

## **Interfaces between Education and Rural Development Assets in Panchmul, Nepal**

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### **Abstract**

This study explores interfaces between education and rural development assets (constructs) in Panchmul located in Aandhikhola rural municipality of Syangja District. In doing so, comprehensive researcher strategy has been applied. The necessary information was generated from 21 articulating participants selected purposively from education and rural development programs. This study found limited transformative interfaces between constructs. However, informal, non-formal and formal education are equally playing functional transformative role on re/forming rural development assets. But there is a weak connection situation between formal education and rural development process. Educational institutions are offering both basic and technical education programs without linking with tourism and agriculture development activities. Large majorities of the local youths are not involving in rural entrepreneurship development process. Even development activist, social worker and public servants mobilized in Panchmul have poor theoretical/practical knowledge on rural development process. Contextually speaking, Panchmul can be a model village for tourism and rural development. For this instant, there must be transformative interfaces between the constructs thus better to apply strategic interface model developed from this study by the local development stakeholders in practice and policy level.

**Key Word: Interface; education; rural development assets; Panchmul; homestay**

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### **I. BACKGROUND**

Education is the single most vital element in combating poverty, empowering women, promoting human rights and democracy, protecting the environment (Hall & Midgley, 2004). Education has been seen as a means of developing capabilities, promoting employment potentials, and reducing rural poverty (Atchoarena, 2006). It is considered as one of the three dimensions of human development, including health (life expectancy) and decent standard of living (GNI per capita). In general, education is way of learning in informal, non-formal and formal setting that is deliberate, intentional, purposeful and organized. Informal education incorporates educational entitlement achieved from less (or non) organized institutions that may include learning activities that occur in the work places, community and in daily life activities; either on a self-directed, family-directed, or socially-directed basis. Non-formal and formal education supposes certain degree of certifications from any organized institutions.

Rural development is a process, phenomenon and discipline that encompass agriculture development and allied activities, village industries and crafts as well as socio-economic infrastructures in rural areas (Singh, 1999; Singh, 2009). It aims at improving rural people's livelihoods through better access to natural, physical, human, technological, financial and social capital that enable them to improve their livelihoods on equitable basis (Atchoarena, 2003). Rural development process seeks to alleviate poverty, mass utilization of resources, commercialization of agriculture, food security, creating opportunities, infrastructural development of rural community and modernization of the society (Chaudhary & Pasa, 2015).

Education, knowledge and skills of life and livelihoods are particularly important for developing capacity of rural people, reducing poverty, inequality and influencing social change. But the education that we have been receiving has been reproducing the inequalities and social relations of production and it serves to legitimate these inequalities through meritocracy (Kellner, 2006). This suggests that it is necessary to link education with humanity, local curriculum and livelihood for transforming society through emancipatory concepts or making individual and society self-reflection and self-realization. In turn, it ultimately transforms capitalist society into egalitarian society where no individual or group has more access to resources, power, or prestige than any other. In the understanding of Marx, the transformed educated persons will be associated with bonds and tribes, and they will work in the morning, fish in the afternoon and read Plato at night (Marx,

1847/1999). The critical theorists argue that modern educational system designed by capitalists have been changing the behavior of local intellectual person's for brain drain from rural hinterland to global chain of urban centers for meeting the needs of their interest (Burke, 1992).

In this context, Michael Foucault critically asserts that we need 'self-perspective' and the foundations of those self-perspectives eventually develop as a discourse in a localized or contextualized form of true knowledge (Danaher G. et al., 2000 as cited in Koirala, 2007, p. 76). More so, transformative education can foster rural development activities based on four bases of sustainable development; equitable prosperity and opportunity, healthy and productive natural systems, democratic governance and economic progress (UN, 2015). Transformative value of education supports fostering economic growth and appropriate value for society, maintain general level of culture and civility in the polity (Jonathan, 1997). Such education crops knowledge and understanding, imagination, self-reflection, moral virtues and habits, personal-intellectual-social skills on adults those are essential to share traditional cultural knowledge from generation to generation (Pring, 1995). At the same time it works as positive driver on a number of non-economic social outcomes that improve the well-being of a society as a whole (Tremblay, 2002). This is why international policy instrument often suggests that adult education need to crop three basic skills; foundation skills (literacy & numeracy skills), transferable skills (analyzing problems and reaching appropriate solutions, being creative and communicative, leadership and demonstrating entrepreneurial capabilities) and technical and vocational skills (UNESCO, 2012).

In Nepalese context, with the beginning of modern mass education in Nepal after 1950, people have used education as a gateway to social status, employment and development (Parajuli, 2007). Young people and their parents see school as offering possible escape from the rural areas with farm activities, and agricultural activities has been regarded by many as the 'the occupation of last resort' (Tadele & Gelle, 2012 as cited in Pant, 2016). Community Learning Centers (CLCs) as the local educational institutions outside the formal structure can thus create various learning options and opportunities, responding to the diverse needs of the rural communities living in a complex situation (Sharma, 2014). The institution like CLC follows normative principle<sup>1</sup> of education as a common good must be understood in the changing context of society, state and market (UNESCO, 2015, p. 72). However, there are minimum employments opportunities in rural areas, most of the small and cottage industries are established in urban centers. A total of 6,328 industries have been registered by mid-March, 2016. More than NRs. 10.84 billion has been invested in those industries thereby generating employment for 512,159 people (MoF, 2016). Around 36, 19, 41 Nepalese youths (339138 male & 22803 female) involved in foreign employment in fiscal year 2018/19 in which 1.5 percent were skilled, 23 percent semi-skilled and 75.5 percent unskilled (MoF, 2019).

The development planning has long been subverted to serve the political and economic interest of a small class of Nepali elites (Shrestha, 2009, p. 71). Shrestha blamed that instead of creating a new, progressive social order and the good society where everybody could enjoy life, the development planning has legitimized only the authority of the ruling elites, thereby propagating the socio-economic disparities. Other scholars like Shrestha were also of the similar opinion. For example, Panday (1999) mentioned that in the name of foreign aid, government has been mounting per head NRs 24,000 credit capital that is increased into NRs 28963 in FY 2017/18 (MoF, 2017/18). Pandey came to the understanding that development fails "when planning and development become a bureaucratic ritual at the service of dominant interests at the center as opposed to the needs of the districts/rural communities" (Pandey, 1999, p. 102). Reasoning that 80 percent of the Nepali people are living with poor networking of infrastructures and subsistence-based farming practices (CBS, 2012). Economically, Nepal is regarded as 'Least Developed Countries (LDC)' with its per capita income<sup>1</sup>, 048 US\$ (at nominal GDP/PPP) and the population living below the poverty line are 18.7 percent (MoF, 2019). The Gini coefficient of income inequality in fiscal years 1995/96 was 0.322 (0.426 for urban & 0.308 for rural areas) that has mounted by 0.328 (0.353 for urban & 0.311 for rural areas) in fiscal year 2010/11 (CBS, 2019). After massive earthquake April, 2015, the country's economic growth rate lowered at 0.5 percent in 2015/16 and nurtured by the reconstruction efforts and average growth during 2016/17-2018/19 by 6.95 percent (ADB, 2019). Likewise, the share of working age population (15+ years) to the total population is 71.5 percent including 55.6 percent females. The overall unemployment rate in the country is 11.4 percent and unemployment rate for the females is 13.1 percent (CBS, 2019).

Under the federal structure, new constitution of Nepal (2015) has developed new course of rural development. It has provisioned three tiered government system; federation, provinces and local levels (CAS, 2015). The structure of the state also has provisioned power/jurisdiction lists to the federation, provinces and local levels. Even there is provision to use of fiscal power and distributions of sources of revenue between/among devolved governments through the cooperation, coordination and collaboration in order to

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<sup>1</sup>The common good may be defined as 'constituted by goods that humans share intrinsically in common and that they communicate to each other, such as values, civic virtues and a sense of justice.

achieve common national goals<sup>2</sup>. For the implementations of devolved power/jurisdiction, federal government has been changed the organizational structure in local levels. It has begun for planned reform of administrative capacity and capability of the human resources. For that instance, High-level Administration Reform and Monitoring Report, 2016 recommended government to mobilize maximum 350 to minimum 60 such resources in each local for effective implementation of 22 devolved power/jurisdictions (MoFAGA, 2017).

Finally, in one hand, it is fact that rural development is possible with transformative interfaces between education and rural development. Even these two constructs are now recognizing similar intervention principles, such as focusing on poverty reduction, emphasizing community involvement and gender issues (UNESCO & FAO, 2003). In another hand, it is where Incheon Declaration (Education Framework 2030), recognized education as a main driver of development. However, the interfaces between education and development in general and rural development in particular have not yet well discussed in Nepali academia (Parajuli & Wagley, 2010; Pasa, 2019). In this respect, it is inevitable to appraise interfaces<sup>3</sup> between education and rural development that helps to develop strategic interface model for performing transformative role of education<sup>4</sup>. This study thus tried to explore interfaces between education and tourism development assets in Panchmul located in Aandhikhola Rural Municipality of Syangja District.

## **II. OBJECTIVES**

- To look at on interface between informal education and rural development.
- To appraise interface between non-formal education and rural development.
- To explore interface between formal education and rural development.

## **III. METHODOLOGY**

This study applied multiple case study methodology (comprehensive researcher strategy) that helped to understand contextual historical and cultural settings of the participants (Denzin & Lincoln, 2011). That is inevitable for understanding multiple cases through detailed in-depth data collection and linking causes and outcomes of the studied constructs education and rural development (Yazan, 2015). The case groups have stressed developmental factors evolving in relation to bounded time and environment (Flyvbjerg, 2011). Therefore, I purposively selected 21 articulating case groups/participants (i.e. 9 from education program [E] & 12 from rural development program [RD]) for generating narrative information. In doing so, maximal purposive sampling method was applied to establish diverse variation so that findings can increase the likelihood (Creswell, 2007, p. 216). Diverse variations were established by following four aspects of sampling; event [single place; Panchmul area], setting [different socio-cultural contexts], artifacts [manmade objects] and actors [local development stakeholders<sup>5</sup>] (Creswell, 2009). The required primary information were generated through observation, in-depth interview [INT] whereas secondary data from inter/national reports, District/village profiles. The generated information are appraised by applying thematizing, description, direct interpretation, generating patterns and holistic analysis (Yin, 2014 as cited in Yazan, 2015). For that purpose, the construct education is thematized into informal, non-formal and formal education whereas rural development assets into human capital, social capital, physical capital, economic capital, financial capital and natural capital (DFID, 2012).

## **IV. CONTEXTUALIZATION OF THE CONSTRUCTS**

### **4.1 Panchmul at a Glance**

Panchmul<sup>6</sup> Village Development Committee (PVDC) (before federal structure), presently situated in two rural municipalities (i. e. Aandhikhola & Arjun Chaupari) in Syangja District of Gandaki Province. Out of nine wards, ward numbers 1, 2, 4, 5, 6, 8 and 9 are located in Aandhikhola while the ward numbers, 3 and 7 of Panchmul are presently located in ward number six of Arjun Chaupari. The Aandhikhola is formed by merging

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<sup>2</sup>The federation, provinces and local levels shall protect Nepal's independence, sovereignty, territorial integrity, autonomy, national interest, overall development, multi-party competitive democratic republic and federal governance system, human right/fundamental rights, rule of law, separation of power and check and balance, equitable society based on plurality and equality and inclusive representative and identity.

<sup>3</sup>Interface as an organized entity of interlocking relationships; site for conflict, incompatibility and negotiation and multiple discourses for knowledge generation process (Long, 1989).

<sup>4</sup>I realized that there are verticle, horizontal and circular educational process for development. Vertical is an orderly learning process gives somehow more focus on role of formal education. Horizontal process mentions equal role of informal, non-formal and formal educational process. Finally, circular process means learning and performing as continious process that happens simultaneously in informal, non-formal an formal environment (My academic position).

<sup>5</sup>Legislative, executive, judiciary, political parties, social organizations, media, private sectors and civil society are regarded as local development stakeholders in Nepal (CAS, 2015).

<sup>6</sup>The name Panchmul was borrowed from Panchmul, meaning five stone taped natural drinking water sources. According to hearsay, it was symbol of five pandava brothers who themselves extracted drinking water during their exile around Panchmul. In recent years, drinking water project made those taps cemented which are located in the venue of Shree Trisahid Secondary School, Panchmul.

Aandhikhola, Phaparthum, Setidhoban, Bangsing Deurali, Bichari Chautra, Chilaunebas and Panchmul (except 3 & 7 Wards) VDCs. Total population of Aandhikhola rural municipality is 25554 (12319 female and 13235 male) with 4070 households (ARM, 2017). Panchmul is 24 Kilometers far from district headquarter Putali Bazaar locating in between 83° 45" to 83° 47" Eastern longitude and 28° 45" to 28° 8" Northern latitude. Yearly rainfall of the village is recorded up to 3947.8 ml and temperature recorded up to minimum 6° C to maximum 32.4° C (PVDC, 2016).

#### 4.2. Education

Panchmul is regarded as a hundred percent literate village of Syangja District. Formally it has announced as a literate VDC in November 2015 (in context of before state-restructuring) which now belong to ward number one of Aandhikhola rural municipality (since 12 March 2017). It has all total 45 educational institutions (i.e. 39 public, 2 community & 4 private) (ARM, 2017). Total 3923 students (1488 Dalits, 514 Janjati & 1921 Brahmin/Chhetri) are studying in those institutions. More specifically, nine public schools and one private school (primary) are offering educational services in Panchmul (ARM, 2017).

#### 4.3 Rural Development

Rural development activities in Panchmul go to a long back of the history along with the state building process of grassroots levels. Here in this village, in Panchayat system (1960-1990), rural development activities were governed by Sirubari and Majhkateri Gaun Panchayats (local unit of the Panchayat system). After restoration of democracy, Sirubari and former Majhkateri Gaun Panchayats jointly became Panchmul village development committee. Since then, rural development became key issue of local development stakeholders who are collectively working for the betterment of rural development assets. Panchmul is rich in forest resources consists of the subtropical, deciduous, coniferous vegetation with some herbs that have medicinal value. The total 2222 hector forest land (i.e. 1500 hector government, 708 hectors community and 14 hector religious forests) is benefited to the 1073 households (PVDC, 2016). More specifically, the major tourism destinations such as Dahare Deurali, Thumro Juro, Gorujure, Maidan Kharka and Sirubari homestay are located in Panchmul. Sirubari homestay was started in 1997 in Gurung village<sup>7</sup> by former Captain Rudra Man Gurung (X Indian Army). There are total 146 households including the Dalits/occupational caste groups in majority (i. e. 40 Kami, 29 Damai & 13 Sarki) followed by indigenous groups (i. e. 58 Gurung & 4 Gharti), and 2 belong to upper caste hierarchy (i. e. Brahmin) (PVDC, 2016). Sirubari won national youth award in 1993, Pacific Asia Travel Association Gold award in the Heritage-category in 2001 and International Mountain Development Prize on International Mountain Day 2004 (Upadhyay, 2008). In this background, tourism and agriculture sectors are identified as lead sector of rural economy by local development stakeholders of Aandhikhola Rural Municipality.

### V. THE DISCUSSIONS AND FINDINGS

#### 5.1 Interface between Informal Education and Rural Development Assets

In Hinduism, Veda (a holly document of Hindus) had given great value to Vidhya or education (Swami, 2016). There are four types of Veda: Rigveda which focuses on a process of knowledge diffusion; Yajurveda which focuses on the application of knowledge in to the daily work; Samaveda focuses on devolution of knowledge and Atharvaveda; which focuses on making diversified knowledge. The Vedic knowledge is generalized under three dimensions (i.e adhibhautika [physical or mundane], adhidaivika [mental], and adhyatmika [spiritual]) and four goals of life namely dharma (religion), artha (material wealth), karma (work/livelihood), and moksha (liberation) (Adhikari, 2012). In fact, religion has been guiding humans for proper acquisition and distribution of material wealth through right livelihood options to attain liberation from their life time struggle. Therefore, in this section, I tried to understand how my participants are acquiring informal knowledge from our religious and socio-cultural structure and applying fore/forming rural development assets (Table 1).

**Table 1. Personal Reflection on the way to Tourist Destinations**

Thematisation	Major Functions	Role of Informal Education on Rural Development
Human and social capital	Social relationships Cultural integrity	Fostering bonding and bridging relationship among the community members and villagers
Physical capital	Community fund	Practicing traditional occupations for livelihood
Economic capital	Financial supports	Diversified sources of earnings
Natural capital	Natural lives	Conserving public, private and community forests

(Developed by the Researcher, 2018)

<sup>7</sup> Gurung are living along the southern slope of Annapurna Himalaya in Western-central region. Most of them join govt. job (British, Indian, Nepal Army and Police), involve in agriculture and sheep breeding. Rodi cultural institution, Ghatu and Sorati dances are unique cultural practices of Gurung people (Bista, 1967, pp. 91-104).

The table 1 depicts supportive role of informal education on re/forming rural development assets. Brahmin, Dalits, Gurung caste/ethnic groups and Muslim are living with mutual relationship around Panchmul. However, Gurung culture is more famous and popular the village. Gurung perform traditional songs, Rodi songs and dances during festivals. But recent days, young generations are practicing Rodi culture in modern ways of celebration. Dalit people also celebrate feasts and festivals according to Hindu culture. Dashain, Tihar, Makar Shakranti, Buddha Jayanti are common festivals. Muslim celebrates Ramadan and Eid. There level of informal education has been encouraged them to solve problems related to fundamental aspects of life and livelihoods, natural ecosystem, the community, the individual, religion and spirituality (UNESCO, 2015). Accordingly, informal education of the participants have successfully helped to produce skilled human capital, fostering social capital, maintaining physical service infrastructures and generating rural economy. Local people are involving in diversified livelihood activities (tourism, business, government and private jobs, foreign employment) for sustaining family livelihood. However, local development stakeholders are giving high priority for tourism and agriculture development. Pasa (2020) also reveals that Tharu, Bote and Mushar indigenous people of Amaltari village having informal knowledge and skills are also offering homestay tourism and improving their livelihoods and family economy. They are serving tourism activities with inborn quality hospitality characters and performing cultural programs due to bonding, bridging and linking social capitals. In this line, my research participant from Sirubari expressed,

*I studied five grades only. My illiterate father suggested me to dropout from school for family livelihood. According to him, I could not get government job after school education because we had no relationship with high professionals. At that time he was working as a Katuwal (who deliver informal message verbally among villagers). He forced me to follow same occupation. I used to go together with my father during his duty time. Finally after his death, I have been delivering massages in ward number three, four and five (T. P. Darji, June 7th, 2016 [INT/T]).* Further he added that,

*I hardly earned NRs 10,000 annually from my occupation. I collect 1/1 Kilogram millet and paddy from each household instead of my duty. This year, I collected 1400 Kg rice and 1400 Kg millet from villagers. The problem is no Dalits are providing me food grains. I have collected from Brahmin and Gurung people annually. In neighboring villages Katuwals are collecting food grains from villagers and also getting annual salary. But we are not getting any salary till this moment (T. P. Darji, June 7th, 2016 [INT/T]).*

T. P. Darji's saying implies the importance of reproduction and production occupational status for family well-being. My participant argued that his father compelled him to follow traditional occupation but he is not yet compelling to his sons. Rather than he provided educational opportunities to this children. From the perspectives of theory of practice (habitus provide grounds for productive and reproductive practices of any cultural groups [Maton, 2008], T. P. Darji is practicing reproduction occupational status whereas his sons are practicing production occupational status due to changing habitus. However, with uneconomic occupation he has established social identity among villagers. In federal contexts, devolved local government must continue this traditional post in salary basis. Next participant from same village said,

*Awareness levels of Dalit farmer are increasing day by day. They are listening radio, watching television, involving in training and exposure visits because of farming purposes. They are performing organic/commercial farming however but not suggesting their children to start their career in farming. They give higher priority to goat farming. They are serious to increase their family income and encourage their children to involve in government job or in foreign employment. Some Dalit youth are also involving in business after returning from the foreign employment (H. L. Nepali, November 5th, 2016 [INT/E]).*

H. L. Nepali's description in above narration implies the importance of informal learning on improving family economy of Dalit community. According to capability approach, freedom is seen as instrumentally important as it offers the person opportunities to achieve valuable states (Sen, 1982). Accordingly, my participant, Dalit activist argued that the level of knowledge/skills of the farmers is increasing due to informal education and mobility. That is also mounting their freedom on livelihood options and encouraging them in productive sectors. They are changing traditional ways of farming and encouraging their children to join foreign jobs. Most of the Dalit youths have started commercial farms after returning from foreign countries. Parents and local stakeholders need to supports those youths entrepreneurs, generating self-employment and rural economy. In Dalit issue, Pasa and Bishwokarma (2020) argued that Dalit are still far behind to be cooperated with so-called non-Dalit into the frame of caste-based social structure. Thus the authors suggested to implement 5Es conceptual mapping approach (envisioning-educating-empowering-ensuring-encouraging) for promoting Dalit in national mainstreaming.

My participant, agriculture technician from Panchmul shared,

*Personally, I am planning to start modern goat farms and tunnels for vegetable farming. My relatives are requested me to start joint venture business but for me everybody has different capacity, knowledge and attitude on entrepreneurship. Most of the youths felt shy and indifferent for working in own village who involved*

*in foreign employment. By working in abroad youths are earning and also acquiring occupational skills but not yet applying in own village. Their family members are still purchasing crops and vegetables from local shops (S. R. Adhikari, August 27th, 2016 [INT/E]).*

S. R. Adhikari signifies the cost of remittance money on rural household economy. Till this moment total Even from Panchmul, five hundred plus households are receiving remittance and investing in unproductive sectors. My participant seems worry with remittance based economy of the country that has decreased level of household production in the village. He also blamed traditional culture that is not encouraging youths to work in their own village. In the same theme, Diyalo, publication of Deurali Youth Club also shed lights on environmental issues. One of the articles highlighted that,

*Being a forestry graduate, I analyzed relationships between environment and local production in Tribeni. The village was famous for potato farming up to 1988. Neighboring villagers of Syangja, Parbat and Baglung came for buying potato seeds. Unfortunately villagers lost potato production. The problem is moisture of land. After destroyed oak forest that maintained deep moisture, villagers afforested pine trees needle shaped leaf having weak transpiration rate and that could not maintain moisture of land. Then farmland became less suitable for potato production (M. P. Adhikari, 2009 [DA]).*

M. P. Adhikari's description implies the importance of human capital for forest resource conservation and mobilization. This conservation and the mobilization process remind UN sustainability approach that advocates for the process of resource conservation and mobilization for sustained development (Hada, 2007). In contrast with that having minimal technical knowledge, villagers' deforested natural forest and afforested pine trees around jungle sites. That compelled villagers to lost their major sources of earning i. e. potato farming. This gain and loss situation of the villagers demand test of land and recommend for production options. In the same theme, my group discussion participants said,

*We destroyed oak forest and afforested pine trees. Before that our village was famous for organic potato. We supplied our product in Seti Dovan and Syangja Bazaar on foot. Farmers from neighboring districts visited our village for buying seeds potato. But after community forestry, potato production pattern decreased drastically and then we lost major sources of earning. We cannot understand the reasons why it is happening. Agriculture technicians are far from agriculture service center and hinterlands. Nobody comes to test our soil structures (Focus Group Discussion, December1, 2016).*

The participants of the group discussion imply appraisal of local people on impact of community forestry. It also relates to UN sustainability approach that advocated for human capital building process as the first stage for sustained development (Hada, 2007). Accordingly, local farmers are becoming human capital through their practical knowledge or informal learning. That is why they are appraising connection between environment and crop production. They understood, after afforestation of pine trees, production pattern of potato decreased surprisingly. At present, they are losing identity of the village (i. e. pocket area for seed potato) among neighboring farmers. They are now again expecting role of local government to test the land for increasing suitable production. The layman observation shows that Panchmul is more suitable for crop and vegetable production. It is also suitable for animal husbandry as Panchmul has large amount of jungles that is conserving in the name of community forestry. The study done by Pasa and Adhikari (2019) also reveal insignificant relationship between the educational status of the respondents and promoting the local products for ecotourism development in Sundarijal and Mulkhark settlements located in Shivapuri Nagarjun National Park. The respondents having informal education are more conscious of this matter. They want to please the tourists by locally grown agriculture, dairy products, and ethnic food, costumes, and dresses.

Likewise, Panchmul is rich in forest resource and biodiversity conservation. The forest type consists of the subtropical, deciduous, coniferous vegetation with some herbs that have medicinal value. Government forest of 1500 hector benefited 290 households, community forest of 708 hectares benefited 668 households and 14 hector of religious forest benefited 115 households. Altogether 2222 hector forest land benefited to the 1073 households (PVDC, 2015). The noted wildlife includes tiger, monkey, langur, fox, red deer, flows, hen, cock, goose, duck, partridge, kalij, pheasant, nutcracker, bulbul, eagles, pigeon, dove, and swan etc. The cultural and linguistic diversities also have been fostering status of biodiversity (rich in flora and fauna).

All the ethnic groups are applying their indigenous knowledge for preserving and conserving biodiversity as Ruiz (1984) argued that there is a causal relationship between cultural diversity, linguistic diversity and biodiversity. Still, the forest is the source of fuel wood, timber, medicinal and aromatic plants and other non-timber forest products for the villagers. Majorities of the households are still using fire wood for household use. Therefore, forest management committees are formulating and implementing certain rules for collecting fire wood to the user groups. The trend of using alternative form of energy is increasing yearly. More specifically, 88.52 percent of total consumers are using fuel wood as household fuel energy. Second largest source of household fuel is electricity that shares 7.31percent of total consumers. Bio gas and LP gas user are gradually 2.76 percent and 1.34 percent that are lower categories. Kerosene is used by the least (0.53 percent) consumers (PVDC, 2016).

Forest user groups cannot collect fire wood freely for their household energy, rather they must follow certain rules and regulation. Because of that, the rise of LP gas dependency to India and forest growth has got a positive correlation. However, growth of community forestry is maintaining ecological balance, adding natural beauties and also helped to reduce women drudgery in Nepal (S. Pandey, personal communication, November 6, 2017). Conservations of jungle resources are not enough from rural development perspectives. This shows that there is a need to establish herbal plant processing center, handicrafts and furniture making centers for optimum mobilization of forest based products. This can then contribute to create employment opportunities and generate local economy from the below.

### 5.2 Interface between Non-formal Education and Rural Development Assets

The knowledge and skills particularly from non-formal settings (capacity and skill development trainings and work place learning) of the participants also have been supporting to rural development assets in Panchmul. Role model farmers, youth entrepreneurs and women activists are applying their vocational knowledge and skills in income generate activities and community empowerment activities. Pasa (2017) also found that youths of Hapur village who participated in skill development trainings are involving in income generate activities, improving household economy and playing social, economic as well as political role in the society. Even in *Gram swaraj* or idea of developing Indian nation through rural development, Gandhi planned to increase self- sufficiency, removal of illiteracy and intensive learning crafts through silent social revolution (Pandey, 2008). Below table 2 represents my understanding from the travel to tourist destinations.

**Table 2. Personal Reflection on the way to Tourist Destinations**

<b>Thematization</b>	<b>Major Functions</b>	<b>Role of Non Formal Education on Rural Development</b>
Human and social capital	Occupational skills Vocational skills	Producing occupational or trade related skilled human resource for rural development
Physical capital	Community fund Personal donations	Implementing physical infrastructure development projects through independent community fund
Economic and financial capital	Saving and credits Economic supports	Generating economy from diversified or modern livelihood practices in the village and beyond
Natural capital	Agriculture Entrepreneurship	Involving in commercial farming and planning for forest resource conservation and mobilization

**(Developed by the Researcher, 2018)**

The table 2 highlights the information on supportive role of non-formal education on rural development assets. Non formal education and training is producing skillful human resource involving in commercial farming. Likewise, trained farmers, youth entrepreneurs and local stakeholders are implementing infrastructure development projects collectively that is supporting to rural transformation. Rural transformation agenda is about improving quality of life of the rural people by creating community wealth, increasing civic participation and fostering family self-sufficiency (Richardson & London, 2007 as cited in Sharma, 2014). In the same theme, my participant from Tamakhubari said,

*We are supplying crops/vegetables from our agriculture collection center. We are also supplying two to three jeep coffees in each year. Youths, completed technical education in agriculture are working outside but farmers, involved in exposure visits, trainings and farmer teach program are performing commercial farming. Their collective efforts thus help to construct agriculture collection center and cooperative building in the village* (H. L. Nepali, November 5th, 2016 [INT/E]).

H. L. Nepali signifies the role of skilled farmers on agro-based infrastructure development project. He echoes UN sustainability approach that advocates for physical capital building process which is more essential for sustained development (Hada, 2007). Accordingly, collective efforts of skilled farmers and local stakeholders constructed agriculture collection center in the village; a pocket area for cash crops. I also observed under construction building of agriculture cooperative in the village. A local intellectual of Majhkateri said,

*Skillful youths are also involving in farming. Recently a local youth started modern goat farm and vegetable farm in rented land. I am also planning to register horticulture farm that will occupy 18 ropani lands. Few months ago agriculture JTA was available in village. But I think they have limited knowledge and they cannot make farmers skillful. I got technical information related to fruit plantation process from Pokhara. Based on suggestion, at a time I am digging holes for plantation* (M. Gurung, personal communication, December 4, 2016).

M. Gurung's description signifies the importance of technical knowledge and skills for the extension of commercial farming. It also suggests that the rural people are getting poor education and ineffective services delivery. But the problem is that informal/ non-formal education and training programs need to ensure rural transformation with this poor education and ineffective service delivery (Wim, 2006). However, the status of

educational service delivery practices around Panchmul is satisfactory but my participant blamed, highly skilled agriculture technicians are not available for quality technical supports. During group discussion, my participants shared that educated youths involved in commercial farming are again migrating for foreign employment due to lacks of technical/financial supports and poor marketing facilities (Focus Group Discussion, November 5, 2016). In this situation, youths having entrepreneurship mind need technical/financial support.

Similarly, majorities of the local people are involving in different community based organizations (Table 3). They are also acquiring leadership/occupational skills from various training programs that are important components to be ensured for rural transformation (Wim, 2006) in which natural capital formation is must. I also reviewed village profile to appraise organizational memberships of the villagers. The table 41 shows the information on organizational efforts of villagers for conserving biodiversity and mobilizing local resources around Panchmul.

**Table 3. Generation of Collective Funds in the Village**

Name of User Groups	Numbers	Female	Male	Total	Saving	Percent
Community forest	7	159	58	217	535000	33.11
Women Empowerment	4	108	13	121	168000	10.38
Dalit Empowerment	5	119	27	146	236000	14.59
Community Development	17	332	145	477	674000	41.66
	<b>33</b>	<b>718</b>	<b>243</b>	<b>961</b>	<b>1613000</b>	<b>99.74</b>

(Panchmul VDC, 2015)

The table 3 highlights information on community based organization. The data indicate that through organizational efforts, local people are raising social awareness for biodiversity conservation. They are supporting women empowerment process and mobilizing their financial resources. Another participant said,

*Being a local intellectual/agriculture technician, I have been observing farming practices since childhood. They are producing organic fruit and vegetables. Last year they supplied oranges and received NRs 1, 65, 00,000 but this year, production pattern is decreasing due to high acidity of lands. In this season, we could observe greenery of wheat plant but we are observing barren lands* (P. Poudel, personal communication, November 30, 2016).

P. Poudel's saying above signifies the linkage between commercial farming and forest resource conservation. It also indicates that government must protect and revive the indigenous economy in a manner that ensures its long range sustainability (Shrestha, 2009). In my informants' reflection, government mechanism is encouraging farmers to perform modern farming who practiced integrated farming (agriculture and livestock) system in the past. But after restrictions to collect firewood and fodder from community forestry, villagers are not raising livestock; rather they are using chemical fertilizer. Further, Panchmul has a total of 878.88 hectares agriculture lands, though a huge amount of agriculture lands are located in slope geographical area. This region is pocket area for wheat, maize and millets but farmers are also producing rice, potato, millet, mustard, and pulses as well as seasonal and off seasonal vegetables. Trained and skilled farmers are practicing terrace farming to cultivate food grains and tunnel vegetable and goat farming but not yet given attention to preserve local herbal plants that have medicinal and economic values. They make small hump at the end of each one plot of land to block erosion of soil and fertilizer. Farmers also cultivate bushy plants, like soybean and black lentils to stop soil erosion. The village has huge amount of terrain and pasture lands in northern parts that are suitable for animal husbandry.

Agriculture contact center of Arjun Chaupari established in 1981 has provided financial/technical support to the farmers of Arjun Chaupari and Aandhikhola Rural Municipalities. While planning and implementing projects the center allocated fund provided by district agriculture development of Syangja and also establishing coordination to track 15 percent budget allocated from Village councils. The center has been forming farmers groups and managing small water irrigation projects. There are fifty five farmer groups in five different villages. The center also has been providing agricultural inputs (seeds, breeds, plants, pesticides, insecticide) and modern technologies (tunnel farming, tractor, thresher, and modern box for bee keeping) to the farmers. It has been also conducting Integrated Pest Management (IPM) and Integrated Crop Management (ICM) trainings and exposure visit programs. This agriculture contact center provided pipes to nine farmer groups and also provided supportive fund to one farmer group for maintaining irrigation canals in Panchmul. Similarly, District irrigation office of Syangja also provided fund for two irrigation projects operating in Tamakhubari and Bhakimle villages.

### 5.3 Interface between Formal Education and Rural Development Assets

Educational institutions in Panchmul are offering both basic and technical education programs but still large majorities of the local youths are not involving in rural entrepreneurships development process (Table 4). Even development activist, social worker and public servants mobilized in Panchmul have poor theoretical and



practical knowledge on re/forming rural development assets. Thereby, in this section, I was also willing to understand how local stakeholders are working together for sustainable livelihood, experiencing meaning of learning, creating new socio-cultural and economic structures and perceiving their civic virtues and a sense of justice (UNESCO, 2015).

**Table 4. Personal Reflection on the way to Tourist Destinations**

<b>Thematization</b>	<b>Major Functions</b>	<b>Role of Formal Education on Development</b>
Human and social capital	Becoming role model Social responsibility	Local youths (politicians, teacher and public servant) are supporting to rural development
Physical capital	Project management	Networking for infrastructure project
Economic and financial capital	Finance management Investment planning	Management of public and private capitals and implementing projects through I/NGOs
Natural capital	Utilizing resource	Planning for land, forest and water resource conservation and mobilization

(Developed by the Researcher, 2019)

The table 4 depicts the information on supportive role of formal education on rural development assets. The prime assumption of education is that educated population should help to promotion of democracy, social cohesion, equality of opportunity and economic growth (Kranshinsky, 1986). Educated people from Panchmul are also dreaming that way. But one can assume that these people are in/directly contributing for establishing social cohesion and economic progress and becoming human capital for social capital formation. In similar theme, during my interactions with local intellectual from Tribeni, currently working in Tri Shahid Secondary school said,

*After passing the tenth grade, I migrated in Kathmandu for higher education. I worked as a lecturer after Master Degree. Twelve years later, I purposefully returned back to my village. I am a coordinator of grade eleventh and twelfth. I am more than happy with my advisory role in locally run organizations. I am sharing my knowledge and skills with villagers that is in fact part of my social responsibility. We are now planning for tourism activities; hiking, sightseeing, jungle tour, trekking on hilly range, sports and religious tourism activities (M. R. Poudel, personal communication, December 2, 2016).*

This description above signifies the professional/advisory role of the local intellectual for human and social capital formation. In their advice, well-being and development should be discussed in terms of people's capabilities to function and undertake the actions for evaluating quality of life (Wigley, & Akkoyunlu-Wigley, 2006). This is why in order to increase personal capability, my participant like M. R. Poudel completed higher educational struggle in Capital city. After acquiring human capital he again returned in own village just for playing advisory role in locally run organizations so that he would also increase the capability and well-being of the villagers. My participants (animal science technician and paying guest owner) shared that,

*I passed Bachelor in Arts in Nepali subject. I could not see scope of my Degree. I then consulted with Campus Chief, he suggested me to enroll in technical education program. I convinced with him and enrolled in Junior Agriculture Assistant (JTA) Program in Animal Science. After my enrollment other local youths also enrolled and completed JTA program. For me agriculture transformation is must for rural development. Our village has a huge potentiality of agro-tourism but local development stakeholders have no plan how to mobilize natural, financial and human capitals Our village is suitable for goat farming. I was planning to start modern goat farm. I also submitted proposals in Rotary club but I could not be selected. However, with personal effort, I will start my business very soon. I have observed number of modern goat farms and interacted with farmers outside the districts. I understood how to construct goat sheds and how to get technical/financial support (S. R. Adhikari, August 27th, 2016 [INT/E]).* In the same vein, next participant shared his observation in the following words:

*Here is possibility to run buffalo and goat farms. We can supply dairy, vegetable and meat products. I would thus suggest youth working in foreign countries to run commercial farms. But they have lack of technical skills. Therefore, government must provide at least six months' animal husbandry, vegetable farming and food processing training to the youths (T. R. Adhikari, August 28th, 2016 [INT/E]).*

These observations of my research participants signify the potentiality of agro-tourism around Panchmul for generating rural economy. From capability approach, it is evident that economic opportunities can ultimately lead to the development (Sen, 1982). Reflecting upon this concept, my participant, technician could start modern goat farm, if the development stakeholders provided him financial support. Similarly, another participant highlighted that poor knowledge and capability of the local youths to start commercial farming. In this situation, private sectors can also provide occupational and technical trainings to the graduates (Koirala, 2015, pp. 78-81). Another participant shared that,

*I have been working as a president in school management committee and playing advisory role in local organizations. We are managing school ourselves. We collect donations and certain fixed amount from parents, local people and our relatives who are living outside the village and country. Last year we made playground and building in 14 lakhs. Government is providing limited teachers quotas. We have to hire teachers ourselves. We are planning to start eleven and twelfth grade very soon. I understood it is a demand of local parents but government is not allocating sufficient budget in education sector (D. Gurung, August 28th, 2016 [INT/E]).*

These descriptions highlight the role of in/formal education on local leadership and development. Even there are minimum employment opportunities in rural areas, most of the small and cottage industries are established in urban centers (MoF, 2016). Owing to that my participant also started emporium of musical instruments in Pokhara city not in his own village. However, he again returned back to his village and played leadership role in school. He is now convincing to the parents for collecting alternative funds for school infrastructure. Next participant of Panchmul said,

*I am a member of village council. We get NRs 40, 00000 in each year from central government. We could not implement big projects that could motivate our local youth to engage in entrepreneurship development activities. We need to allocate fund based on target budget program. Allocating minimum fund in agriculture sector could not transform production pattern. Hence, funds are being invested in education, road and drinking water/irrigation projects (J. N. Dhakal, August 29th, 2016 [INT/RD]).*

J. N. Dhaka echoes the status of infrastructures projects implemented by local fund. Rural livelihoods are associated with long distance from cities and poor infrastructures (UNESCO, 2003). Reflecting upon this argument, though Panchmul is located quite far from urban centers but it has good networking of physical infrastructures because of effective implementation of the projects. However my participant like J. N. Dhakal seemed worry with insufficient agriculture budget for agro entrepreneurship development. During in-depth interview, representative of local government shared that other villagers prepared annual action plan in single day but they spend more than four days for that purpose (T. P. Rimal, June 7th, 2016 [INT/RD]). I have also reviewed annual action plan of local government (Table 5).

**Table 5. Drinking Water and Irrigation Projects**

S. No.	Name of the Programs	Address	Fund in Rs
1	Birbali spring water	Panchmul-6	45,000
2	Dilmuni drinking water	Panchmul-6	10,000
3	Gorsekhola drinking water	Panchmul-1	10,000
4	Jukepani drinking water	Panchmul-1	30,000
5	Wall of irrigation cannel	Panchmul-4	40,000
6	Simkhet irrigation	Panchmul-2	7,480
7	Baskota irrigation cannel	Panchmul-7	11,000
<b>Total</b>			<b>153480</b>

(Panchmul VDC, 2015)

The table 5 shows status of drinking water and irrigation projects implemented in local level. During group discussion, my participant also shared that there is a good networking of educational, health and road facilities compare to neighboring villages (Focus Group Discussion, December 2, 2016). Accordingly, in this fiscal year 2019-20, Gandaki Provincial government allocated NRs. 1.5 million for Hile-Rajswora drinking water project (Ministry of Planning and Economic Affairs, 2019). In the same theme, my participant, a role model youth entrepreneur from Rajswora said,

*The then Federal affair and Local development Minister Kamal Thapa informally visited Panchmul. Before participating in welcome program, he observed a home located nearby school. Then he visited school and hugged with senior office assistant. Mr. Thapa, assured him to support his son, completing Master Degree. During welcome speech, we understood, he was a teacher in our School for ten months before 43 years. At that time he was living in a home that he observed before visit school. He described natural/cultural attractions of the village and recalled five natural drinking water tapes where he took his bath. While responding to request letter of school, he committed to allocate budget to construct hostel building (P. K. Bagale, personal communication, April 3, 2017).*

P. K. Bagale sees the networking role of top level politician on rural infrastructure development project. He asserts that human capital has intrinsic value for the well-being of people and indirect role in influencing social change and economic output (Sen, 2000). Accordingly, being a human capital, minister of government assured school management committee to allocate fund for constructing hostel building. Mr. Bagale also shared his closeness with Panchmul encouraged him to visit informally. In the same theme, my participant, playing leadership role in the village shared that,

*Some top level politicians and bureaucrats belong to Panchmul are playing supportive role for road accessibility. That is going to black topped very soon. At present two buses are providing transportation facilities. Some educated and skilled youths are also producing commercial crops and food grains. They are supplying coffee, ginger, potato, fresh vegetables, fish, chicken, orange, honey as well as major crops like, wheat, maize and millet in urban centers. There is no barren field now (D. Gurung, August 28th, 2016 [INT/E]).*

This description of D. Gurung above signifies linkage between of road accessibilities and youth involvement in commercial farming. It also relates to a well-designed global education system of the capitalist interest that produces passive work force having minimum cognitive/creative knowledge and emancipation (Ruitz, 1984). However, it was due to in/formal knowledge and skills some youths are involving in farming activities after returning back from foreign employment. These returnees are willing to perform commercial farming with improvement of road accessibility. This paves the road that local government must provide them technical/financial support for agriculture development and market management. Another participant from Tamakhubari said,

*In our village we are operating agriculture cooperative. It has NRs 7, 0000 capital collected by 150 members. We provide loan turn by turn to the members for commercial farming. After returning from foreign employment some youths started commercial farms but could not continue because of poor marketing. Thus, government should provide subsidies and marketing facilities to the youth entrepreneurs (H. L. Nepali, November 5th, 2016 [INT/E]).*

H. L. Nepali signifies the linkage between agriculture and rural development. For him, devolved local government can mobilize local youths for agriculture development and management through cooperatives and incentives (MoFAGA, 2018). This can also implement project related to youth mobilization in agriculture development. In contrast, according to my participant, youths started commercial farming through cooperative efforts but due to marketing and pricing problems they could not continue. In that situation government can provide them technical and financial support and marketing facilities that is inevitable for rural development.

Biodiversity conservation is one of the major aspects of rural development that is impossible without local peoples' participation. The reason is that participatory approach has fostered equitable opportunity, productive natural systems, democratic governance and economic progress known as four aspects of sustainable development (UN, 2015). In this respect, I was willing to appraise how participatory approach in Panchmul has been providing equitable leadership/economic opportunities and preserving natural environments. As I found formal education is playing transformative role for applying participatory approach while conserving biodiversity. Recently, local government has got jurisdiction to maintain ecological diversity (Jurisdiction: 10), conservation of forest, watershed, wetland, minerals and mines (Jurisdiction: 21) (MoFAGA, 2017).

This indicates that local government must mobilize educated people to prepare master plan for conserving and mobilizing natural resources. In same theme, Diyalo, publication of Deurali Youth Club highlighted that, there is possibility to transform socio-cultural, economic structures through biodiversity conservation and mobilization. Few female authors have written about role of women in political and economic development. Few authors have written about possibility of animal husbandry, agro tourism development. Few authors also have written about possibility of organic farming and establishing forest and agro based processing centers for creating employment opportunity and generating rural economy (Deurali Youth Club, 2009 [DA]).

## **THEORETICAL REFLECTIONS AND STRATEGIC INTERFACE MODEL**

### **6.1 Theoretical Reflections**

I knew without theoretical understanding of how society works, making critical reflection on any culture might be futile, debunking and superficial (Turner, 2005, p. 4). Hence, this study reflected on transformative role of education on rural development assets from Bourdieu's theory of practice, Amartya Sen's theory of human capability and UN's sustainability approach on development. My reflections shows that

My reflections show that different levels of social status, prestige and role of local stakeholders have been forming different levels of habitus and capital in the research field (Bourdieu, 1999). Hence, social and economic status of duty bearers and right holders have been playing key role to provide different ways of educational opportunities to the children and local people. As a result, transformative role of informal, non-formal and formal education have been qualitatively forming rural development assets like; human and social capital, physical capital, economic and financial capital and natural capital. It is encouraging villagers or agents to choose appropriate strategies to improve their positions based on the capital they have owned during livelihood (Jenkins, 2002).

I understood education has been nourishing capacity and capability of the local stakeholders lead to the multiple opportunities enhancing the well-being (Robeyns, 2003). The capability enhancement contributes to real freedom of choice and maintaining social well-being and rural development (Wigley, & Akkoyunlu-Wigley, 2006). On the other hand, I knew freedom is seen as instrumentally important, that offers the local stakeholders opportunities to achieve various valuable states (Sen, 1982). I also understood rural development

from UN sustainability approach in which development stakeholders are jointly working for forming capitals (e. g. human, social, physical, financial and natural), local resource conservation and mobilization, institutional development and social mobilization in local level.

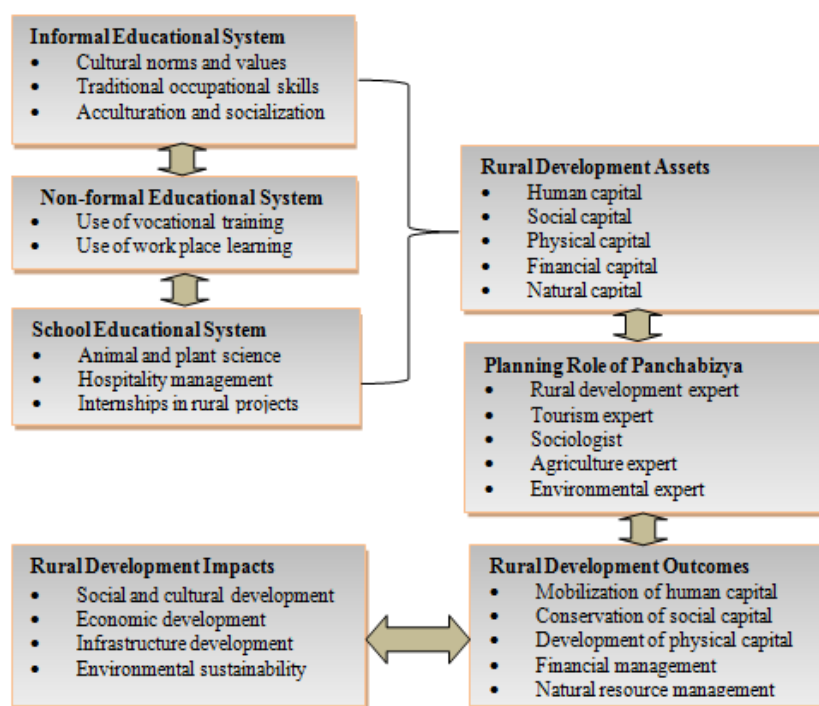
Because of productive habitus; perceptions, believes and feelings of the participants applying tourism, agriculture, remittance, government and private jobs and local business as an alternative sources of livelihood strategies in social field (Thieme, 2006). According to theory of capability, I understood that by involving in in/formal education and vocational trainings, research participants have increased their capability, a set of vectors of functioning (capabilities/well-being/development) that leads to the freedom of choice by which a person can alter one ways of living to another (Robeyns, 2003). These capabilities lead to the multiple opportunities enhancing the well-being and real freedom of choice that is fostering quality of life while assessing capability into function (Wigley, & Akkoyunlu-Wigley, 2006). Similarly, according to sustainability approach on development, tourism development and management committee is forming human, social, physical, financial and natural capital through institutional efforts. It has also conserving/mobilizing local resources with better cooperation/collaboration with government and non-government agencies (Hada, 2007). Finally, on the basis of the above arguments, I comply with the theories such as theory of practice, capability approach and sustainability approach on development and tourism and rural development related literatures that I used in my study. At the same time I challenge some literatures (e. g. rethinking education and human capital) and. theories (e. g. sustainability approach on development). For me without performing transformative potential role of informal, non-formal and formal education, existing socio-cultural and economic structures of any countries cannot be transformed. I also see there is a hope for home grown theories and literatures provided the teachers and the educated youths living in Panchmul are reoriented to ensure limited transformative interfaces between education and rural development in their saying as well as doing.

## **6.2. Strategic Interface Model**

The interfacing between education and rural development demands contextual models that I have developed empirically (Figure 1). This model tried to perform transformative role of education on rural development process. In particular context of rural development, informal educational process helps to preserve and share socio-cultural values and norms, traditional occupational knowledge and skills. Similarly, non-formal educational process helps to produce skilled youths and encouraged local youths to use their workplace learning. And finally, formal education process help to offer agriculture and tourism related subjects in local levels. In doing so, educated and skilled manpower can be mobilized in tourism development assets. Educational institutions are offering both basic and technical education programs around Panchmul. Government and non-government agencies are also implementing various capacities and skills development training to the villagers including women, farmers and youths. But still large majorities of the local youths are not involving in rural entrepreneurship development process. Most of the skilled farmers and youths are not using their skills. Even development activist, social worker and public servants mobilized in Panchmul have poor theoretical/practical knowledge on rural development process. Here I argue that the most important thing is the mobilization of five subject experts' team (Panch Bigzya<sup>8</sup>) in local governance system for ensuring transformative interfaces between education and rural development assets.

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<sup>8</sup>They are symbolic representatives of five different subject experts playing transformative leadership and advisory role in Panchmul. **Sociologist:** Prof. G. M. Gurung, C. M. Poudel, G. P. Poudel, L. K. Adhikari; **Tourism Experts:** J. Gurung, P.K. Adhikari, C. M. Poudel, former Captain R.M. Gurung, K. Poudel N. Pariyar, **Rural Development Experts:** P. K. Adhikari, P. P. Poudel, **Agriculture Technicians:** R. M. Gurung, T. R. Poudel L. Chapagain, S. R. Adhikari and **Forestry/Environment Experts:** T. N. Khanal, M. P. Adhikari



(Developed by the Researcher, 2018)

Figure 1. Strategic Interface Model for Educational and Rural Development

## VII. CONCLUSION AND POLICY IMPLICATION

### 7.1 Conclusion

Contextually speaking, this study comes to the conclusion that there are limited transformative interfaces between education and rural development assets. Informal and non-formal education is directly interfacing in community and social levels for maintain social relationships and family well-being. It is also playing supportive role for infrastructure development and biodiversity conservation. Similarly, the local people having non-formal education are applying their occupational skills to modernize farming and livelihood activities. They are involving in commercial farming and business activities and planning to establish self-employment culture in the village through entrepreneurship development. Moreover, they play a leadership role in community based organizations and also playing change agent role in social levels. Similarly, formal education is directly or indirectly interfacing with rural development activities. Educated individuals do involve in politics, bureaucracy, teaching professions and entrepreneurs. Most of educated youths are struggling in urban centers for joining government jobs for better socio-economic prestige. Though, they are establishing linking relationships with high professional and politicians. This helped them to play advisory/networking role for implementing various infrastructure development projects like; drinking water, irrigations, and road accessibility and tourism infrastructures in local level. Educated individuals are not only increasing their family well-being but also planning to transform socio-cultural and economic structures that create employment opportunity and generate rural economy. They have ideas how to conserve natural (land, forest and water) resources and how to mobilize the forest and agro-based products. They are worrying with youth migration from village who are working in foreign employment. They are worrying with political instability and government mechanism more than local politicians and bureaucrats. Here is why, Panchmul can be a model village for tourism and rural development with its critical/reflective human capitals as well as diversified socio-cultural and natural capitals.

### 7.2 Policy Implication

Educated individuals playing advisory/networking role in Panchmul are equally trying to establish their personal identity and social identity in local and national levels. Their theoretical/practical knowledge on education, tourism and rural development make clear that they can be critical/reflective human capital for the society and country. However, government is not yet mobilized such thoughtful knowledge/skills in local levels. For this instant, there must be transformative interfaces between education and rural development assets thus better to apply strategic interface model developed from this study by local development stakeholders in practice and policy levels.

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