

Community Development from the Lens of Social Capital: A Sociological Study of Rupa Rural Municipality of Kaski, Nepal

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Abstract Social trust and social networks are a common and more valuable phenomenon for the development activities of the rural community in the context of Nepal. However, the development activities of the community are not well perceived from the lens of social trust and social network as it is essential to sustain the development activities. Considering the landscape of social trust and social networks, this study focuses on the situation and effect of social trust and social networks on the development activities at the Rupa Rural Municipality in Kaski. The purpose of this study was to explain the situation of social trust and social networks and also explore interconnection with community-level development interventions. Employing a phenomenological qualitative research design, the primary informations were collected through indepth interviews and recorded informations were transcribed, coded, decoded, analyzed and interpreted. The major thematic aspects such as social trust and social networks of community development have linked with relevant theories. The finding indicate that the development activities of community with their desire and having social trust are found successful. The social networks have played further connective role by interlinking development aspects at community level for sustaining the interventions of community development. Though the study is limited to Rupa Rural Municipality, it has established the importance of social trust and social networks for community development.

Keywords: *social trust, social networks, community development*

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1. Introduction

The sustainability of community development perceives in any nation with only strong social capital. Social capital is taken as a glue of networks, social relationship, and trust. Furthermore, community development impasses with it for social functioning and development. It grips community people working together for the betterment. The bonding, bridging, and linking interweaved intimately in a circle of social capital for the advancement of the community [1]. Social capital and community development are interconnected to each other in social science. Besides, the development is a wide and progressive concept of changes in the lifestyle of people in all sectors for living. Community development is associated with social capital, relates to each other, and affect the social development process. The development trend, proactive, and progress could not explore without analyzing the issues of social networks and community trust. It has become relevant issues of social research in a developing country like Nepal. Therefore the study entitled "Community Development from the Lens of

Social Capitals" exhausted to perceive the rural community development. Rupa Rural Municipality, Kaski, Nepal has been selected as a research area for the study.

Social capital is analyzed from three dimensions such as interconnected networks of relationships between individuals and groups, levels of trust that characterize these ties, and resources or benefits that are both gained and transferred under social ties and social participation [2]. So it has a broad concept of a recent social issue that has a different meaning for different people. According to the Organization for Economic Co-operation and Development, social capital is social webs foster together with common norms, ethics, and understandings to facilitate cooperation and trust within groups [3]. Similarly, McClenaghan emphasized that "an attraction between social capital and community development demanding both concepts that designated a homogeneous social organization indicating common progressions in the cohort and recognition of essentially constructive social norms, values, and practices [4]".

As development is collective progress to generate a solution to the common problem, it is a broad concept applied to the practices of civic leaders, activists, involved citizens and professionals to improve various aspects of

the community to build stronger and more resilient local communities. There was a clear gap of in-depth investigation in the relation of social trust and network for community development from the previous researches in the global context. Moreover, the researches inside the country were unable to address the issues hereby. Therefore, this research study has focused on the study of community development in terms of social networks and the trust of citizens.

Bourdieu highlighted that social capital represents the connection of the individual to an aggregate of actual and potential resources connected with a durable network. However, social trust is a collective benefit, not only the part of the symbolic struggle but also the potential component of symbolic capital which can be exploited in the practice of symbolic power and exchange as well as social networks [5]. Thus, the community development needs to perceive trust during the practice of power and exchange as well as in social networks. Social trust and social networks are attached to the structural relationships among the actors for development. In contrary to individual benefit. Putnam argued the networks, norms, and trust of social organizations as social capital facilitate coordination and cooperation for the collective benefit [6]. Although, conflicts between interests where community associations are taken as functional in creating and supporting social consensus that makes social networks and trusts stronger for social development. The collectivity for development is essential. In the view of collective benefit, Falk and Kilpatrick explained that social capital as the product of social discourse to contribute social, civic, and economic wellbeing for the common propose of a community [4]. So the social interaction becomes strong with trusty social networks of citizens. Likewise, Todaro argued that development is a multifarious multidimensional procedure involving major changes in social buildings, behaviors, and nationwide institutions, as well as the quickening of economic progress, reduction of deficiency, narrowing of inequalities, and improvement in the quality of life [3].

The top to down approach for the development has a gap due to the lack of social trust and social networks which indicate the sustainability problem in development activities. This study tried to overview on social trust and social network in community development. It needs to measure with thematic aspects of social trust and social networks. A complication in it directly affects sustainable community development. It depends on the strong social networks and trust among the networks. Social trust with a strong network relayed on the bottom-up approach in the new paradigm of community development. The studies did different times either justify social capital or community development. So the connection between social capital and community development is necessary for every activity of development in terms of social networks and the trust of people. Thus, the study has been made to explain the lacking of perceiving community development from the lens of social trust and social network. Furthermore, the study has been digging out the answer to what is the situation of social trust of citizens and social networks among them as well as how it affects the sustainable community development.

2. Review of Literature

This literature review is an attempt to further clarifying on the research topic by studying and reviewing the previous research study and articles concerning the topic. Social capital and community development need to be observed from an emic perspective. The sustainability of the development depends on the perception of their networks, trust, and social norms. The focus of the study is on how the development is perceived from the lens of social capital. The review is relayed on the understanding of social capital and explored its role in community development. It has also focused on Global understanding of social capital and analyzed its relation to community development by reviewing the previous work on these areas. It makes the research work easier to move forward as intended and figure out the perception of people in the development of Nepal. This literature review aimed to review thematic context observing the global trend with empirical aspects, identify the methodological trend, and analyze the theoretical aspect of social capital and community development.

The term "Social Capital" used in 1916 by Hanifan subsequently rediscovered and reinvented by Bourdieu was popularized by Putnam as features of social organization such as moral obligations and norms, social value (trust), and social networks (voluntary associations) that facilitate coordination and cooperation for mutual benefit [7]. The central theme of Bourdieu was the idea of conflict among social class and connection to the individual benefit whereas social trust with social integration and the collective benefit was the thematic concept of Putnam. The interpretive research paradigm with qualitative methodology was adopted by them. Bourdieu's concept of social capital is flourished during the 1970s-1980s based on the societies of the United States and the theoretical roots of the conception have searched rather in the society of conflict and structural tradition than in the sociology of integration and functionalism. The concept is connected with theoretical ideas on class and describes social capital in connection with each with its relationship to economic class, cultural class, and social class. The sources of social capital become socially effective through the mediation of symbolic capital where social capital is emphasized on conflicts and power functions. Social positions and the division of economic, cultural as well as social resources are authorized with the support of symbolic capital [8]. The concept of social trust is not justified much but only dealt with the part of the symbolic struggle where trust as a potential component of symbolic capital for social acceptance.

Bourdieu argued that social capital has three dimensions as economic capital, cultural capital, and social capital each with its relationship to class [5]. "Social capital as the aggregate of actual or potential resources linked to possession of a durable network of the more or less institutionalized relationship of mutual acquaintance and recognition [5]". Whereas the concept of Putnam is flourished during the 1970s-1980s based on the civil societies of northern and southern parts of Italy after the reformation of the Italian government. The conception is based on theoretical purposed and adaptation of the

empirical method. The economic prosperity and succession of civil societies in northern Italy are because of well-functioning local government, a prosperous economy, mutual co-operation in public activities, vital social networks, equal relations, and the tradition of citizen participation and ethos of mutual trust between citizens [6]. Similarly, Putnam's ideas of social capital dealt with collective values and social integration followed by a discussion of their inherent theoretical problems [6]. The issues on conflicts between interests have not discussed where community associations have taken as functional in creating and supporting social consensus. The thematic aspect of Burt was on metaphor and network structure of social capital. The research was a positivistic paradigm where the quantitative method was used for digging out the relation of social capital as metaphor and network structure where Burt argued that the disagreement begins in terms of the network effect and replace the information being closure to social capital [9]. The weaker connection between networks creates holes and the disequilibrium in the social order. The network structure of social capital has three forms such as clique, entrepreneurial and hierarchical networks where clique refers to small, dense, and non-hierarchical networks and entrepreneurial refers to large, sparse, and non-hierarchical networks rich in opportunities of negotiating connection across the structural holes. Similarly, hierarchical networks are large and sparse networks based on a central foundation with higher performance by outsiders. Social capital is a metaphor about advantage as the contextual complement on people who do better are somehow better connected [9]. Likewise, Lin highlighted the major thematic aspect of binding, bonding, and bridging in social capital with qualitative research methodology. Lin argued that the important elaboration concerns the clarification of the binding, bonding and bridging relations and networks, and shows how these network features may impinge on the effects of social capital, unforeseen on the motive of action instrumental or demonstrative [10]. It also explains the feasibility and uses of the theory and its quantifying for collective as well as for individual actors. The willingness and reciprocity of citizens are not explored which is also the thematic aspects of social capital [11].

The thematic issue of social capital highlighted by Adler and Kwon highlighted conceptual value where the qualitative research method was used. They argued that the key challenges of an umbrella concept of social capital are appropriability on conceptual value and the range of more specific constructs that can be met successfully. It is a key facet of social life. The fact and ties of one kind can be used for other purposes as social capital are more than the sum of the various kinds of relationship which reveal the features of reality [12]. It has indeed affected development in terms of how fact and ties go together. Community development is taken as organizing people and groups for social or political action to improve various aspects of living both economic and non-economic. It is depended on the economic content of the community, nature of development goal, the interrelationship between goal, economic policy, structure, and social as well as institutional aspects [13]. It is based on the theory of economic policy but the development is affected by social

norms, values, the trust of community people, networking on community institutions, and so on.

However, the intellectual history of the concept of social capital can be traced back to Karl Marx (1818-1883), Emile Durkheim (1858-1917), Georg Simmel (1858-1918), John Dewey (1859-1952), and Max Weber (1864-1920); these scholars emphasize the role of culture in economic development an implicit use of the idea of social capital [3]. Similarly, Shrestha explained that "Local social climate, trust, willingness, social investment, helpfulness, friendliness, and hospitality are social capital in the context of Nepal [2]". Whereas analysis of prosperity and social capital in Nepal is the thematic issue and mix methodological approach (quantitative and qualitative method) has used in the research study. The development of a community is directly affected by the possession of the social capitals, the law of the nation, and the local social environment. The study has not discussed much on the role of local social norms, values, and culture for the social network, social trust among the network of people and willingness, helpfulness, and hospitality for network ties which are essential for sustainable community development.

3. Methodology

This study featured a qualitative research design to perceive community development in the rural community of Nepal from the lens of social capital. The major focus was on how the people interpreted the community development in terms of social capital especially through social trust and networks among the people of Rupa Rural Municipality in Kaski district.

The philosophy of the interpretative research paradigm believes in qualitative insights into social phenomena. The study of human beings is a different phenomenon in the natural world. The social reality is viewed by different people in different ways. This study tried to view community development from the view of social networks and social trust. Thus, the research philosophy of the study is the interpretative paradigm. Weber claimed sociology is science regarding itself with the interpretive consideration of social action and a causal description of its sequence and consequence where interpretative understanding as an approach to study, social action is as the subject matter and causal explanation is as a method as well as the result of the study [14]. However interpretative paradigm is an inductive practice influenced by philosophical frameworks like hermeneutics, phenomenology, and symbolic interactionism. It is used in many fields of the social sciences. The study methodology is guided by Weber's interpretive paradigm based on qualitative research because of the perception of people in community development concerned with experiences, understanding, and interpretation.

The study was analyzed using a phenomenological analysis process. Husserl claimed that the vital source of intelligibility appears to be the original impressionable stream of the preconscious lifecycle that develops interpretatively available to our understanding as a subsisted experience. The lived experience signifies the liveness of internal consciousness, inward perception. The

realm is the source and the condition for the intelligibility of the experience or practice of living [15]. Thus, society has multiple social reality which is become stronger by local order and social world. The community development is bonded with a chain of interrelationship where every day social world and public sense create knowledge of people so that the development needed to view with a public sense of social network and trust.

The research design was on the base research philosophy of epistemology that social reality has a specific meaning and relevance structure for the being living, acting and thinking within it. The analysis of people feeling and experience in community development was a major concern to find out the status of community development in Nepal. The purposive sampling method was applied in this research on a subjective basis and the selection of the sample was deliberate and purposive targeting a particular group interested in community development but not random. The entire population and household of the Ramkot community of Rupa Rural Municipality in Kaski district declared before the research study. The total 333 households with 1941 population were the universe of the study where eight participants were selected by a purposive sampling method for primary sources of data. Similarly, relevant secondary data were also taken from the Rural Municipality profile. Key informant interviews and focus group discussions were tools and techniques adopted to collect primary data from the field. The research study was designed on a qualitative research method so non-numerical data were collected from the field. The total 8 series of in-depth open-ended interviews and one focus group discussion were conducted among selected sample population selecting the participants from the different area such as teachers, social-political leader, and a representative from the community-based organization and local government body.

The broad area of interview and focus group discussion incorporated the procedure of asking questions and conversations among participants through a list of a questionnaire prepared before the field visit. The collected primary data from the recording were analyzed through the transcribed and empirical process followed by the coding and decoding systematically. The open-ended questionnaire related to social networks and the trust of citizens concerning the community development were used to collect non-numerical primary data. The study took place Ramkot community of Rupa Rural Municipality. It is one of the rural communities of Kaski district where different community development activities are ongoing for a decade. The reason under selecting the location is to find out the perception of local people on the development activities has become a genuine concern for the sustainability and ownership of the activities by local people. It can be replicated to find out the status of development activities completed in similar rural communities of Nepal.

4. Results

Based on the information collected from eight community people (representing community leader, local

government body, community groups, and general households) at Rupa Rural Municipality in Kaski, the Researcher has drawn some themes of the study. Similarly, this section has presented the results of the qualitative data analysis about the issues of social trust and social networks for community development dealing with the diversity of development activities in the rural community. The results of qualitative analysis have been reported and discussed in two themes: social trust as a foundation of community development and social network as a woodblock of community development.

4.1. Social Trust as a Foundation of Community Development

Consideration of social trust in development activities can be a valuable foundation for well-functioning before, during, and after the implementation of community-based activities. Recognizing the knowledge of local people on social trust as social capital in the sense of Putnam can be a good strategy to understand and value their identity linked to their trust in community development. Therefore, community representatives have to discover the understanding of the local people and their diverse knowledge existing in their locality and transform this diverse feeling into knowledge.

The participants in the study have a diverse understanding of social trust but agree that it is valuable social capital for sustainable community development. They have different beliefs on community-led development activities and government-led activities. In response to the situation of community trust on developmental activities Mr. Gharti reported that *the most of the developmental works in the community were carried out by self-dependent community people investing their skills and efficiency with community trust on each other. Later on, the government has taken initiation and provide the expenses in the significant agendas of development. Sometimes, the operation plan and budget are not clear among community people. This trend of the developmental activities is going till date. Though ownership feeling is decreasing, the collaborative work between the government and community people has mutually moved forward.* From the expression, the situation of social trust is decreasing due to the imprecise plan and cost occurred in the activities. Mrs. Gurung has similar argument that *in course of execution of development activities, there is a crisis of belief that arose the disputes and lacks in participation.* Trusty social environment helps to increase public participation, resolves the disputes of people, and creates a suitable condition to accomplish the activities of community development. Likewise, another participant of this study Mr. Subedi highlighted a lack of community trust with his words that *people have much desire for the commencement of development activities and curiously waiting to bring such development activities. However, people have tired due to incompleteness of the execution of the plan by unclear agreement, lack of a proper plan, and difficulty of arranging higher participation due to the community trust.* The higher expectation of community people for development activities in their locality but these are not completed and even accomplished are also not sustained due to the incomprehensive agreement as well as

social trust. In a similar vein, Mr. Thapa expressed that *people are indifferent in their view on development activities. There is a problem regarding caste and ethnic centered issues on social trust even marginalized are ignored and there is quite problematic due to the self-interest of people. One can disagree with others because of the stratified social background.*

Similarly, Mr. Neupane argued that *the initiatives which are demanded by the locals have cared in the long run and the involvement is certainly very high. The development activities which are allocated by the government solely aren't sustainable and involvement is somehow but very low as they think the initiative is not as per their demand and they show lack of interest.* The issues of social trust are affected by various aspects such as involvement of the ethnic population, the self-interest of people as their need-based demand, and the nature of initiatives as directed from other authority.

However, the researcher has noticed contrary views with lack of social trust as Mr. Gurung told that *there is good public participation in development activities. People are enthusiastic and self-motivated during the activities.* Community people have trust in each other during the activities accomplishment which has maintained sufficient participation in the execution of developmental activities. Likewise, Mrs. Subedi expressed that *there is satisfactory participation in community-level activities. We work with we-feeling without disputing one another. There is community-level trust among us so development activities are going well.* This shows a positive view of social trust among community people during the implementation of developmental activities in rural communities. In a similar view to quote Mr. K. Subedi: *"actually, there is the active participation of community people in any development initiatives based on their desire and necessity. Necessity led the desire as to where there is a will, there is away. People have trust in each other during activities accomplishment."* From him, development initiatives should be based on desire and necessity. It leads to the willingness of people in a trustworthy environment so there is an active participant from local people. All these expressions have explained that people have different views on the role of social trust in community development.

4.2. Social Network as a Woodblock of Community Development

A social network is a common phenomenon in community development in the context of Nepal. The research area is a rural community where people are from various ethnic backgrounds such as Gurung, Gharti, Magar, Brahmin Chhetri, and other deprived groups with their collective networks. They have similar views on community networks in the context of the organization but different views for playing a role in collective development. The existing groups on the community are taken as community networks. In response to the question *How are the community groups participating in community development organizing their group network?* The responses of eight participants represented two categories: active participation performing the leading role and playing a supporting role for development initiatives.

In the view of Mr. Naupane *community organizations are participating in the activities of community development with cash, physical labor, and involvement in a management role. They are organizing themselves together in the activities of their desire.* He further argues that there is coordination among all social networks, transparency among the organizations, and working collaboratively with community people for effective implementation of developmental initiatives. In a similar vein, Mr. Subedi highlighted that *all the group has realized their responsibilities. They are working accordingly with the leading role and responsibility. They are co-operating with one another.* According to him, the community groups are found to be moving forward sharing the knowledge and skills among the organizations, planning the work division, and implement in terms of development. There is a trend of copying the good work of one group by another for institutional development. Likewise, Mr. Gurung reported that *all the group members involve in the meeting conclude conveyed a conclusion to absentees. It is good interrelation among groups. They are inter-related to one another to carry out developmental activities forming various subcommittee.* In his view, community networks are well functioning maintaining good interconnection among them. To quote Mr. K. Subedi:

The leadership has developed forming various community networks or organization, it is based on gender equality. Perform the role of leadership in development which makes it easier to maintain unity in society. Whatever development is seen in the community is because of leadership development. It has resolve disputes in developmental activities. Different community groups collaboratively help in community development so the community is not positioned without proper coordination among the different social networks.

Similarly, Mr. Gharti described that *there are different groups in the community. Every group has leadership. These groups work together and move forward with interaction. There are coordination and cooperation among the groups in each function and developmental activity. This has happened in our community.* He further explains that the different community groups are formed for the development activities in the community. The economic factor is the major factor of the development. All the community groups are found to be participating equally. Community people are involved in different groups along with the cooperation of local government.

In a different vein to performing the leading role to the community development, Mrs. Subedi confessed that *the groups have participated and joined in group work leaving their benefits. I found a member of groups is cooperative for the community development till today. They are providing a supportive role for the development activities.* According to her, community networks have a supportive role in developmental activities. Likewise, Mrs. Gurung has a similar view that *these group who donate cash don't involve in physical labor and management. Some groups are supporting the development activities with physical labor but don't have an interest or direct involvement in management.* She further adds that community networks are sometimes passive with their

supporting role in each activity of community development. Similarly, Mr. Thapa discussed that *there are unity and cooperation for supporting developmental activity with their consciousness, morality, and ethics. They carry their tasks to support the management team as a supporting role.* He argues that there is a supportive role of community organizations in community development activities. According to the explanation of the participants of the study, the social network is the basement of community development sometimes it plays the leading role and sometimes it plays the supporting role for community initiatives.

5. Discussion

The research study was focused on exploring the situation of social trust of local citizens and social networks among local people with its effect on community-level developmental activities. Therefore, it had tried to explore the connection between social trusts, social networks, and community development activities applying the qualitative research method. The study had reconnoitered the perception of local people on community development with two major thematic aspects: social trust as a foundation of community development and social networks as a woodblock of community development.

5.1. Social Trust as a Foundation of Community Development

The analysis of the information and data received from the in-depth interviews and focus group discussion among selected sample informants of Rupa Rural Municipality in Kaski district showed that community informants had mixed understanding or views on social trust for the interventions of community development. A total of three out of eight respondents reported that there was well understanding and satisfactory situation of social trust in community-level activities while participating, taking responsibility, and management of activities implementation. It has a positive effect on community people and the interventions are continued in a long run. However, other five respondents out of eight expressed their view that there was the differing attitude and lack of trust existed among community people during inception, implementation and post-implementation of developmental initiatives due to desegregated policy, exclusion of local community ownership, unknown project activities plan, insufficient sensitization, undesired activities and lack of transparency. As Wang and Lu argued that social trust exists between service users and providers which depends on various factors including the interface, the community developmental activities are not sustainable due to lack of trusty environment between community people and service providers [16]. Similarly, the three important aspects such as cognitive, emotive, and behavioral are necessary for social trust [16]. The long run of community development activities has depended on the balancing environment of cognitive, emotional, and behavioral relationships among all the stakeholders involved in developmental interventions. The study on

community development from the lens of social capital conducted at Rupa Rural Municipality in Kaski showed that some developmental activities implemented by local people with their desire were cared for by them in social trustworthy environment whereas imposed activities are not sustained or seem failure due to the lack of social trust.

5.2. Social Network as a Woodblock of Community Development

The qualitative research study based in-depth interview and focus group discussion among eight selected participants explored that the respondents have a positive understanding of social networks for community development interventions. Social networks have adequate involvement in community-level development initiatives whereas they exposed mixed understanding on the role of involvement such as performing a leading role and involving as supporting role in development activities played by social networks. Five out of eight respondents reported that social network is well organized in Rupa Rural Municipality and leading for the community development activities. However, three out of eight respondents explained that community networks are involving in the development activities partly with a supportive role such as cash contribution, physical labor contribution, and management knowledge contribution. Networking is thought to facilitate the development of personal and professional opportunities [17] and contribute to organizational functioning by supporting greater organizational communication and access to resources [17]. Not only leadership has been developed while forming various community-level organizations but also there has been created gender equality. With leadership development, it becomes easier to maintain unity in society and there is the accountability of work. This results in social harmony and accountability along with the benefit-sharing of development. Wherever development is seen in the community that is because of the efficient local leadership. It also becomes easier for disseminating information. There is a chance of fewer disputes in the development activities after the flow of appropriate information. As Burt argued that the weaker connection between social networks creates holes and disequilibrium in the social order. Community-level development is one of the parts of social order. So community-level intervention is a powerful aspect of social order. Social networks have seemed organized for the developmental activities at Rupa Rural Municipality. It has been working systematically to balance the developmental activities but a few developmental interventions were not functioning in the long run. It could be because of other social aspects.

The study has explored issues of social trust and social networks which are powerful aspects for sustainable community development. The views of the pros and cons of respondents of the study have shown a mixed understanding of the role of social trust in community development. On the one hand, it has explored strength as well as challenges on social trust, on the other hand, the social network is strong but played multiple roles such as leading and supporting for fostering developmental activities at Rupa Rural Municipality. But it has declared

that the community level development initiatives are directly impacted in the absence of social trust and social networks. Though there is a limitation of time, resources, and frequent movement by the pandemic of Covid-19, the research study has tried to explore the situation of social trust and social networks for community development. However, it has reviewed the effects of social trust and social networks on community development. It has not covered all the aspects of social capital such as reciprocity, willingness, social norms, cultural values, and so on. So, further researches can be made to explore the issues to lens the community development of rural communities in Nepal from other diverse aspects of social capital.

6. Conclusion

This research study has carried out on community development from the lens of social capital: A sociological study of Rupa Rural Municipality, Kaski District, Gandaki Province, Nepal. The study has been made to explain the situation of social trust and social network and also explore interconnection with community development applying the interpretive qualitative research paradigm. The study is based on an empirical phenomenological perspective and collecting qualitative data from the community representatives on two thematic aspects: social trust as a foundation of community development and social network as a basement of community development. The participants in the study have a diverse understanding of social trust but agree that it is valuable social capital for sustainable community development. They have different beliefs on community-led development activities and government-led activities. Social networks have adequate involvement in community-level development initiatives whereas they exposed mixed understanding on the role of involvement such as performing a leading role and involving as supporting role in development activities played by social networks. The study has explored issues of social trust and social networks as powerful aspects of sustainable community development. The views of for and against of respondents of the study have shown a mixed understanding of the role of social trust in the community. The status of the social network is appeared as a very strong condition at Rupa Rural Municipality but played multiple roles such as leading and supporting for fostering developmental activities. The research study has established the importance of social trust and social networks for community development. Due to the limitation of time, resources, and frequent movement by the pandemic of Covid-19, aspects of social capital such as reciprocity, willingness, social norms, and cultural values are not focused on the study. So further researches can be made to niche the community development through social capital.

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