide range of interest groups together. In addition, they are seen as best placed to address social exclusion because of their local knowledge of social problems and local people. Social capital, social inclusion, civic engagement, and participation are all seen as desirable goals and are sometimes used interchangeably. Strong social networks and civic engagement lead to economic development and improved democracy. There is a need for investments so that the people who live there feel good about it and for the visitors don't only see the poor side, but also the positive side of that territory. Therefore, there is a need of an action plan that aggregates investments in that direction, sustained in a real strategy not sustained by a political or circumstantial strategy of a secretary of State or whatever. In this article, the author discusses and states the most important aspects of rural people participating for local SD and environment conservation and its concepts and approaches with a viewpoint toward local rural people participating in South Khorasan province.

Key words: Participation, Rural people, Sustainable Development (SD), Environment Conservation, Concepts, Approaches, Iran

Address for correspondence:
Farhood Golmohammadi
E-mail: farhood.mohammadi@iau.ac.ir; farhood.mohammadi@iau.ir

INTRODUCTION

"A healthy community is a form of living democracy: people working together to address what matters to them".

Area-based rural development structures are seen to foster civic participation. It is based upon the assumption that sustainable development (SD) can be achieved only through the involvement of all stakeholders. Public participation became a statutory requirement in the preparation of development plans. The motivation of the people for their development is halfway there.

There are two types of participation, social and civic, both of which can be seen to contribute toward community resilience.

Civic participation is a predictor of empowerment or "sense of community control" and refers to political or community action-based participation. Civic participation can occur on an individual basis or through group participation such as charity groups or organizing committees, which combine both civic and social elements.

Social participation, on the other hand, contributes toward health status and refers to informal participation. This includes activities, such as visiting friends, family, or neighbors, and public social activities, such as going to the theatre, participating in sports, hobbies, or other groups (McHenry. 2011).[1]

Engagement at a community level is key to the sustainability and revitalization of small, rural, and remote communities. Further outcomes of participation include personal and professional development, and employment, which builds individual capacity and community solidarity through promoting cohesion, identity, and sense of place (McHenry, 2011).[1]

Public participation became a statutory requirement in the preparation of development plans. At the national/regional operation of rural development programs, groups of people who are not participating are often identified as "socially excluded groups". It is based upon the assumption that SD can be achieved only through the involvement of all stakeholders (Lange and Hehl-Lange. 2011).[2]

One of the common vehicles for community development includes voluntary community organizations, such as church groups, youth groups, sporting clubs, and local resident associations. These organizations have certain characteristics that include: A resident's commitment to their area, voluntary participation of members, and locally initiated groups that address critical community issues.

Within the literature, theories, and analyses of social involvement or participation have focused primarily on the political and formal role of participation within the community or neighborhood (Coakes and Bishop, 2002).[3]

There is a need for investments so that the people who live there feel good about it and for the visitors don't only see the poor side, but also the positive side of that territory. Therefore, there is a need of an action plan that aggregates investments in that direction, sustained in a real strategy not sustained by a political or a circumstantial strategy of a secretary of State or whatever (Sardinha *et al*. 2013).[4]

Understanding group participation in developing countries is crucial because in those countries groups and networks serve many of the functions that elsewhere are served by formal institutions and market mechanisms (e.g. they provide access to informal insurance, credit, and even jobs) (Ferrara, 2002).[5]

Some groups in rural development programs are recognized as socially excluded when they are not. This is partly because of the interchangeable and confused use of the concepts of social inclusion, social capital, and civic engagement, and partly because of the presumption that to participate is the default position. Rural development programs have emerged across Europe since the early 1990s. They are an example of the multilevel meta-governance described by Jessop (2005); they are EU-funded (international structures of governance) and they attempt to reconfigure regional structures of governance. The latter emphasize the development of rural areas' capacity to support themselves through "capacity building", "community-based initiatives," and "partnerships".[5]

These initiatives and research on these initiatives, focused on increasing participation, their holistic nature, representativeness, and what was meant by "community". Increasingly rigorous research emerged on partnerships, social exclusion/inclusion, and governance. Social capital, social inclusion, civic engagement, and participation are all seen as desirable goals and are sometimes used interchangeably. It is argued that present attempts at increasing participation in rural development programs can overlook the extent to which these groups are integrated in other social processes and sometimes actively choose not to participate. This leads to confusion about what we mean by social

inclusion, social capital, civic engagement, and participation. Strong social networks and civic engagement lead to economic development and improved democracy.

Concepts that are used interchangeably in rural development policy and research are: social inclusion, civic engagement, social capital, and participation.

Social inclusion means the participation, and the ability to participate, in political and social structures, and it is seen as essential to political stability.

Civic engagement is not motivated by profit, it can be individual or collective, it can be social or/and political, and it can be goal orientated or an end in itself.

Social capital relates to both social inclusion and civic engagement. Social capital refers to dense networks of civic engagement that produce a capacity for trust, reciprocity, and cooperation ("social capital"), which in turn leads to a healthy economy and a healthy democracy. Social capital is only discussed in terms of its ability to lead to economic growth and a healthy democracy, but civic engagement can be an end in itself (Shortall, 2008).[6]

The key to social inclusion (and also necessary for social capital and civic engagement) is participation. However, it cannot be assumed that to participate is the default position or the social norm, or that non-participation is exclusion.

Labeling groups that do not participate as socially excluded can lead to overlooking the other social processes in which groups are actively engaged.

Non-participation in rural development programs is related to their choice not to participate for ideological and theological reasons. Despite their strong social networks, women are structurally excluded from rural development programs. Farm families have opted not to participate in rural development programs; they do not see the point, and see them as competing with the farming industry. However, this does not mean they are excluded. Social inclusion, civic engagement, social capital, and participation are all important concepts helping us to understand social behavior and integration. However, when we use these concepts interchangeably, it can lead us to misinterpret social situations and who is socially excluded and who is not (Shortall, 2008).[6]

In the SD debate, there is a shared concern about the contribution of science to the actual building of sustainable communities. A continuous articulation of different knowledge areas and the interaction and negotiation between scientists, experts, and non-scientific actors, is indicated as being important to increase the potential achievements of local SD (Sardinha *et al*., 2013).[4]

Participation is a vital element among medicinal plant collectors and breeders that are usually poor villagers. Plant collection and breeding are their part-time activities besides farming and livestock keeping. This situation also has been seen in plant collectors that are usually poor villagers and medicinal plant collection is their part-time activity besides farming and livestock keeping in villages of South Khorasan province [Figure 1]. (Please see appendix in the end of the article).

SOCIAL EXCLUSION/INCLUSION, CIVIC ENGAGEMENT AND SOCIAL CAPITAL

Participation in associational activities is seen as a key indication of a socially healthy, engaged, and equal society. It is the basic argument of Putnam's very influential work, and it has influenced the World Bank, European Union, and many more development programs. Social capital is also credited with facilitating rural development. Putnam argues that dense networks of civic engagement produce a capacity for trust, reciprocity, and co-operation ("social capital") which in turn leads to a healthy economy and a healthy democracy.

Putnam's measure of civic-ness or social capital includes associational activity, newspaper readership, and aspects of voting behavior. He argues that "norms and networks of civic engagement undergird good government". Here the inter-linkages and confusion between the concepts of social capital, social inclusion, and civic engagement are apparent. As already noted, Putnam confuses civic engagement and social capital, at times seeing social capital as the same thing as civic engagement and at times as its cause. By implying civic engagement is necessary for good democracy and economic growth, Putnam makes the concept more political than it is; civic engagement is not motivated by the end goals of economic growth or good democracy (Shortall, 2008).[6]

Social capital encourages the view that everything in the social life of significance can be reduced to the rational and economic. Scholars have also

Figure 1: (a-n) Participation among medicinal plant collectors and breeders that are usually poor villagers. scientific tour and field trip of author in medical plant of Ferula assa Foetida with research team from Botanical Garden belonged to ministries of education and science of the Republic of Kazakhstan in visiting from historical market of Birjand and its traditional shops of medicinal plants plus visiting pastures and mountains around Sorond village of Tabas City, 300 km. distance to Birjand, center of South Khorasan province (May 22 and 23, 2016) (Please see appendix in the end of the article).

argued that Putnam neglects state agency. Recent profound economic and political changes wrought by corporations and governments have affected the attitudes of citizens toward their government and the larger society. Social capital as presented by Putnam puts responsibility for the alleged decline on the

leisure behavior of the masses, rather than on the strategies pursued by the government. It is possible that governmental action might not only lead to a decline in social capital but also to its increase. Putnam argues that civic engagement and social capital make for better government, yet he fails to examine how governmental action can foster participation and social capital. This is exactly the objective of the rural development programs, which have emanated from the EU or government. Social capital relies on social inclusion; it cannot develop if people are unwilling or unable to participate. Clarifying these concepts is important when we turn to examine rural development programs that are premised on the notion of participation (Shortall, 2008).[6]

DIFFERENCES AMONG SOCIAL INCLUSION/EXCLUSION AND CIVIC ENGAGEMENT

In the same way that early sociologists tried to determine the form of authority appropriate to a modern industrial state, so too do sociologists today try to establish the form of government appropriate to the changes brought about by globalization. Both Durkheim and Weber viewed democracy as the political form that best protects the individual and their liberties. For Durkheim, democracy was a dynamic political force that influenced all social spheres. Democracy is accomplished through an active and integrated population. For Weber, democracy is a set of institutional arrangements which serves to protect the formal equality of all citizens. Inclusion is political inclusion; universal suffrage ensures the right to vote for the parliament and it is the responsibility of this parliament to ensure equality (Shortall, 2008).[6]

The term "social exclusion", which gained such currency in the 1990s, has clear roots in the Durkheimian tradition. Social exclusion refers to the lack of access to, or denial of, a range of citizen rights, such as adequate health care or educational success, and also a lack of societal integration, through limited power, or the ability to participate in political decision-making. The "problem" is usually seen as political structures, which are insufficiently open to allow for participation. When social exclusion emerged in the 1990s, it is unsurprising that it emerged from France. The French were uncomfortable with the Anglo-Saxon approach to studying poverty, which primarily focuses on distributional issues, that is the lack of resources at the disposal of the individual or household. Social exclusion is understood as focusing primarily on "relational issues", or in other words, low social integration, lack of participation, and powerlessness, with its roots in the French Republican idea of universal rights (Shortall, 2008).[6]

Social inclusion is intuitively understood to be a worthy objective, but it is frequently spelled out insufficiently to make it a realistic policy objective. While social inclusion and civic engagement are often used interchangeably, they are different theoretical concepts. Exactly what civic engagement means is as debated as what social inclusion/exclusion means, but it is generally understood to be individual or collective action, not motivated by the objectives of making profit. It can be social or political and goal-orientated or not. Both social inclusion and civic engagement are seen as contributing to a stable social order. Both are premised on social action. Yet social inclusion is seen as dependent on the openness of political structures to allow individuals to participate in a way that civic engagement is not. Civic engagement can operate outside of the realm of politics. It is the network of ties and groups through which people connect to one another and get drawn into community and/or political affairs. Both concepts are used, and confused, in debates about social capital. Putnam (1996) himself seems to regard social capital as the same thing as civic engagement and at other times he sees social capital as the cause of civic engagement, thus confusing dependent and independent variables. It is to an examination of social capital that we now turn (Shortall, 2008).[6]

TO PARTICIPATE OR NOT TO PARTICIPATE? THAT IS THE QUESTION

There is no doubt that participation in social activities, and to state it more simply, belonging, is central to social well-being. The dangers of non-participation were seen as sociologically significant with the advent of modern, industrial society; anomie, or social disaffection was closely aligned with suicide rates. It is still a common phenomenon; the quality of life of socially isolated individuals who do not participate in social activities is compromised, and

Putnam (2000) goes as far as arguing that the quality of society is compromised by non-participation.

The rural development programs are heavily committed to participation and avoiding the "exclusion" of any group. There seems to be an inherent presumption that the default position is to participate and there is a problem if individuals or groups of individuals do not participate. However, perhaps it is time to abandon the notion of participation as part of human nature. Hence the transition to a more participatory democracy has increasingly put politics into the hands of unrepresentative participators who have more extreme views than the norm (Shortall, 2008).[6]

While participation is seen as an indication of social inclusion and social engagement, it is not the case that non-participation equates with social exclusion. Non-participation can represent a valid and legitimate choice, and often one made from a position of power. Nor does participation mean equal participation. Research has indicated that different groups experience a different quality of participation and the voices and views of some groups are given greater weight than the voices of other groups. Most of all, the question of power differentials has to be negotiated in any group in which individuals participate, particularly when it is trying to advance economic and social activities (Shortall, 2008).[6]

CITIZEN PARTICIPATION IN THE CONSERVATION AND USE OF RURAL LANDSCAPES

Within a relatively short time span, a major shift from the dominating primary production sector to the secondary and now the tertiary sector occurred. Agricultural and forested land is still the predominant land use in many countries. In the UK, 70% of the total land area is used by agriculture and approximately 12% is covered by forests and woodlands, whereas in Japan, the forested area amounts to approximately 67% of the country and only 13% is agricultural land. Nowadays, in developed countries, the majority of the population does not work directly in agriculture or forestry and has therefore lost direct influence on the shaping of the landscape. The actual use, design, planning, and/or protection of the landscape have developed into a task that is dealt with by relatively few specialists (Lange & Hehl-Lange. 2011).[2]

With the shift from the formerly dominating primary production sector to the secondary and now the tertiary sector, the vast majority of the population has lost direct influence on shaping our landscape. However, public interest in landscape and environmental decision-making remains active. Approaches to public participation were introduced some decades ago, but only sporadically. International declarations and conventions of strategic importance, such as the Rio Declaration on Environment and Development and the AARHUS Convention on Access to Information, Public Participation in Decision-making and Access to Justice in Environmental Matters, provide the foundation for integration in national regulations addressing public involvement in decision-making.

The landscape as we perceive it has developed during a period of hundreds and even thousands of years through a range of land uses such as farming, forestry, mining, and establishment of, for example, energy and transportation infrastructure, etc.

Consequently, landscape fulfills a range of functions. Up to the period of the Industrial Revolution, these multifunctional landscapes were traditionally used and thereby shaped by a large proportion of the population. The land was the main production factor and the so-called cultural landscapes that are the result of cultural evolution of the land developed in a comparatively slow and evolutionary way through the cultivation of the formerly "wild" undomesticated nature (Lange and Hehl-Lange, 2011).[2]

Etymologically, this is also reflected in the meaning of the term landscape. In the ancient German language, lant is equivalent to "land" and skapjan means "to shape or to create", thus the term landscape still more or less retains its original roots. In the modern definition of landscape, as outlined in the European Landscape Convention, the definition is expanded to the dimension of perception. In the European Landscape Convention (Art. 1) "Landscape' means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors".

In essence, the landscape is always dynamic, facing slow or fast changes, caused by natural forces (e.g. floods, landslides) or human influence. Once the (traditional) land use is no longer maintained,

landscapes will normally face and most likely undergo further change.

As landscape planners, we are then often confronted with the question of whether and to what degree we would like to prevent changes or whether we actively want to plan for change and make changes happen. Because of the delinkage between land ownership, the land user, and the expert planner mentioned earlier, the landscape planner can achieve his or her goals assisted by general funding schemes such as the EU Common Agricultural Policy (CAP) and related schemes such as set-aside policies but may need to involve at the same time a broad basis of stakeholders and citizens, which will require additional effort.[2]

Aims of The Common Agricultural Policy

Launched in 1962, the EU's common agricultural policy (CAP) is a partnership between agriculture and society, and between Europe and its farmers. It aims to:

- support farmers and improve agricultural productivity, ensuring a stable supply of affordable food;
- safeguard European Union farmers to make a reasonable living;
- help tackle climate change and the sustainable management of natural resources;
- maintain rural areas and landscapes across the EU;
- keep the rural economy alive by promoting jobs in farming, agri-food industries and associated sectors.

The CAP is a common policy for all EU countries. It is managed and funded at European level from the resources of the EU's budget.[2]

The Community Action Plan

The community action plan is one of the participatory tools used to build the capacity of community members in taking action in accordance with the problems, needs, and potential of the community. It is a road map for implementing community change and delivery of essential services by clarifying what will be done, who will do it and how it will be done. The plan describes what the community wants to achieve, what activities are required during a specified time period, what resources (money, people and materials) are needed to be successful.

A community action plan becomes a framework for implementing the activities that are decided by the community itself. The focus is more on the process of understanding and overcoming problems in order to rebuild people's lives rather than just physical development such as building houses, providing health services or recreational facilities for example. It is important to understand that the community should be the main actors in preparing their own community action plan. Producing the action plan helps people to take realistic and concrete steps toward participatory development planning in order to improve the services important to them. By bringing everyone together to think and discuss about resources and group involvement, this tool increases awareness about the skills and resources already available in the community.[2]

Landscape is dealt with in a holistic approach comprising everyday or degraded as well as outstanding landscapes. From the point of view of integrating public opinion, an important aspect of the European Landscape Convention is the active role it assigns the public as regards the perception and evaluation of landscape. Public participation became a statutory requirement in the preparation of development plans. However, the consultation provisions had only limited effect because many local authorities avoided the preparation of statutory development plans due to the costs associated with taking a plan through the formal procedures of consultation and objection. The aim is that the new, natural woodlands will be regenerated primarily through seeding and partly, if necessary, through active plantations and seeding with material of local provenance. Ongoing participation includes regular meetings of the stakeholders, normally held on a quarterly basis, sometimes also in the field (Lange and Hehl-Lange. 2011).[2]

GENERAL DEFINITIONS AND PRINCIPLES OF CITIZEN PARTICIPATION IN THE ENVIRONMENT

With the publication of the International Classification of Functioning, Disability, and Health (ICF), the World Health Organization (WHO)

defined participation as a person's involvement in a life situation (Therrien and Desrosiers. 2010).[7]

Participation has become a subject of interest since it goes beyond functional independence and considers additional domains that are essential or important in a person's life, such as leisure and community life. An important contribution to the concept of participation is associated with the disability creation process model. In this model, participation is operationalized through the concept of life habits, which are defined as social roles valued by the person or his/her social environment but also as daily activities that need to be performed before interacting with others.

Participation, defined as the engagement in daily activities and social roles, is the result of an interactive process between personal characteristics (organic systems and capabilities) and the environmental context in which people live. The environmental context includes the social environment, such as friends and family, government and public services, as well as the physical environment, such as accessibility to and within the house, local roads, and the weather (Therrien and Desrosiers. 2010).

Participation is defined as comprising all ways of influencing collectively binding agreements through individuals or organizations that are not routinely dealing with such tasks.

The United Nations Conference on Environment and Development (Rio de Janeiro, 1992) provided a strong impetus for integrating public opinion in planning and decision-making processes. Principle 10 (UNEP 2010) states that "Environmental issues are best handled with the participation of all concerned citizens, at the relevant level. At the national level, each individual shall have appropriate access to information concerning the environment that is held by public authorities, including information on hazardous materials and activities in their communities, and the opportunity to participate in decision-making processes. States shall facilitate and encourage public awareness and participation by making information widely available" (Lange and Hehl-Lange, 2011).[2]

Two main forms of participation have been identified within a community: Informal participation (e.g., helping people in need, loaning tools, casual visiting!) and formal participation, for example, membership in community organizations! (Coakes and Bishop. 2002).[2]

There are two types of participation, social and civic, both of which can be seen to contribute toward community resilience.

Civic participation is a predictor of empowerment or "sense of community control" and refers to political or community action-based participation. Civic participation can occur on an individual basis or through group participation such as charity groups or organizing committees, which combine both civic and social elements.

Social participation, on the other hand, contributes toward health status and refers to informal participation. This includes activities, such as visiting friends, family or neighbors, and public social activities, such as going to the theatre, participating in sports, hobbies, or other groups. Engagement at a community level is key to the sustainability and revitalization of small, rural, and remote communities. Further outcomes of participation include personal and professional development, and employment, which builds individual capacity and community solidarity through promoting cohesion, identity, and sense of place (McHenry, 2011).[1]

Women's participation is more informal than that of men. For explaining this difference, we must consider various elements in terms of local social organization and in the analysis of structures of social control.

It is apparent that the concept of participation has largely been defined by academics rather than by the communities themselves; these definitions of participation have been largely governed by value judgments and individual world views. Thus, it is important to determine how individuals define participation so that communities themselves can be involved in setting their own research agendas. The Northern American tradition has been to focus upon participation at a political level concentrating on the role of individuals in neighborhood block organizations. In modern first-world societies, which are highly differentiated, it has been easy to distinguish between participation and other activities, such as work. However, in more traditional societies, this differentiation is less apparent, and it is more difficult to delineate participation in community organizations from general involvement within the community, especially when both types of involvement play an equally important role in maintaining community life (Coakes and Bishop, 2002).[3]

In addition, stakeholder participation offers conditions under which a process of integrating multiple perspectives can be developed, creating a process of social or collective learning that occurs when different individuals with common yet divergent interests negotiate to create a shared consensus on the collective action needed to solve a mutual problem. It implies the combination of multiple knowledge systems and can be facilitated by the integration of expert and non-expert perspectives.

It includes innovation, communication, and common understanding and is indicated by several authors as a process that can overcome the challenges posed in the search for SD. In a more specific way, it can also promote the ability of communities "to define their own interests, to get access to new knowledge, and to mobilize the resources they need for the kind of development that is in line with their own visions and needs". This makes the integration of different knowledge systems a core issue for the promotion of SD. The motivation of the people for their development is halfway there. However, the potential of social learning carries with it the requirement to expend considerable energy and resources to initiate and maintain the process, which must also overcome the idea that non-state actors cannot make a difference. Success also depends on the competence and availability of multiple actors. However, stakeholder participation has been assuming an important role in different settings, such as natural resources management, environmental assessment, and reflections on future development (Sardinha *et al.*, 2013).[4]

Generally, participation describes an interaction between people. It can be part of a formalized planning procedure or it can be an informal or voluntary process that includes methods, such as citizen juries, panels, focus groups, surveys, public hearings, round tables, workshops, and partnerships. Depending on the degree of citizen involvement in a decision-making environment, one can distinguish between various levels of intensity ranging from being perhaps manipulatively "informed" (i.e. non-participation) to citizen control and power.

Public participation is an approach in planning that has been pursued more or less successfully for several decades. Arnstein (1971) proposed a typology that she called "the ladder of citizen participation", a concept that was later expanded to the notion of empowerment.

The bottom rungs are essentially non-participatory. This includes, for example, where the end product of a planning process is presented to the public without any intention of possibly changing the proposal. The middle rungs comprise informing and consulting processes. In a planning context, this is often a requirement of planning-related regulations and legislation. The top end of the ladder is characterized as a partnership, delegating power or even control to the citizen. Further, Laverack (2007) makes a distinction between approaches that involve participation and those that involve action, implying a shift from people no longer being just passive participants but people taking an active role in identifying and resolving their own concerns. Furthermore, it has been pointed out that there is a communication gap between environmental research in general and public policy. From a communication perspective, the range of involvement between different groupings of society can be described as one-to-one or one-to-many communication (possibly one-way and asynchronous, for example, a citizen reading a leaflet announcing a new building proposal) or many-to-many communication that can be two ways and synchronous (e.g. an assembly of citizens where a new building proposal is discussed). Similarly, in planning circles, there has been talk of the so-called communicative turn. Whereas on the one hand attempts had been undertaken to utilize complex information systems, recently, the focus shifted to interaction and communication among the protagonists, assuming that this would "cast more light on the world, its problems and possible approaches for solutions than the models and calculations of the experts". It is based upon the assumption that SD can be achieved only through the involvement of all stakeholders (Lange and Hehl-Lange. 2011).[2]

From Controversial Proposals to Participatory Approaches

"People often seem as if they are becoming more "alienated" from their quotidian landscapes, and participatory exercises have been advocated as a means of helping them re-engage". In practice, planning authorities often have already determined

a position, and opportunities for the public to participate at this stage can be limited and restricted to only being informed. In addition to the timing of when information is provided, it can be asked how information is provided for participatory planning. According to Perkins and Barnhart "to be participatory, decision-making requires removal of the barriers of limited access to information and the provisions of more meaningful and descriptive information on the likely effects of decisions". Another issue that is often raised in the context of participatory decision-making refers to decision quality: Is a decision that is reached through the involvement of all stakeholders really a better decision or is it only the least common denominator of all represented interests? Due to the long-term effects of the decisions that are taken now, this is probably hard to judge. Across stakeholder involvement, the original project proposal came to a halt at a stage not long from its inception, and there is now a broad consensus about the future of this landscape. This is due mainly to the overarching and unifying goal of preserving and restoring the tranquil landscape character of the target area (Lange and Hehl-Lange. 2011).[2]

STAKEHOLDER PARTICIPATION FOR REDEVELOPMENT OF RURAL BROWNFIELDS

A determining factor for the success of local SD is the ability to contextualize it, which can be achieved through the involvement of local actors. Stakeholder participation can aid in the design of policies, plans, or projects that better respond to the needs of local actors and is therefore useful in promoting SD. Furthermore, establishing a locally specific governance strategy triggered by a prior participation process might reduce the uncertainty associated with future redevelopment and promote investment.

The past decade has witnessed research attempting to rise to the difficult challenge of how to plan, manage, and assess brownfield redevelopment in accordance with sustainability principles (Sardinha *et al.*, 2013).[4]

A brownfield site is: any land or premises that has previously been used or developed and is not currently fully in use, although it may be partially occupied or utilized. It may also be vacant, derelict, or contaminated. Therefore, a brownfield site is not available for immediate use without intervention. Thus far, however, less attention has been paid to brownfield regeneration processes in rural areas, despite their potential to boost regional development. In fact, rural brownfields face obstacles that are almost non-existent for those located in urban areas. The most prevalent obstacles are a lack of funding, awareness and staff expertise, plus unresolved liability cases, and property rights issues. Furthermore, land prices are usually lower in rural areas due to less demand and greater availability of alternative sites for development that lack the costs associated with cleaning up a brownfield (Sardinha *et al.*, 2013).[4]

Planning the redevelopment of brownfields according to the principles of SD is a significant challenge, particularly for rural brownfields that have little hope of attracting private investment. The outcome was a sustainability redevelopment framework that illustrates how the integration of different perspectives and forms of place-making can lead to a locally adapted SD overview that can support the redevelopment planning of a brownfield in a rural setting. Therefore, it is a challenge to plan the sustainable regeneration of brownfields with low attractiveness for private investment, one which requires attention to multiple dimensions (Sardinha *et al.*, 2013).[4]

Among different forms of sustainability; one of the most important of them is a decision that benefits from effective governance and public and stakeholder participation. Hence, procedural aspects such as participatory democracy, integrated assessment, and decision-making are now considered equally important within a common understanding of SD, at least in European policy.

Public participation is pointed to as a useful process for generating contributions to the design of policies or projects that better respond to the needs of those concerned, to the decision-making process, and to a greater acceptance of decisions taken. Therefore, to achieve SD in a specific context it is necessary to tailor the concept to a situation and a community. The need to tailor SD to a situation and a community throughout the concept of "place making" distinguishing between "space" and "place" in the sense that "space" refers to the functional "physical space" and "place" conceptualizes "space" in a relational manner as the localization of different stakeholders' social practices.

There is a need for investments so that the people who live there feel good about it and for the visitors don't only see the poor side, but also the positive side of that territory. Therefore, there is a need of an action plan that aggregates investments in that direction, sustained in a real strategy not sustained by a political or circumstantial strategy of a secretary of State or whatever.

In addition, in the absence of market attractiveness, the redevelopment of a rural brownfield must be triggered by alternative aims and therefore needs to mobilize multiple agents and interests. One can suppose that conducting a participatory approach is context-dependent with specific issues. The framework developed through this process is a first step for the combination of local and expert perspectives in the decision-making process for the redevelopment of a brownfield area. The participative process contributes to our understanding of existing perspectives about the value of the post-mining landscape. It also contributes to opening a dialog between entities and the inclusion of a hitherto excluded community in local development (Sardinha *et al.*, 2013).[6]

COMMUNITY PARTICIPATION IN ORGANIZING RURAL GENERAL PRACTICE: IS IT SUSTAINABLE?

Organizing general practice is an unfamiliar territory for most communities. Community participation needs to be understood as collective, community-level actions that are undertaken to benefit the community. Facilitating effective partnerships and inclusive decision-making processes may sustain, extend, and strengthen community participation in service development, as well as getting more community members involved in health planning (Taylor *et al.*, 2006).[7]

There was consensus that community participation was: Process brought about through social interactions expressed collectively, embedded in a community of place, and directed to the achievement of a specific task that was perceived to lead to community betterment Almost without exception, community participants considered that they had a community duty to contribute to the hospital and general practice services. There was an explicit link made between participation and community benefit. Participation was supported by community-wide narratives about how the community survived and prospered. Community-level and individual reasons for participation were enmeshed. Individuals saw that they gained personally from being "community-minded" such as making connections or carrying on a family tradition.

Community participation in rural communities was first and foremost about community benefit, arising spontaneously, and embedded in community narratives that supported it. Due to this, all participants saw community participation as sustainable. They enjoyed the activities, did not see them as overly difficult, and were proud of their achievements. However, given the complexities in the present environment, and the issues with decision-making and building partnerships that remained unresolved, ongoing community participation in these general practices may be threatened. A community development approach means that both task achievements, and the processes of working together, are valued. There is a need for skillful explicit facilitation of community participation processes to maintain workable partnerships. Community participants enjoyed the challenges of organizing a general practice and thought that they were making a significant contribution to their community. However, if the full potential of community participation is to be realized, then it is necessary to recognize community participation for what it is – interactions arising in a community of place and a developmental process. It is important to legitimize and support it (Taylor *et al.*, 2006).[7]

PARTICIPATION AND POVERTY-ORIENTED PUBLIC WORKS PROJECTS IN RURAL AREAS

Public works programs (PWPs) have been important interventions in rural development in both developed and developing countries, the motivation centering on the provision of a safety net to vulnerable poor groups while at the same time embarking on rural development based on the labor resources in rural areas. As safety nets, PWPs achieve transfer and/or stabilization of benefits to the poor while using their labor to build infrastructure for development. Such use of PWPs to foster rural development and as a poverty-alleviation strategy is evident in most developing countries in Asia, Africa, and Latin

America, and dates back to the eighteenth century. PWPs can be classified into (a) relief works to address food insecurity under circumstances of extraordinary food and income distress, (b) income augmenting programs in response to seasonal fluctuations in incomes, (c) long-term employment-generation programs designed to cater for employment needs among those caught up in structural unemployment, and (d) low-cost infrastructure programs that emphasize the creation of infrastructure rather than income augmentation. The targeting of participants in these programs varies and depends on the type of intervention and the relative emphasis on the objectives of the program (Chirwa *et al.*, 2002).[8]

PWPs have two direct effects on the participating households and communities:

First, there is the impact on incomes through the provision of employment to the poor households and individuals participating. It is for this reason that many countries have integrated public works programs in their poverty alleviation strategies. The extent of the impact on poverty depends; however, on the wage rate, the timing of the program (execution and disbursement of funds), the social benefits of the project, and the costs associated with opportunities forgone acknowledge the difficulties in estimating the cost and benefits of PWPs. The empirical evidence on the positive employment and net income effects on participants in PWPs in developing countries is overwhelming.

The second direct effect of PWPs is the development of the physical infrastructure in rural areas by communities. This includes roads and transport networks, bridges, dams and irrigation facilities, soil conservation, water facilities, and markets. The availability of these facilities improves economic productivity, raises the social status of the communities, and promotes the rural development necessary for long-term and sustainable livelihoods. Nonetheless, the two direct impacts also generate indirect benefits and costs that have to be captured in the socioeconomic assessment of the projects. PWPs can have multiplier employment effects in the local economy in the long run, particularly where the incomes saved are invested in further productive activities whether in farm or off-farm activities. The use of PWPs in addressing poverty has been criticized for putting emphasis on the short-term benefits. Labor-intensive public works have been over-identified with hastily executed relief works, with the objective of addressing the immediate survival of distressed people in emergency situations. A well-designed and well-funded public works program should serve as an instrument for risk mitigation and as a coping strategy (Chirwa *et al.*, 2002).[8]

Participation by Communities in Local Planning

To what degree have the new institutions created by decentralization promoted local participation in decision-making? The formal system of planning is supposed to proceed in an integrated bottom-up manner. Each village produces a Community Action Plan (CAP) based on local needs and priorities.

If participation by communities in decision-making about locally generated resources is limited by their scarcity, their influence over centrally allocated funds is seriously constrained by the conditions to which such a high proportion are subject. Recurrent funds are already earmarked for specific salaries, whilst the capital grants (which are smaller) are pre-allocated by sector. Thus the only leeway for local decision-making with regard to conditional grants is in the siting of capital projects.

The "unconditional" (block) grant is mostly consumed by administrative and operational costs. In theory, any funds that remain are allocated between departments according to the approved district budget. In practice, however, funds are rarely available, and where they are, are generally allocated on an ad hoc basis and without consultation. There is thus very limited scope for local decision-making in the use of the unconditional grant, and senior administrators and councilors close off even the limited possibilities that exist. It is clear from the above that whatever institutions, procedures, and rhetoric exist for the promotion and realization of a wider "policy space" at the local level, the resources that the participatory process can actually control are minimal (FRANCIS and JAMES. 2003).[9]

INEQUALITY AND GROUP PARTICIPATION IN RURAL AREAS

The specific form of heterogeneity considered is wealth inequality. However, inequality also leads to

social tensions and in general places stress on social structures. How inequality affects participation in groups?

social capital has been shown to have important economic effects both at the micro and the macro level. If social capital has indeed such positive economic effects, it becomes important to understand its determinants: Why is it that different communities have different levels of social capital, and what can economic policy do to affect this stock? Given the difficulty of measuring, such an "intangible" asset as social capital, on one of its most important components, which is particularly straightforward to measure membership in groups: At the micro level, the role of networks in shaping individual outcomes, such as labor supply, welfare participation, criminal activities, and fertility.

At the macro level, a positive association between social capital and output growth in a cross-section of countries.

In the context of developing economies, numerous studies have documented the key role played by community links in solving coordination problems and facilitating economic transactions when markets are missing or incomplete (Ferrara, 2002).[5]

An increase in income inequality has an ambiguous effect both on group composition and on aggregate levels of participation, and that the type of access rule is key in determining what income categories are represented in the group. In particular, open access groups will be formed by relatively poor individuals, while the composition of restricted access groups will be unbalanced in favor of the relatively rich.

Higher inequality in assets at the village level has a negative impact on the likelihood that the respondents are members of a group. This result holds when controlling for other kinds of heterogeneity and the possible endogeneity of inequality.

Inequality acts differentially on rich and poor people: When inequality increases, it is the relatively richer who drop out of groups, possibly because they have less to gain. The motives behind the decision of the rich to withdraw from groups are explored using both objective and subjective measures of relative wealth. We find that, for given "objective" wealth, those individuals who overestimate their relative rank in the village participate less when inequality increases. The impact of inequality on participation depends on the shape of the distribution of wealth and the access rule to the group. In particular, it is negative for open-access groups when there are wide disparities at the bottom of the distribution, while it is positive for restricted-access groups when the disparities are around the middle and top part of the distribution. Finally, group functioning in more unequal communities displays the following features: decisions are less likely to be taken by vote; members tend to sort into homogeneous income and ethnic groups; they more often report poor group performance and misuse of funds; they interact less frequently, and in general, they feel less encouraged to participate. These effects are estimated separately for different categories of groups.

Understanding group participation in developing countries is crucial because in those countries groups and networks serve many of the functions that elsewhere are served by formal institutions and market mechanisms (e.g. they provide access to informal insurance, credit, and even jobs) (Ferrara, 2002).[5]

Inequality and Group Characteristics

There is in general only one burial society in a village, so that if rich and poor people want to participate, they will be members of the same society. While there are no fees, all members are supposed to pay and provide labor when someone dies. For this reason, we can think that poor people have relatively more to gain than rich people from being members in a burial society. Women's groups can serve a variety of functions. Some of them are essentially political organizations, others serve religious or social purposes, and others still serve economic functions. Among these are microenterprise activities such as tree planting, beer brewing, and credit provision. Again, the possibility to take part in this kind of activities is relatively less appealing for people at the top end of the income scale. Farmers' associations deal with agricultural production and fertilizers, and as such can comprise both rich and poor members (Ferrara. 2002).[5]

In villages with higher inequality group members are generally more likely to belong to the same clan or tribe. They are also more likely to make a living in the same way and less likely to be from a mixed-income group, suggesting that when inequality increases people tend to sort into more homogeneous groups.

It should be noted that these effects are significant in particular for burial societies, women's groups, cooperatives, and Roscas, that is, those groups where the "rich" have less to gain if the rest of the members become "poorer". For these groups, the likelihood that the "members are all poor" is in fact higher the higher the inequality in the village.

In more unequal communities, people are less likely to respond that decisions are taken by vote. There seems to be a tendency toward hierarchic decision-making, especially in those groups – political and farmers' associations – where both rich and poor members coexist. This is of particular interest when evaluating the effect of inequality on "participation" because, although this effect may not show up as a decrease in raw membership numbers, the nature of the groups may still be not very "participatory". Furthermore, when inequality is higher members feel less "encouraged to participate", again, especially in religious and political groups, where members with different levels of wealth coexist (Ferrara, 2002).[5]

People living in villages with higher inequality are less likely to report that it is "good" or "excellent", although this relationship is statistically significant only for religious and political groups. Members of political groups tend to report that the disadvantage from participating in the group is that they are "misinformed" when inequality is higher, consistently with the less democratic decision process noted above. On the other hand, for members of burial societies and women's groups, the main disadvantage seems to be bad economic management, for example, misappropriation of funds by some members or unprofitable activities. In villages with more income disparities, the likelihood that membership has increased in the past years is lower, which may be seen as an implicit assessment of bad performance. Finally, in more unequal areas groups themselves interact less frequently. The fact that the negative impact of inequality on many aspects of group functioning is especially significant for burial societies and women's groups are of particular concern because it reveals a potentially perverse effect of inequality on groups that are already comprised of low-income individuals. In other words, when groups are not sorted by wealth, heterogeneity seems to harm group functioning more than when exclusion rules are available. The determinants of group membership and how groups function are by looking at the role of heterogeneity, and in particular of wealth inequality. The shape of the distribution of wealth and the type of access rule to the group are also crucial factors affecting the relationship between inequality and participation. Finally, more dispersion in wealth levels seems to be associated with more homogeneity in group composition and with "negative" outcomes in terms of group functioning. Though far from definitive, the evidence presented seems certainly suggestive and calls for a deeper investigation of the mechanisms through which heterogeneity and inequality affect individual incentives to participate in groups (Ferrara, 2002).[5]

CONCLUSION

Knowledge comes from experience and experience from trials, successes, failures, reading, lectures, and information generally. It is clear that never at any time did humanity witness such a tremendous of information as now. Sustainability means ensuring that the achievements of the plan last for the benefit of the present and future generations. In sustainability, we look at technical sustainability and financial sustainability. Financial sustainability focuses on functionality and effectiveness. Technical sustainability answers health and safety regulations (ROBERT OUT, 2003).[10]

Rural areas in Iran are necessarily linked to agriculture with very little diversification. These communities are solely dependent upon the fortunes of one or two primary enterprises. This is an extremely tenuous situation and these communities must diversify to insure economic and social viability (Ardehali, 2006).[11]

One of the common vehicles for community development includes voluntary community organizations such as mosque and church groups, youth groups, sporting clubs, and local resident associations. These organizations have certain characteristics that include: A resident's commitment to their area, voluntary participation of members, and locally initiated groups that address critical community issues. Within the literature, theories, and analyses of social involvement or participation have focused primarily on the political and formal role of participation within the community or neighborhood (Coakes and Bishop, 2002).[3]

A determining factor for the success of local SD is the ability to contextualize it, which can be achieved through the involvement of local actors. Stakeholder participation can aid in the design of policies, plans, or projects that better respond to the needs of local actors and is therefore useful in promoting SD. Furthermore, establishing a locally specific governance strategy triggered by a prior participation process might reduce the uncertainty associated with future redevelopment and promote investment. Public participation became a statutory requirement in the preparation of development plans. The motivation of the people for their development is halfway there. In the SD debate, there is a shared concern about the contribution of science to the actual building of sustainable communities. A continuous articulation of different knowledge areas and the interaction and negotiation between scientists, experts, and non-scientific actors, is indicated as being important to increase the potential achievements of local SD (Sardinha *et al.*, 2013).[4]

Understanding group participation in developing countries is crucial because in those countries groups and networks serve many of the functions that elsewhere are served by formal institutions and market mechanisms (e.g. they provide access to informal insurance, credit, and even jobs) (Ferrara, 2002).[5]

It is based upon the assumption that SD can be achieved only through the involvement of all stakeholders (Lange and Hehl-Lange, 2011).

Strong social networks and civic engagement lead to economic development and improved democracy (Shortall, 2008).[6]

There is a need for investments so that the people who live there feel good about it and for the visitors don't only see the poor side, but also the positive side of that territory. Therefore, there is a need of an action plan that aggregates investments in that direction, sustained in a real strategy not sustained by a political or a circumstantial strategy of a secretary of State or whatever (Sardinha *et al.*, 2013).[4]

Hence, while carrying the potential to empower local people, in reality, this mode rarely involves real local decision-making, simply because the limited available resources are largely consumed in the performance of participatory planning itself.

The spoils that arise from the control of contracts and appointments provide less direct opportunities for patronage and even rent-seeking. Each mode has its own discourse. That of the "technocratic" mode revolves around sectoral targets and poverty priorities; that of the "patronage" mode evokes popular democracy and bottom-up planning.

Local participation is limited to counterfeit mechanisms of enfranchisement such as the "Participatory Poverty Assessments" which provide the desired facade of consultation.

Politicians do have a degree of control over administrators, but this tends to be manipulated to further their individual, rather than the public, interest. While in theory, downward accountability exists through the ballot box, this is ineffective in a system where there is very limited public knowledge about either resources or decisions, and votes are regarded as a form of reciprocity in return for "goodwill" gestures. Hence, behind the manifest function of promoting local democracy is the latent function of perpetuating a network of patronage for political mobilization. True local democracy and accountability can only be founded on a shift in values and awareness, and the emergence of active citizenship. It is doubtful whether such a deepening of democracy can be imposed from the top downward (FRANCIS and JAMES. 2003).[9]

REFERENCES

1. McHenry JA. Rural empowerment through the arts: The role of the arts in civic and social participation in the mid west region of Western Australia. J Rural Stud 2011;27:245-53.
2. Lange E, Hehl-Lange S. Citizen participation in the conservation and use of rural landscapes in Britain: The alport valley case study. Landscape Ecol Eng 2011;7:223-30.
3. Coakes SJ, Bishop B. Defining the nature of participation in rural Australian communities: A qualitative approach. J community psychol 2002;30:635-46.
4. Sardinha ID, Craveiro D, Milheiras SG. A sustainability framework for redevelopment of rural brownfields: Stakeholder participation at São Domingos mine, Portugal. J Clean Prod 2013;57:200-8.
5. La Ferrara E. Inequality and group participation: Theory and evidence from rural Tanzania. J Public Econ 2002;85:235-73.
6. Shortall S. Are rural development programmes socially inclusive? Social inclusion, civic engagement, participation, and social capital: Exploring the differences. J Rural Stud 2008;24:450-7.

7. Taylor J, Wilkinson D, Cheers B. Community participation in organising rural general practice: Is it sustainable? Aust J Rural Health 2006;14:144-7.
8. Chirwa EW, Zgovu EK, Mvula PM. Participation and impact of poverty-oriented public works projects in rural Malawi. Dev Policy Rev 2002;20:159-76.
9. Francis P, James R. Balancing rural poverty reduction and citizen participation: The contradictions of Uganda's decentralization program. World Dev 2003;31:325-37.
10. Robert Out U. Knowledge-sharing through radio and newsletters as a catalyst to grass root participation and management for rural water-related environmental problems in ebo itu mbonuso, in local government areas, Akwa Ibom state, Nigeria. Int Inf Libr Rev 2003;35:311-7.
11. Ardehali MM. Rural energy development in Iran: Non-renewable and renewable resources. Renew Energy 2006;31:655-62.

APPENDIX

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
ҒЫЛЫМ КОМИТЕТІНІҢ «МАҢҒЫСТАУ
ЭКСПЕРИМЕНТАЛДЫҚ БОТАНИКАЛЫҚ
БАҒЫ» ШАРУАШЫЛЫҚ ЖҮРГІЗУ
ҚҰҚЫҒЫНДАҒЫ РЕСПУБЛИКАЛЫҚ
МЕМЛЕКЕТТІК КӘСІПОРЫНЫ

РЕСПУБЛИКАНСКОЕ ГОСУДАРСТВЕННОЕ
ПРЕДПРИЯТИЕ НА ПРАВЕ
ХОЗЯЙСТВЕННОГО ВЕДЕНИЯ
«МАНГЫШЛАКСКИЙ ЭКСПЕРИМЕНТАЛЬНЫЙ
БОТАНИЧЕСКИЙ САД» КОМИТЕТА НАУКИ
МИНИСТЕРСТВА ОБРАЗОВАНИЯ И НАУКИ
РЕСПУБЛИКИ КАЗАХСТАН

№ 01-11/85
от 05.04.2016 г.

To: Dean of Islamic Azad University, Birjand Branch
Birjand, Iran

Republican State Enterprises "Mangyshlak experimental botanical garden" of Science Committee of the Ministries of Education and Science of the Republic of Kazakhstan (therefore – MEBG) is located in Aktau city, West Kazakhstan.

MEBG conducts different researches on the plants.

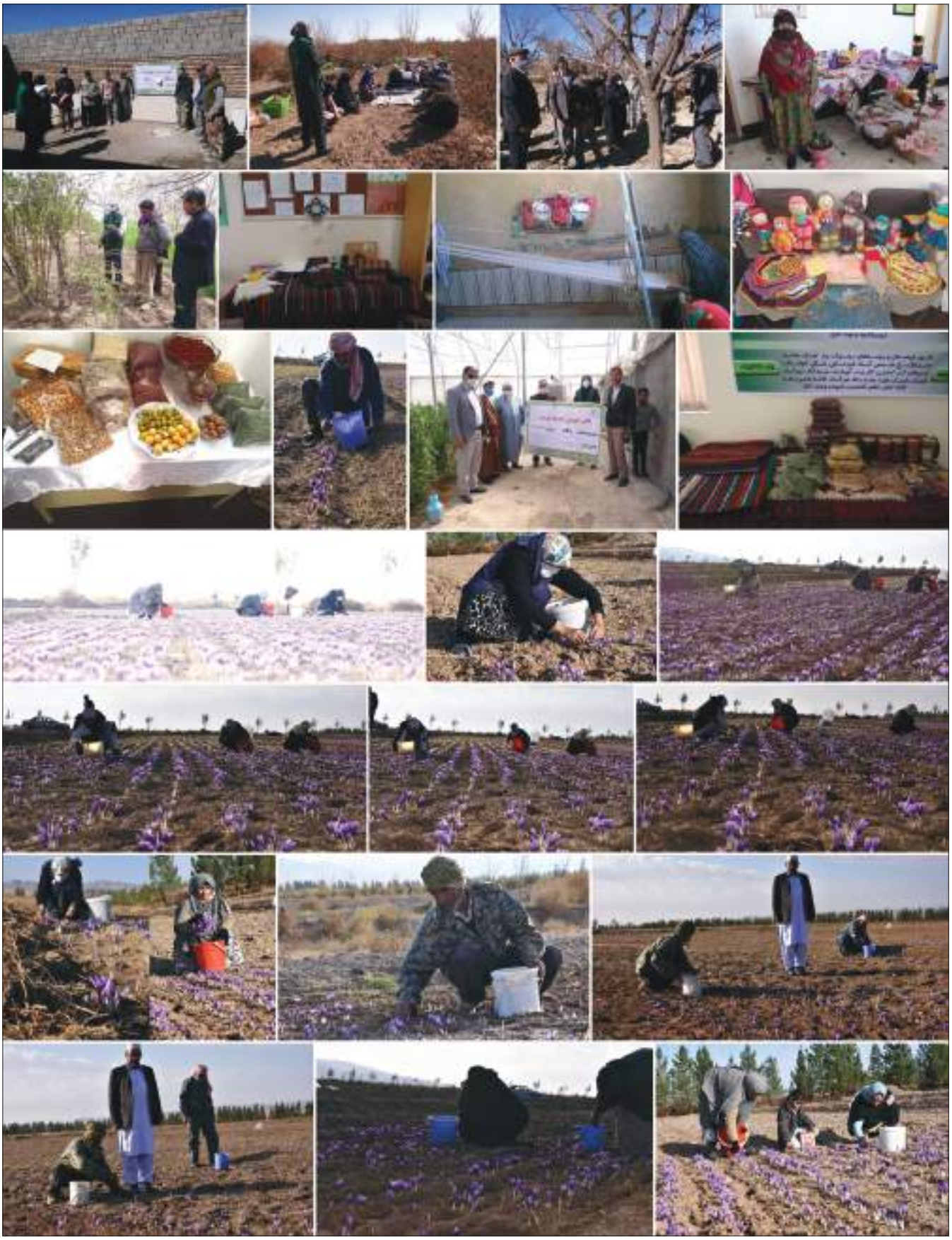
MEBG is confirmed that Professor Farhood Golmohammadi, Assistant Professor in Islamic Azad University, Birjand Branch, Birjand, Iran, has participating with our botanical garden in "Population polymorphism of *Ferula foetida* plant" research work.

General Director **Akzhunis Imanbayeva**

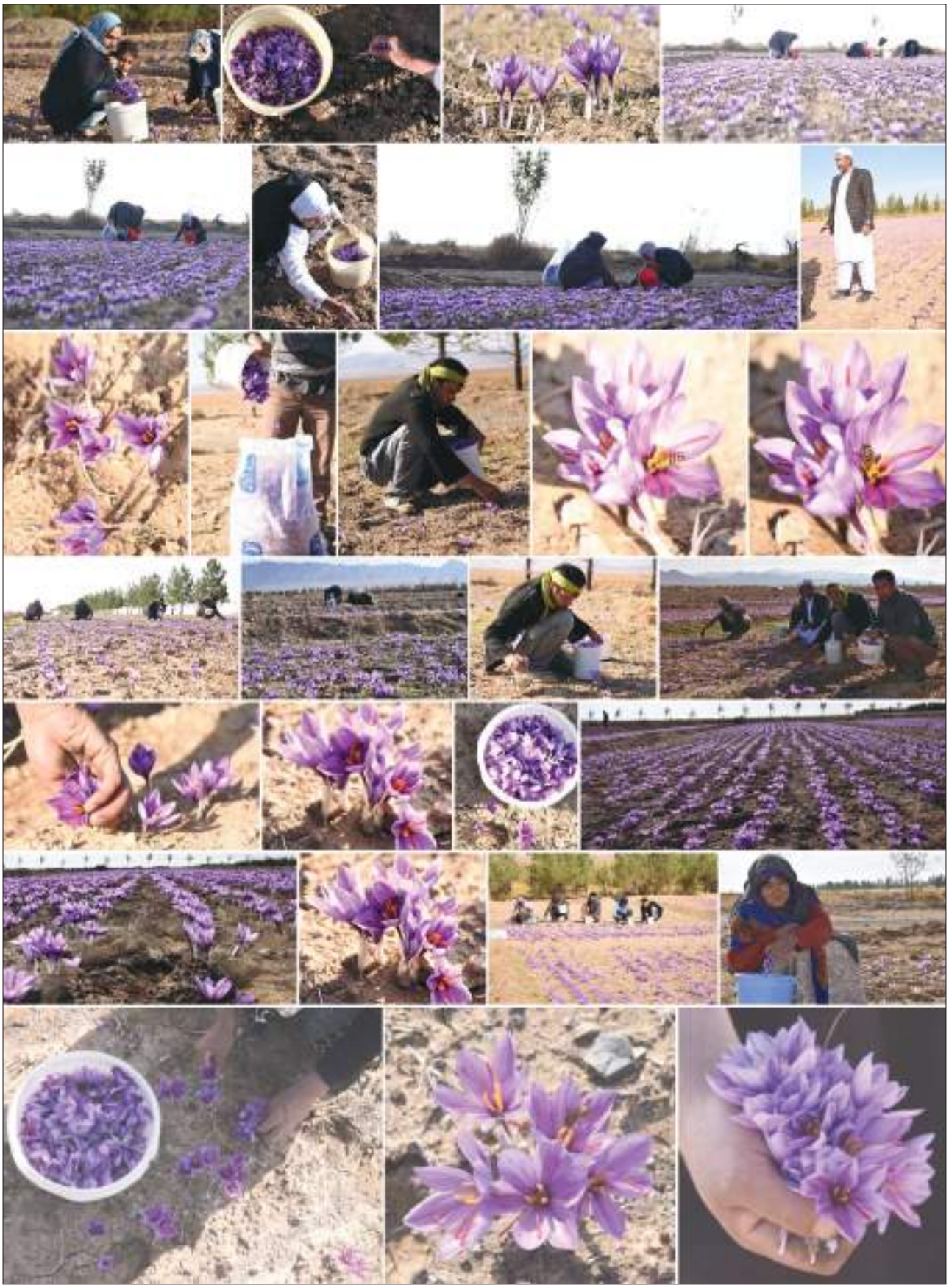
000324

Appendix: Certificate of participation of author in medical plant of Ferula assa Foetida with research team from Botanical Garden belonged to ministries of education and science of the Republic of Kazakhstan (2016)

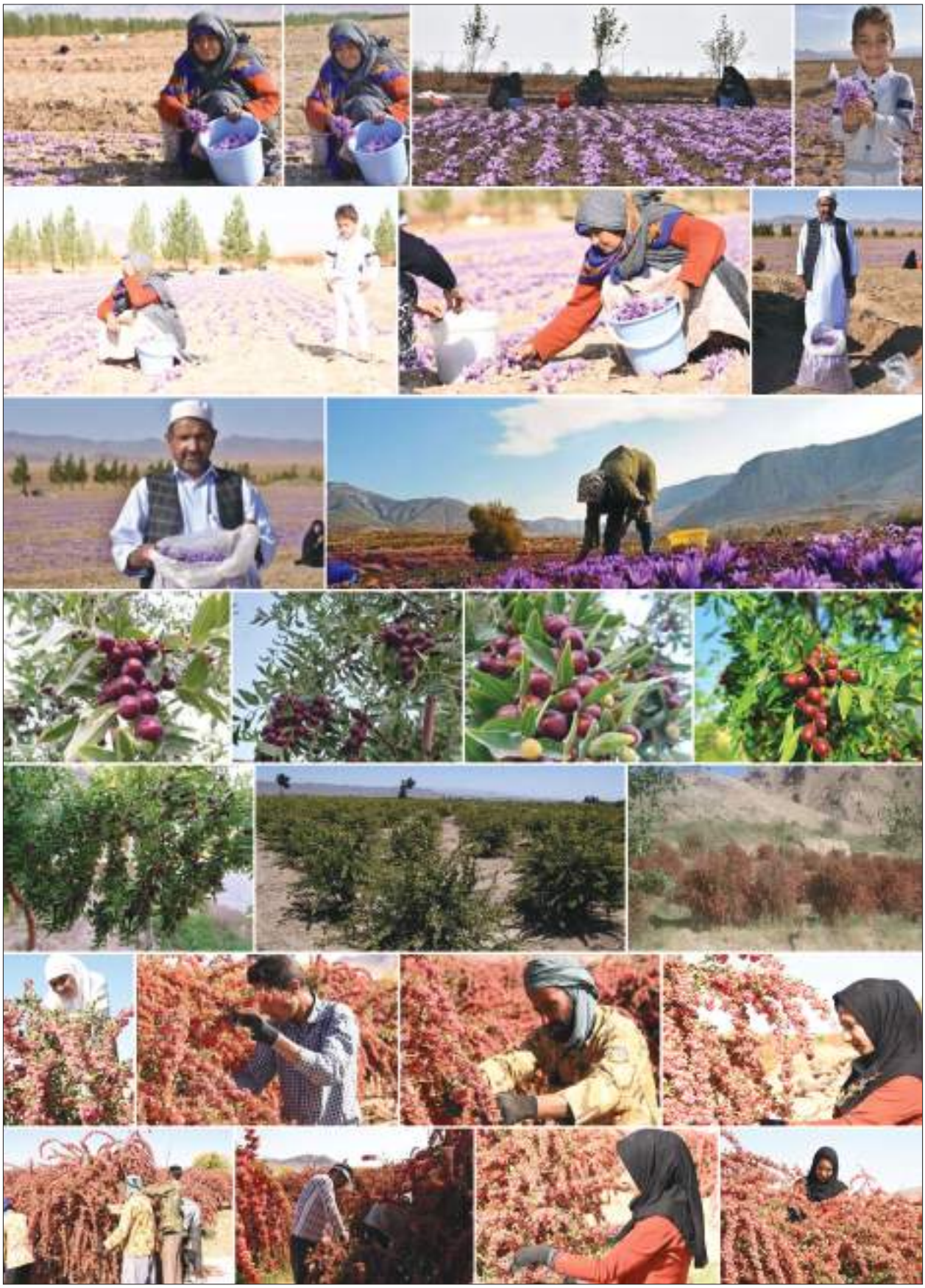
Figures 158-180: Author visiting from a new and modernized traditionally and locally handmade carpet weaving workshop that established by helps of central government and agricultural organization and bank, rural women cooperative in the Birjand city, center of south Khorasan province, south east of Iran. This new and modernized traditionally and locally workshop provides many opportunities for self-employment of rural men and women (especially female headed women), supplying traditional carpets with lower costs and prices compared to other markets and shops and also its products export to foreign countries such as Germany etc. (Pictures by author. Dec 26, 2021). D) Author visiting (Figures 181 – 275) - from agricultural extension education activities (As a main tool for absorbing participation of rural people) - plus participatory works of rural people in farms and gardens of Jujube (Ziziphus jujube) and Berberis (Berberis vulgaris) trees and shrubs, Saffron (Crocus sativus) plants in rural areas of South Khorasan province, south east of Iran. (Pictures by author. 2020-2024).



(Contd...)



(Contd...)



(Contd...)

Figures 181-275: Author visiting from agricultural extension education activities (As a main tool for absorbing participation of rural people) - plus participatory works of rural people in farms and gardens of Jujube (Ziziphus jujube) and Berberis (Berberis vulgaris) trees and shrubs, Saffron (Crocus sativus) plants in rural areas of South Khorasan province, south east of Iran. (Pictures by author. 2020 - 2024).

Appendix B

This article is an abbreviation and short communication of author's book that published at 2025:
Rural People Participation for Local Sustainable Development (SD)
Social Inclusion/Exclusion, Civic Engagement, Social Capital for Better Governance& Youth and Older People Participation
978-620-8-43147-1
Book language: English
Number of pages: 220 & Date of publishing: Feb. 20, 2025
LAP Lambert Academic Publishing, Germany.
Online version is available on: www.amazon.com & www.lap-publishing.com plus …